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## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Saint Thomas', Windsor

# Commemorating the past, celebrating the present, contemplating the future

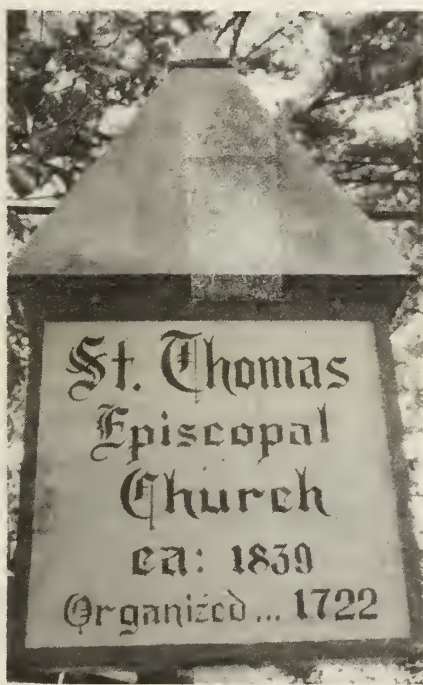
by Debbie Boyle

On the brisk, bright Sunday morning of November 11, St. Thomas' Church, Windsor, celebrated its 150th anniversary of the consecration of the church building. An overflow crowd of 200 filled the church and the parish house for this joyous occasion.

The heroic procession set the tone for the entire service. The processional cross, carried by Stacy Pritchett, lead the way for torch bearers, junior choir, senior choir and four flags: American, State, Colonial and Church. Following four chalice bearers came two former St. Thomas' priests, the Rev. George Thompkins and the Rev. Sterling Gordon, along with the Rev. Edward M. Spruill of neighboring Woodville and Roxobel parish and the Rev. Joe Cooper of Wilmington, who grew up in St. Thomas'. (Another former rector was seated in the congregation, the Rev. John Prior, now of Myrtle Beach.) Following the present rector of St. Thomas', the Rev. Ashley Hunt, was the Rev. A.C. Marble, Jr., representing the Diocese of East Carolina.

#### Unique prayerbooks

The finale of the procession was the presentation of six unique prayer books symbolizing the continuity of the rich tradition of St. Thomas' and the Anglican



Communion. The first, carried by John E. Tyler, was a Book of Common Prayer published in London in 1760 and sent to Bertie County as a gift from Governor William

Tryon. The second, carried by the great, great, grandson of the first senior warden, Henry Manning, was a Book of Common Prayer used by the first St. Thomas' at Nicholas Cross in the early 1700's. This prayer book has the prayers for the king and royal family crossed out to make room for a prayer for the President of the United States. The third, carried by Margaret Griffin of Grace Church, Woodville, was a Book of Common Prayer of 1790 given to St. Thomas' by the "Ladies of Woodville" in 1841. The fourth was the Altar Book of 1928 Prayer Book carried by Stephanie Cooper, great niece of Stevenson Askew Cooper, in whose memory it was first presented. The fifth was the Book of Gospels of 1976 in memory of Thomas Collins Cooper and carried by his son, Collins. The sixth was the present Altar Prayer Book of 1976 given in memory of Elizabeth Hill Jacocks Capehart and carried by her 14-year-old great-granddaughter, Bess Harrell.

#### St. Thomas' as example

St. Thomas' was originally part of "Society Parish" named in honor of their benefactor, the Society for the Propagation of the Gospel in Foreign Parts. In this tradition, the Rev. Mr. Marble preached on the Gospel and other readings of the day and then he used St. Thomas' as an example of a parish, past and present, that has been a faithful and good

steward of the Gospel.

The sermon ended with a challenge. Each of us needs to look at our accountability to see what influence we can have in the next 150 years.

"We're partners with God and when we do this, then God's presence becomes empowered through us," he said, "it is this that makes us different and makes us able to make a difference."

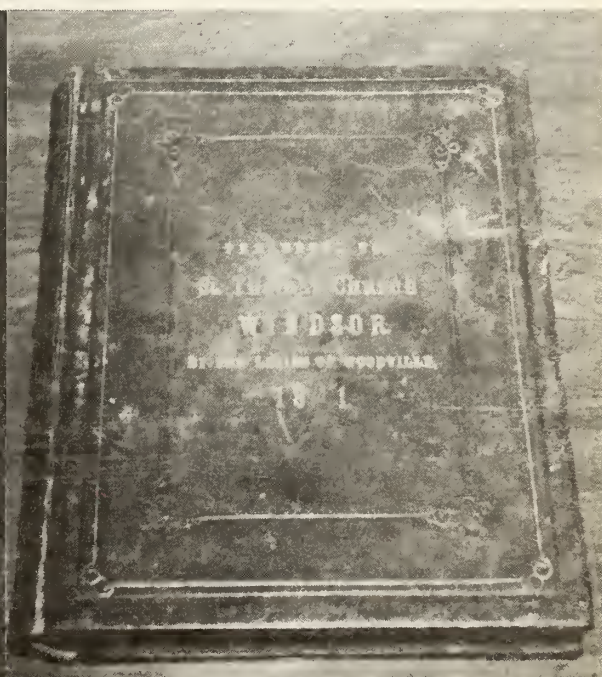
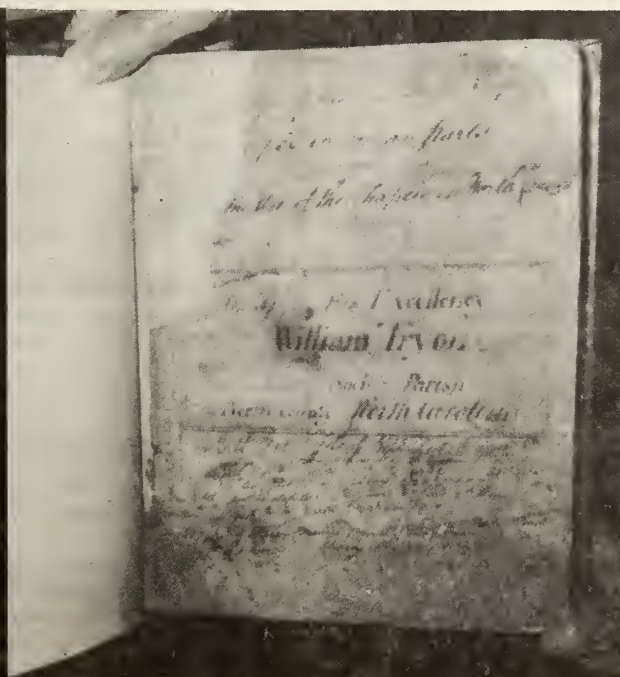
Throughout the service, music supported the celebration felt by all. Betty Joyce Sanderlin and George Brandt, along with their junior and senior choirs, lead the congregation in "making a joyful noise unto the Lord."

#### 'Homecoming' enjoyed

The service concluded with a Rite III Eucharist and a luncheon was held afterwards in the community building by the ECW. In attendance with the local congregation were many former parishoners, relatives of past parishoners and other guests. Among them were the diocesan historian, Dr. Lawrence Brewster of Greenville and Jaquelin Drane Nash, church historian from Tarboro.

In conjunction with this anniversary, there is a scheduled publication in January, 1991 of "A History of St. Thomas' Episcopal Church, Windsor, North Carolina, 1701-1990". The book is written by Cullen Dunstan and Harry

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PRECIOUS PRAYER BOOKS



# The Bishop's Letter

My dear sisters and brothers in Christ:

When I was a child, Santa put up my Christmas tree. That is the most magical part of Christmas that I remember. Certainly I remember specific Christmases for specific presents—the Lionel train, the operating airport, all the others I could mention. But they paled in comparison to the transformation that took place in my living room on Christmas night. I went to bed and my living room was normal. I walked into it Christmas morning and it was Fairyland. Suddenly, overnight, appeared the Christmas tree that always touched the ceiling, stockings, mistletoe, wreaths, everything.

Yes, I had friends whose trees were up much earlier. Yes, I drove around town with my parents before Christmas and saw trees in many homes. Yes, I asked why did Santa put up my tree and not theirs. Because you are

special, my parents told me. And I felt special and secure. Christmas didn't drag on at our house from Thanksgiving till Christmas day with a dead tree and an exhausted family by the time it actually arrived. Christmas was an explosion, a happening, a dramatic event, perhaps a little reminiscent of the Christ event. I will always be grateful for the way my parents celebrated Christmas.

Santa put up my tree. We got that part right. But we didn't know how to end Christmas. My parents knew about the twelve days of Christmas, the Christmas season that did not end until Epiphany on January sixth. They knew in their heads that it was proper to leave the tree up until then. But they also grew up in Tuscaloosa, Alabama, where superstition said that if the tree wasn't down by New Year's Day you would certainly have a year filled with bad luck. Every year the

wavering, every year a new excuse was found to throw the tree out on New Year's Eve.

Superstition versus faith. The battle rages in all of us. We know (theoretically) that we are forgiven for the sins that we still wait to be punished for. We know that God loves us in spite of ourselves, but surely there must be some way to earn a little special favor with Him. I'm not superstitious but somehow, you'll never find me walking under a ladder. Christian healers tell those that remain ill that it is because they don't have enough faith. They speak as if faith is something you get by trying harder, not as if it were a gift freely given, a gift that flourishes and blossoms in the environment of Christian community.

What is my wish for you this Christmas

season (even if you did take your tree down before January sixth)?

To know the joy and humanity and pain of the Christ, the awesome majestic wonder of God, the invigorating visionary community building power of the Holy Spirit. To know these things in a way that they infiltrate your whole being, and transform forever your mind and heart. To know them in a way that all you know of life is joy, even in the midst of pain. To know them in a way that you are filled with the boundless energy of God.

When we know this as a Christian community, we will transform the world.

*Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina*



**GOOD NEIGHBORS**—Becky Eckhardt and Jane Martin, co-chairs of the 108th Annual Convention of the Diocese of East Carolina, happen to live next door to each other, a decided advantage given the daily need (sometimes more) to check the countless details entailed by the logistics of working with twelve churches. *photo credit—Ede Baldrige*

## Convention to be exciting and fun

No need to travel to New Orleans for Mardi Gras—the 108th Annual Diocesan Convention of the Diocese of East Carolina scheduled for February 7-9 in Wilmington will feature a Mardi Gras Ball at the Hilton, February 8.

"We're hoping everyone will come in costume," said Jane Martin who, with Becky Eckhardt, is co-chairing the convention activities. "We hope to make this a fun convention," said Mrs. Eckhardt. Other highlights include lunch at Good Shepherd

### How much is a Grinch?

Epiphany isn't a household word. It was originally kept as a time of rejoicing that the three Magi, representing the Gentile world, were included in the Christmas message.

It was also a day in which Christians gave gifts, to symbolize the giving of the Wise Men—to offer their gifts to others. This was made to order for a commercial Christmas, something this year that seemed even more repulsive than most other Christmases.

Perhaps the realization that we need the inner peace of Christmas more than ever and that the endless "buy, buy, buy" fits it less and ruins it more than usual. Maybe I'm just getting old, and a bit concerned about Christianity. I'm just as convinced that the love of God is with us, but we've got so many electronic noise makers that we don't hear Him or even think of Him. Christmas used to be one time of the year when we tried to do that—and the grinch is stealing it. How much are grinchers these days, anyway?

*Our Church Times*

House and Choral Evensong at St. Paul's.

A new feature at the convention will be the Break-out Groups giving delegates and alternates an opportunity to hear the reports and discuss the concerns of their special interests, rather than having to listen to all the reports of all the committees and commissions.

"We are also encouraging delegates and alternates to take advantage of lodging with private families in the area. Doing so will be an opportunity to make new friends and, practically speaking, a way to cut expenses," said Mrs. Martin.

Hosts for the convention are members of the Episcopal Development Commission of the Lower Cape Fear which is composed of twelve area churches: St. James, St. John's, St. Mark's, St. Paul's, St. Andrew's-on-the-Sound, Church of the Good Shepherd and Church of the Servant, all of Wilmington; Holy Trinity, Hampstead; St. James the Fisherman, Shallotte; St. Mary's, Burgaw; All Soul's, Riegelwood; and St. Philip's, Southport.

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## Proposed Convention Agenda

### The 108th Annual Convention of the Diocese of East Carolina

February 7-9, 1991  
Hilton Hotel, Wilmington

**Theme:**  
"To celebrate and rededicate our life together in Christ"

**Sub-theme:**  
"Give thanks! Say 'Yes!'"

The 108th Annual Convention will begin with registration from 3-7:30 p.m. on Thursday, February 7, in the lobby of the Hilton. Also, at 3 p.m. there will be a Foundation meeting. At 5 p.m., a rehearsal for participants in the opening service. At 5:30 p.m., a rehearsal for musicians and choir. Both rehearsals to be held at St. James, Wilmington. A Festival Eucharist and sermon by Bishop B. Sidney at 8 p.m. will be held at St. James, followed by a reception in the parish hall.

#### REGISTRATION

Registration will be held at 8 a.m. Friday, February 8, in the lobby of the Hilton.

#### NOMINATIONS - RESOLUTIONS

Nominations must be presented by 1 p.m. All resolutions must be presented in writing to the secretary by 5:30 p.m.

#### HEARINGS

At the close of the convention, hearings for resolutions, recommendations and 1991 budget will be held.

#### FRIDAY, FEBRUARY 8

6:30 a.m.-8:45 a.m.	Buffet breakfast available: Hilton
7:30 a.m.	A celebration of the Holy Eucharist: Hilton
9:00 a.m.	Opening session: Convention Center
	Opening prayers and legislative session
10:30 a.m.-10:45 a.m.	Coffee break
10:45 a.m.	Legislative session
12:00 p.m.	Noon day prayers
12:15 p.m.	Buses leave for Good Shepherd House
12:30 p.m.-1:45 p.m.	Lunch at Good Shepherd House
12:30 p.m.	Diocesan choir will rehearse: Hilton
2:00 p.m.	Reconvene convention
2:00 p.m.-3:45 p.m.	*Break-out sessions*
4:00 p.m.-5:30 p.m.	Full convention reconvenes
6:00 p.m.	Choral Evensong: St. Paul's, Wilmington
7:00 p.m.-8:00 p.m.	Break Bread With Christian Ed: Hilton
8:00 p.m.-9:00 p.m.	Buffet dinner and Mardi Gras Ball: Hilton

#### SATURDAY, FEBRUARY 9

6:30 a.m.-8:45 a.m.	Breakfast buffet available: Hilton
7:30 a.m.	Standing Committee breakfast: Hilton
9:00 a.m.	Liturgy of the Word: Morning Prayer followed by legislative session
12:00 p.m.	Liturgy of the Table: Holy Eucharist Adjournment

Hosts for the 108th Annual Convention for the Diocese of East Carolina are the members of the Episcopal Development Commission of the Lower Cape Fear.

\*Breakout Groups are introduced to offer more quality time to hear reports and provide time for dialogue. Breakout Groups will include the following areas: Mission/Evangelism/Renewal, Christian Social Ministry/Outreach, Education/Worship/Pastoral Care and Stewardship. Each will have a chair to coordinate reports and process. Delegates/alternates will attend one of the four areas. Guests will also be welcome.







**THANKING THE PARISH FAMILY** for the reception on the occasion of his retirement, the Rev. Frank M. Ross, rector of St. Philip's Church, Southport, went on to thank them for calling him to "exercise my ministry amongst you." Mrs. Ross holds a box in which there was a special present for her, a crystal angel. Following a trip to the British Isles, the Ross' will make their home in Wilmington.

photo credit—George L. Wesp

## Around the Parishes

**St. Anne's, Jacksonville,** Narrative Budget booklet has been applauded by the National Episcopal Church Staff Officer for Congregational Stewardship, the Rev. Robert Bonner. A copy was sent to him in preparation for his visit to St. Anne's (which had to be canceled) and he has requested multiple copies to use as he travels around the Church as examples of how it should be done.

**St. Thomas', Bath,** has been selected as one of the historic Episcopal churches to grace the pages of the 1991 Historic Episcopal Churches Engagement Calendar. The week of August 18-24 is dressed with a handsome photograph of the church, taken by the Rev. J. Gary Fulton, priest-in-charge, and three paragraphs of pertinent information about the church's history.

At the Fall Convocation held this autumn at Virginia Seminary, Alexandria, Virginia, the rector emeritus of St. James, Wilmington, the Rev. Mortimer Glover, received a standing ovation on the occasion of his 70th reunion.

**Dr. Keith Homes, Jr., St. Timothy's,** Greenville, received one of three 1990 Outstanding Alumni Awards presented by the ECU Alumni Association during its recent Homecoming ceremonies. Dr. Keith is Analytical Development Laboratories director for Burroughs Wellcome.

The board of the Presiding Bishop's Fund for World Relief has announced grants totaling \$666,974. Quoting the Episcopal News Service, "The rural poor in North Carolina receive help from the **Shepherd's Staff, Belhaven,** an ecumenical service ministry that provides affordable housing. A \$10,000 grant supports the salary of the project

director, an Episcopal priest described by Bishop Furman Stough, the fund's director, as a 'dynamo.'" The dynamo to whom Bishop Stough referred is the Rev. Judson T. Mayfield of Bath.

**Thirteen acolytes and two adults** from Christ Church, New Bern, participated in the Acolyte Festival at the Washington National Cathedral, experiencing a full day of pageantry and history in the cathedral and the nation's capitol. Among those who made the trip were Jamie Anderson, Jennifer Borowicz, Ian MacDonald, Will MacDonald, Tripp Marshall, Catherine McCotter, Margarette Miller, Ashley Novak, Jordan Phaup, Jamey Shine, Jennifer Smith, T.J. Southern, and Jamie White. They were accompanied by Jim White and Billy Dill.

**Gene Lanier, St. Paul's, Greenville,** is the subject of a chapter in "Bookbanning in America: Who Bans Books—and Why" by William Noble, an attorney from Cornwall, Vermont. The chapter on Lanier (Library and Information Studies at ECU) focuses on his efforts in fighting book censors in North Carolina and elsewhere. It is a detailed account of how Lanier, a self-described "First Amendment purist", has traveled to more than 25 states conducting workshops and making speeches on intellectual freedom and the right to read, view and listen.

**Marguerite Whitfield, Holy Innocent's,** Kinston, was among the 30 members of the North Carolina delegation to the National Extension Homemakers Conference in Milwaukee. A past president of NCEHA, her article, "Thoughts on Conference Past and Present" was published in the October-December, 1990, issue of The Tar Heel Homemaker.

## To the Editor

Dear Sir:

I have moved from North Carolina to Virginia. I would like to continue receiving *CrossCurrent*. I enjoy reading *CrossCurrent* and finding out what is going on in East Carolina.

Thank you.

Sincerely,  
Edwin F. Moseley, Jr.  
Richmond, VA

## DEADLINE

**Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.**



**MR. AND MRS. RANDALL BURKE McFARLAND** following the celebration and blessing of their marriage Saturday, November 24, in St. Mary's Church, Kinston. Mrs. McFarland, the former Lynne Elizabeth Sanders, is the daughter of Bishop and Mrs. B. Sidney Sanders.

photo credit—Ede Baldrige

# CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

## Vestments, meditations created for Holy Trinity

The beautiful new Epiphany vestments at Holy Trinity Church, Fayetteville, are the work of parishoner Katherine Whaley. Each vestment symbolizes the Epiphany theme of manifesting Jesus Christ to all the world. And with each vestment Mrs. Whaley wrote a poem. The following poem was written for these vestments.

### Vestment Meditation: Psalm 97

Let all the isles rejoice  
The seas and stars give voice  
The hills and valleys dance  
And clap their hands.  
The God who made the earth  
Has come by human birth  
To rule and bless and comfort  
All the lands.  
The mighty Lord of Lords  
Holy, life-giving Word  
By heaven's loving gift  
Has come to men.  
So let your joy and mirth  
Proclaim his gospel's worth  
The daystar's light has broken  
Tell again  
His people's joyous praise  
And serve him all your days  
Creation's God has spoken  
His Amen.

Copyright Epiphany 1990  
Katherine L. Whaley

## Cathedral seeks young adults for volunteer work

Washington National Cathedral seeks single young adults between the ages of 20 and 25 to do volunteer work with children, the elderly, the hungry, the medically underserved, the unemployed and the homeless through the Cathedral's Volunteer Service Community.

For more information write Canon Carole Crumley, Washington National Cathedral, Massachusetts and Wisconsin Avenues, NW, Washington, D.C. 20016-5098 or call (202) 537-6241.

## EVENTS

**The Boar's Head Festival** will be held at St. Mary's Church, Kinston, Sunday, January 6. There will be two performances, which are open to the public at no charge. The early performance is set for 5 p.m., the late performance 7:30 p.m.

Through January 11, **Nativity Scenes from Around the World**, an exhibit of more than 300 creches, will be on display at the Rare Book Store of Washington National Cathedral, Wisconsin and Massachusetts Avenues, NW, Washington, D.C. For further information call (202) 537-6200.



# A small rural congregation discovers its mission

by the Rev. J. Gary Fulton

One of the important theological and ecclesiastical questions we have been asking ourselves in the DownEast Cluster is: What is the mission of the church? By this question we mean the mission of the Cluster as a whole, of course. But more specifically we mean to ask this question of the eight individual congregations which make up the DownEast Cluster in Hyde and eastern Beaufort Counties.

Implied in the question is the belief that a congregation has a mission; that we do not exist solely to satisfy our own needs for worship, education and community, important as these needs are. We exist also to serve; to bring the good news of God's love to a confused world. We bring that news by word and deed; by what we say and by what we do. Another way of putting it might be, When someone in the community thinks about my church, what do they think about us? Perhaps this is a variation of a question Jesus once put to his disciples: "Who do men say that I am?"

In the Episcopal church, it has been difficult for us to answer the question of our mission largely because we have not often been challenged to think in these terms. The congregations in the communities of our Cluster have existed since most of our members have been children. These are the places where member's parents, and sometimes grandparents, worshipped. Church, we have come to believe, is where we go on Sunday morning to worship. Church is where we bring our babies for baptism, our children for marriage, and our parents for burial—the sprinkling rites, Bishop Pike called them, to which at least two of them we are carried.

## Tremendous opportunity

The ecclesiastical indoctrination of most of us has not included the concept of church as the people of God. For too many, church equals building. But the building in which people worship may, at times, be superfluous. In some cases our church buildings may even be detrimental to our spiritual health, for we run the risk of becoming afflicted with a disease known in the church as "edifice complex." Also, most of us have been taught that church is the place where something is done to us; it is foreign to our indoctrination



FIESTA FOR ST. JOHN'S AND MEXICAN GUESTS

photo credit—Gary Fulton

for most of us to understand that church is the place from which we do something. Therefore, the task of reorienting our thinking to encompass the question of mission is arduous.

Sometimes the mission of the church becomes self-evident when the congregation rises to a challenge set before it. That was the case for St. John's of the DownEast Cluster when two of its members, Florence Williams and Forest Sears, Jr., recognized a tremendous opportunity for evangelism, outreach and pastoral care.

St. John's church is a lovely little wooden chapel sitting in a grove of tall pines on the bank of Slades Creek in the community of Sladesville. Brought up the creek by barge from the nearby community of Makelyville in 1909, the building may possibly date from 1743, making it the oldest church structure in Hyde County. Once a thriving agricultural and commercial center, like many rural communities the population of Sladesville has decreased over the years and this tiny congregation struggles to remain viable.

## Pentecost revisited

This summer, for the first time, one of Hyde County's fish houses located in Germantown—an even smaller community four miles south

of Sladesville—hired a group of women from Mexico to pick crabs. The women, many of them in their late teens and early twenties, many married with children who remain in Mexico, live and work at the crab factory. The mission of St. John's became crystal clear when, responding to a personal invitation from Florence and Forest, fifteen of those Mexican women disembarked from a school bus in front of the church on a bright Sunday morning early this summer. Every Sunday since, these lovely ladies swell the ranks for this small congregation. Now Spanish speaking voices are raised in prayer to co-mingle with those of the English speaking congregation. And when the Gloria and the Creed are said in unison, there is a sense of Pentecost revisited!

What are some things we may learn from the experience of St. John's?

First, it seems to me, a congregation must be intentional about identifying its mission. One way of getting at that task is to raise the question: What opportunities has God set before us right now in our little corner of his kingdom? Having done that, and assuming that the congregation has identified one or more mission opportunities, the second thing

to note is that St. John's leaders were proactive. Perhaps those fifteen women might have stumbled into St. John's to worship, but I seriously doubt it. They are there because Florence and Forest issued a personal invitation. They return because they have been warmly welcomed and received. St. John's has made an effort to incorporate its sisters in the Christian family by providing an interpreter in Helga Jarvis, a member of the DownEast Cluster who lives in Swan Quarter, by providing Spanish prayer booklets, by offering coffee, snacks and warm relationships following worship. In order to be faithful to the trinitarian formula, this is the third thing to note: St. John's congregation was serious about exercising this ministry, and they have been meticulous in carrying it out.

## Reward comes from ministering

Recently, for example, the congregation hosted a fiesta on a Sunday afternoon at the home of Florence Williams. All of the Mexicans came and the Williams and Sears children and grandchildren returned home for this celebration. Barbecued chicken and watermelon were enjoyed along with floured tortillas and black beans. Plans are underway to send Christmas presents to these women and their families in December.

On the surface it may seem that this small congregation is giving a lot and getting little in return. Nothing could be further from the truth. One of our faith's deeply held convictions is that there is reward to be had when we unselfconsciously give of ourselves in the name of Christ. We don't minister in order to receive reward, but reward comes when we minister. In this outreach mission and ministry, the members of St. John's are being richly rewarded and this is evident in their faces on Sunday morning, it is evident in what they say about this relationship, and it is evident in the vitality which has come to the worshipping experience in this tiny church.

"Whatever you do to the least of these," Jesus said, "you do it to me." The risen Christ is making his presence known in Sladesville. If you ask a neighbor there, What is the mission of St. John's, they will tell you, "That is where the Mexicans worship."

The Rev. J. Gary Fulton is Priest-in-Charge of the DownEast Cluster of the Diocese of East Carolina.

# Reflections on a teaching/healing mission

by Mary Anne Brock

Being asked by the Pharisees when the Kingdom of God was coming, he answered them, "The kingdom of God is not coming with signs to be observed; nor will they say 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." Luke 17:20-21

I don't know how many people arrived with a twinge of skepticism in their hearts, but I can assure you that I am among the many who departed with a new understanding of how "the kingdom of God is in the midst of you."

The Christian Teaching/Healing Mission, was hosted by St. Paul's Church, Greenville, recently. The Missioner was the Rev. Canon Jim Glennon of Sydney, Australia. Before Canon Glennon's 1988 retirement from the staff of St. Andrew's Cathedral in Sydney, he had been responsible for a weekly service of divine healing for 28 years. Canon Glennon shared anecdotes and accounts of divine healing from both the Cathedral Healing Service and from his personal experience. Drawing heavily from the scriptures, he cut quickly and repeatedly to the heart of the Mission by giving clear instructions on "How to Pray in Faith for Healing." His instructions were spiced with words and phrases familiar to those who have read anything on the topic of divine healing: asking for prayer, praying with one another, believing, having faith,

offering thanksgiving, etc. Some familiar words and phrases, yes, but Canon Glennon offered an unexpected twist or two as he discussed at some length the connections between healing and forgiveness and presented a not-so-familiar explanation of faith.

## God's part

Is any among you sick? Let him call the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he

**Responsibilities taken seriously will lead to clearer understanding of healing and the kingdom of God in our midst.**

has committed sins, he will be forgiven.

Therefore confess your sins to one another, and pray for one another, that you may be healed. James 5:14-16

In his opening address Friday night, Canon Glennon reminded us that the promises of God reveal the will of God. Because healing is one of the promises of God, he told us, we need not question whether it is "God's will" to heal someone. Healing is a promise from God, and the promises of God have their "yes and Amen" in the will of God.

Why then, do some prayers for healing seem to go unnoticed by God? Why do people stay sick? Often, Canon Glennon explained, we expend more energy affirming the problem than we do affirming our faith in God. Jesus told the disciples "Have faith in God. Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes what he says will come to pass, it will be done for him." (Mark 11:22-23)

When the mountain is big and faith is small, Canon Glennon said, God, in his graciousness, provides the answer to our prayers like the growth of a plant: first the blade, then the ear, and then the fullness of corn on the ear.

## Our part

Once we accept that God does want us to have healing and has provided healing for us, the next step is to determine what we have to do to appropriate God's provision. Our job, as described by Canon Glennon, has three interconnected parts:

- \* Repent;
- \* Believe;
- \* Obey.

What, you may ask, does repentance have to do with healing? To repent, Canon Glennon told us, is to turn from that which is affecting our relationship with God and our relationship with other people. It is after we repent, he explained, that we draw upon the kingdom of resources.

Repentance in this context embraces the idea that we forgive, from our hearts, everyone their trespasses. There can be no exceptions. Canon Glennon confirmed this by sharing the continuation of Jesus' instructions to the disciples:

"And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive you your trespasses." Mark 11:25-26

Canon Glennon linked the steps of repentance and obedience in this way: Doing the will of God (obedience) is bigger than forgiving everyone from our hearts (repentance), but it does include this forgiveness. Both are necessary, he told us, before our prayers for healing can be heard by God. Both are necessary, but not sufficient. There is still the matter of believing, of faith.

## The matter of faith

"Jesus majored on faith," Canon Glennon said, "and so must we." We are promised in the James passage that the prayer of faith will raise the sick man. Before defining this prayer of faith, Canon Glennon reminded us where the responsibility for faith lies. It is not with the sick; their job is to ask for help, to call on the elders of the church for prayer. The responsibility for faith lies with those who are praying for the sick, and the responsibility is to pray the prayer of faith.

What, then, is the prayer of faith? We can't on page E





THE REV. JAMES R. HORTON RECEIVES BOUNTIFUL OFFERING



AMY TRESTER GREETED BY WELL-WISHERS



THE FARMWORKERS DAYCARE CENTER

## Farmworkers Daycare Center dedicated

by Lisa Stiles Nance

On a crisp, clear November 17, the dedication of the Farmworkers Daycare Center took place. The center, a collaborative effort of the Dioceses of East and North Carolina, is a spacious, contemporary facility offering daycare services to approximately 35 children of the area's migrant farmworkers.

The dedication began with Bishop Robert Estill, of the Diocese of North Carolina, celebrating Holy Eucharist, assisted by the Rev. James Horton, rector of Church of the Advent, Williamston. Guitar music was provided by Perry Scruggs with vocal accompaniment by Ann Scruggs. The Rev. Jim Lewis, director of Christian Services for the Diocese of North Carolina, gave a sermon

based upon the story of Jesus blessing the children. A large basket of fresh vegetables, symbolizing the farmworker's harvest, was presented at the offering by one of the workers.

During the service a plaque was given to the center, "To the Glory of God and in loving memory of the Rev. Lex Mathews", whose dream it was to provide services, such as teaching English and providing clothes, to the farmworkers of the area. It was his hope that through such services the dignity of the farmworkers would be restored. The daycare is another such service. The plaque was presented by Barbara Berkeley, St. Stephen's, Goldsboro, a former board member.

Located six miles from Newton Grove, on Service Road 1636, the daycare center is an extension of the Tri-County (Sampson,

Harnett, and Johnston) Health Care Center. Ms. Amy Trester, head of the Episcopal Farmworkers Ministry, says she had seen on her visits to the farmworkers' camps the necessity of building a facility of this type.

"Knowing that women took the children into the field with them," she explains, "and seeing the conditions some of the children were left in while their parents were in the fields, we knew there was a tremendous need." The center will begin taking in its first children in the spring.

Ms. Trester would like to see an after-school program and summer youth program added. But for the present, the biggest need is for people to serve on the Episcopal Farmworkers Ministry Committee.

*Lisa Nance is a member of Holy Trinity, Fayetteville.*

### Healing mission *con't from page D*

returned again to the Mark passage for the answer.

*"Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours."*

Praying the prayer of faith means believing that once we ask, we have already received the answer to our prayer. "Believe that you have received it." It is written in the past tense. If, after praying for healing, we believe we have received it, the only prayer left to pray is the prayer of thanksgiving. How can we give thanks if we haven't seen the healing yet? If we cannot give thanks by sight, then we must thank God by faith, Canon Glennon explained. After all, he told us, "faith is the assurance of things hoped for, the conviction of things not seen." (Hebrews 11:1)

Faith, Canon Glennon said, is a decision of the mind to affirm the promises of God. Faith, he said, is believing it before you have it. Assuming that repentance and obedience are properly in place, once we've prayed the prayer of faith for healing, the healing is complete; the part that remains for us, Canon Glennon said, is accepting the healing by faith with thanksgiving. "You have what you accept," he said.

Canon Glennon's words were not always easy to hear. Carrying the responsibility of repentance, belief, and obedience is contrary to the "quick-fix" tendencies so prevalent in our society. These are responsibilities, nevertheless, which rest with the body of believers. They are responsibilities which, if taken seriously, will undoubtedly lead us all to a clearer understanding not only of healing, but also of the kingdom of God in our midst.

*Mary Anne Brock is a member of St. James, Wilmington.*

## Forty days and forty nights

by Debbie Boyle

Lent is a special time in the church year of preparation for a big event. As Advent prepares us for the birth of Christ, so Lent prepares us for the death and resurrection of Christ.

The education coordinators of St. Thomas', Windsor, have provided two programs that can be used with families during this special time.

The first program is a Lenten banner done as part of a family service. Each week one or two families make a banner symbol and read a prepared script explaining the symbol. The script includes readings for Maundy Thursday and Good Friday.

As you can see from the accompanying photo, the banner symbols are simple, yet provocative. The material is entitled "The Lenten Banner" and is available from Contemporary Drama Service, Box 7710, Colorado Springs, CO 80933. (P.S. If you are really into banners and Christian symbols, St. Michaels, Raleigh, has a wonderful collection in their stained glass windows. These symbols are drawn and explained in several booklets that are available, including a simple children's coloring book.)

The second Lenten study involves a different form of outreach each Sunday. Using the scripture passage of Matthew 25:37-40 as the focal point, each Sunday all participate in a direct outreach. For example, "I was hungry and you gave me food" is the week that everybody brings in a non-perishable food item. (Unfortunately, they can not find the



photo credit—Debbie Boyle

source for this service, but they will gladly copy it for you: St. Thomas' Church, Windsor, NC 27983).

Thank you, St. Thomas, for encouraging

the church family to take advantage of this special time of preparation.

*Debbie Boyle is a member of St. Paul's, Edenton.*

## The Perfect Church

I think that I shall never see

A church that's all that it should be!  
A church whose members never stray  
Beyond the straight and narrow way;  
A church that has no empty pews,  
Whose pastor never has the blues!

A church whose deacons always seek,  
and, none are proud and all are meek.  
Whose gossips never peddle lies,  
or make complaints, or criticize.  
Where all are always meek and kind—and  
All to other's faults are blind.

Such perfect churches there may be  
But none of them are known to me.  
But still I'll work and pray and plan  
To make our own the best I can!

Author Unknown

*from the Epistle, St. Paul's, Edenton*





RHYS KEAR AND ED JOHNSON

CAROL TAYLOR, THE REV. JOHN PALARINE AND COOKIE CANTWELL

## Help in giving our teenagers the very best

by Cookie Cantwell

As leaves slowly changed colors during the first weekend of November, sixty-one adults worked busily as they participated in the Adults Who Work With Youth Conference at Trinity Center, a conference coordinated by the Youth Commission of the Diocese of East Carolina. Adults from all over our diocese and four adults from other dioceses came together to hear the Rev. John R. Palarine, Canon for Youth and Education in the Diocese of Central Florida. "Building Up" was the central theme and the Rev. Mr. Palarine led segments on the following:

1. Who Are We — Teens of the 90's  
Called to Youth Ministry
2. Spiritual Growth and Teenagers
3. Relational Ministry
4. Ministry of Youth  
Building Community
5. Making It Work:  
Building A Team  
Running an EYC Meeting  
Getting the Word Out

The weekend was concentrated and intense with a tremendous amount of information dispersed. Everyone was challenged by the vast range of knowledge, commitment, concerns, details and spirituality that an adult youth leader must be in touch with. To get all of the answers to the "why's" and "how's" of working with teenagers was not the purpose of the weekend. The real focus was to help our advisors know where to go for the answers and/or support to enable them to

"keep on target" and to keep giving our teenagers the very best we can. I believe everyone connected with this weekend received an infusion of resources, enthusiasm, sense of purpose, direction and spiritual growth. In addition, we had fun! It is impossible to gather 61 youth ministers together without having an outstanding time interacting with each other. A Scavenger Hunt for various sounds, an artistic afternoon of shirt painting, a relaxed party at the Beach House and friendships developing through shared experiences were part of the activities that helped to form a super community filled with fun, laughter and joy.

The Rev. John R. Palarine was the keynote speaker. John has been involved with youth ministry for over 20 years and his excitement and enthusiasm for the teenagers of this world is truly contagious! Paul Siler, St. Francis, Goldsboro, was the musician for the conference. Paul is one of "our own" . . . he grew up in the youth program of our diocese and now he is using his talents to help others coming along.

Carol Taylor, Youth Ministries coordinator for the Diocese of East Carolina, and the Rev. Chris Mason, chairman of the Youth Commission, served as moderators for the weekend. They continued in their consistently excellent leadership roles as they guided the participants throughout the event. Their commitment and their talents are truly gifts to this diocese. Billie Holland, St. James, Wilmington, organized the hospitality for the weekend. With lots of good things to eat and drink,

Billie helped us all feel "at home" and welcome. Missie Harrell and the youth group at St. Paul's, Edenton, made a beautiful banner reading "Adults Who Work With Youth—The Episcopal Diocese of East Carolina". Holly Mason, St. Stephen's, Goldsboro, displayed a fine collection of books and other resources from the Diocesan Resource Center which she so efficiently handles and Jamie Tyndall, St. Mark's, Grifton, provided the excellent audio-video system. Ada Atkinson, St. John's, Wilmington, used her artistic gifts to lead us into creative shirt designing and Cookie Cantwell, St. John's, Wilmington, was the coordinator of the conference. As one can see, it takes a team of talented, dedicated and willing people to produce a conference as successful as this one was. What a joy to serve God along side these wonderful people.

As the warm, brilliant sun softly warmed our physical bodies, the joy and peace of the SON warmed our spiritual beings. As the Rev. Robert Alves, St. John's, Fayetteville, celebrated Holy Eucharist Sunday at Sander's Point, each participant was given a cross made by Susan Sprouse, Holy Trinity, Fayetteville, symbolizing our commitment to Jesus Christ. We, as youth ministers, were sent back into the world and into our parishes to spread the love of our Lord with those teenagers in our lives. With new hope, new skills, new dreams and new friends, we all went our separate ways to serve God!

*Cookie Cantwell is a member of St. John's, Wilmington.*

### Youth Ministry

## Thawing out teenage icebergs

by Debbie Boyle

Teenagers are naturally friendly, outgoing, and open to new things—true or false? False. So how do some of the experienced diocesan youth leaders "break the ice"?

One of the most popular "ice breakers" is "First seat to the Right". Renee Willis of St. Timothy's, Greenville, and Kay Swindell of St. Anne's, Jacksonville, think this is one of the most non-threatening ways to get things going, as well as a way to get in some strokes for achievements.

Beginning with a circle of chairs for EYC-ers, the leader asks yes or no questions. For example: Do you have a Michael Jackson record? Do you play football? Have you made a grade lower than a B? Did you use Dial soap today?

If the EYC-ers answer is "yes", then they move to the next chair to the right. Now the fun begins, because not everyone answers "yes" at the same time, so they have to sit on someone's lap. And yes, sometimes there can be more than two people to a chair—maybe eight!

### Pass the squeeze

Missie Harrell of Edenton uses a quick "ice breaker" called "electricity". There are two lines of EYC-ers sitting back to back and holding hands. Now the object of the game is to pass the squeeze of a hand from the first to the last with the last grabbing an object, like a towel, to win the game!

The bravest ice breaker comes from Cookie Cantwell of St. John's, Wilmington, called "Knee to Knee and Toe to Toe". (And that is what they do!) The EYC-ers mill around saying "mutter-mutter, mingle-mingle". The leader yells out instructions every few minutes like "put an elbow to a knee", "put a toe to a neck" or "put cheeks together" (and let them figure it out!). Each EYC-er has to find a partner to do this with and then they return to "mutter-mutter, mingle-mingle" through their giggle-giggles!

### Getting to know you

Now Jeff Douglas of Kinston uses a People Bingo for a "getting to know each other" game. Every EYC-er has a Bingo card with categories like "Who has seen 'Batman'?" or "Who is a cheerleader" and so on. The object is to fill in the card with signatures from other

EYC-ers who have done these things.

Understanding how we treat each other is the underlying meaning of Chris Mason's "Noah's Ark" in Goldsboro. Each EYC-er has a tag on his or her back naming him or her a specific animal. As they walk around, they treat each other like that specific animal. For example, if they have "elephant" on their backs, everybody treats them as elephants. Then they form groups by the way people treated them and they try to guess what kind of an animal they are.

Teenagers don't like playing "ice breaker" games—true or false? False. And how rewarding it is to watch their worldly cares and inhibitions fall away into giggles.

### Some new ideas

This is the beginning of a series of articles based on "how-tos" for youth ministry that I told Carol Taylor, our gifted diocesan youth leader, I would write. It is our hope that these will encourage our existing youth leaders and give them some new ideas, as well as encourage others to join in our youth ministry. Do you know that the Diocese of East Carolina is recognized nationally for our youth ministry?

## A sincerity about Sunday School now

Thirty years ago, the Sunday School was crowded with children. There were the Papineaus, Wards, Polks, Owens, Leggetts, Outtens, Hamptons, Saunders, Swains, and Etheridges. We had plenty of children.

"Do we have to go to Sunday School?"

"Yes, you have to go."

The children enjoyed the Halloween party, the Christmas party, the Easter Egg Hunt. We tried to teach them the Christian principles and the importance of their religion. They were not impressed. Somehow, Sunday School was a social occasion, not a religious one.

Perhaps the children were so secure in their indulgent families that they could not envision the need for God.

At Christmas time . . . "I gave my old toys to the welfare people. I'm going to get new ones for Christmas."

One year I decided to bridge the gap between the haves and the have-nots. The class was seventh and eighth graders. We wrote to various organizations who care for children, to get information. We had brochures on starving children in India, China, Africa, South America. After several weeks I asked the children what they had decided they would like to do for Christmas. One beautiful little blond girl made a suggestion. "Let's go to the skating rink in Greenville." All the others concurred.

At that point I stopped teaching Sunday School.

It is now 1990. Sunday School is still in the beautiful little building we built by cooking suppers for the Rotarians. There are seven children who come every Sunday. About five others come from time to time.

You should see our children! They do not come because they are forced to; they love it. Somehow, in thirty years, we have shed the hypocrisy of a social occasion and returned to religion. There is a sincerity about Sunday School now, that we did not have before. You should see the children in the primary class!

Grace Church Sunday School is Alive and Well.

*By Iris Etheridge, from Grace Embraces, Grace Church, Plymouth.*

## The twelve days

Does your Christmas afternoon seem as tired and worn out as the leftover wrapping paper and empty boxes scattered about? Do you ever ask yourself "Is that all there is?" Do your days hit a crescendo that is suddenly silent in the dark evening of the 25th?

There is another possibility! Christmas is more than a day; it is a wonderful liturgical season which lasts twelve days from Christmas Day to Epiphany (January 6th). Just as we spend Advent in preparation, both material and spiritual, we are called to spend our Christmas in celebration.

Continue your cherished Christmas activities! Celebrate the season with Christmas carols: invite family and friends to join you! Continue the sharing and loving which is expressed in our gift-giving: open one gift each day of Christmas: Leave your Christmas tree up at least to Epiphany: enjoy the beauty of the lights reminding us of the light that shines within. Tell the Christmas Story—and your own favorites. Make special time for your family to just be together. Participate in the special Eucharists during the Christmas season.

CELEBRATE THE GIFT OF LIFE IN CHRIST!

*—The Parish Paper of Christ Church, Winnetka, Illinois.*

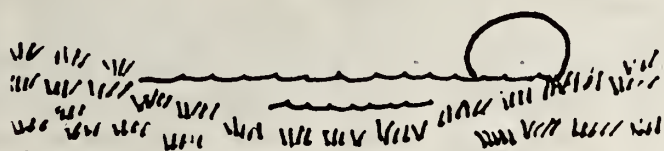
Whether or not you are a youth leader (or you want to be one), you are a member of the church and you have an obligation to the youth. One of our youth leaders describes her church's role in their EYC: "The church supports anything EYC wants to do financially and physically, the parents offer many thank you's, and the church likes for the youth to be visible."

She goes on to describe the reward that the church receives from this: "They are seeing God through these kids."

*Debbie Boyle is a member of St. Paul's, Edenton.*



# NEW BEGINNINGS



## Participants and staff became a community

by Powell Bland

New Beginnings. What a great weekend! New Beginnings is a spiritual retreat weekend for 7-9 graders held in the fall and spring at Trinity Center. New Beginnings #6 was held November 16-18. What a great weekend...

A little history first, OK? Last spring, I was appointed New Beginnings coordinator. It was with joy, a certain sense of accomplishment (to be truthful), and a feeling of "oh my gosh..." that I accepted this appointment. After working through the program, working through the program again, meeting with lots of people, processing all necessary forms, and lots of phone calls, it was time for the staff meeting held prior to the weekend.

The night before that staff meeting, this anxious and perhaps overly organized coordinator thought "I had better call Katie." Katie O'Neal, from Wilmington, was the youth program coordinator for New Beginnings #6. After listening to me go on and on, she had one thing to say: "Chill out, Powell, we've got it all under control, and leave a little room for the Holy Spirit to work. OK?" I knew that!

She was right. I could not be prouder of the staff, youth and adults, who faithfully worked hard to make this weekend what it was. They gave thoughtful talks to the participants,

tirelessly worked on preparations, led small groups, worked to have needed materials ready, and above all loved and cared for the participants and each other. The Holy Spirit was alive.

Special thanks goes to the participants. Without them all the preparations would just be a pile of paper. Through a series of talks, small group or "family" meetings, and other activities, the participants, together with the staff, became a community. New Beginnings.

I could not name all those who gave so much to make this weekend happen; the music people, family leaders, support staff, clergy, participants, parents, and others. Above all else, let me just say THANKS BE TO GOD.

Want to know more about New Beginnings? The best way to find out what "really" happens is to ask friends who have been. I am sure they will gladly share their experiences and invite you to be a part of New Beginnings #7, to be held Trinity Center March 9-10.

Additional information regarding New Beginnings is in the youth packet sent to your clergy person or youth advisor, or feel free to call or write to me with any questions you may have: Powell Bland, New Beginnings Coordinator, 110 Regalwood Road, Greenville, NC 27858 (919) 756-5112.

## Forthcoming Diocesan Youth Events

Dec. 27-Jan. 1, 1991	Winterlight, youth conference for grades 9-12, Kanuga, Hendersonville
Jan. 18-19, 1991	Diocesan Youth Convention, for grades 7-12, St. Paul's, Greenville
Feb. 2, 1991	New Beginnings staff meeting, Kinston
Feb. 16-18, 1991	Youth Commission Retreat, St. Stephen's, Goldsboro
March 2, 1991	Adult Youth Advisor workshop (tentative)
March 9-10, 1991	New Beginnings #7, for grades 7-9, Trinity Center, Pine Knoll Shores
March 23, 1991	Happening Board/Happening staff meeting, Kinston
April 12-14, 1991	Happening \$17, for 2nd semester 9-12 graders, Trinity Center, Pine Knoll Shores
April 26-28, 1991	Junior Diocesan Youth Event, Trinity Center, for grades 7-8

## YOUTH NOTES

**CAMP TRINITY**—Applications for Camp Trinity summer staff are available for the 1991 camp season. Applicants must be high school graduates and older to apply. The positions available are Assistant Camp Director, Counselors, Waterfront staff and Program staff. The summer season begins with staff training June 3 and ends August 20. If interested in applying, please write Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503

The **COUNSELOR-IN-TRAINING** program is for rising high school juniors and seniors to spend one week at Camp Trinity serving on staff. The program gives an individual the opportunity to gain some training in working with children in

a camp setting. For applications, please write Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503.

**VOLUNTEERS** are needed for the Camp for the Handicapped season in late June of next summer at Camp Trinity. Rising 11th and 12th graders may apply for an application from: Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503.

The **1991 SUMMER CAMP SESSION CALENDAR** will be published in the next issue of *CrossCurrent*. The **CAMP BROCHURES** will be mailed to parishes and 1990 campers in February, following Diocesan Convention.

## Happening Reunion celebration

by Cookie Cantwell

A Happening Reunion is always a celebration—the time, the place and the weather cannot dampen the feelings of joy and happiness that spring forth as Happeners from past Happening events get together to renew old friendships, share events of their lives and once again affirm their commitment to living a life based on the love of Jesus Christ. Recently, 63 teenagers and adults who have been to Happening gathered at St. Timothy's in Greenville. After a short "business" meeting, we jumped in our cars and caravanned to Ficken Stadium where we "tailgated" out of the back of Powell Bland's pick-up truck. With six foot-long submarine sandwiches, potato chips, soft drinks and brownies, everyone ate, visited, laughed and shared. Catching up on what has gone on in our lives since Happening was the main topic of conversation. By interacting with one another on a deeper, more meaningful level which can occur only when we take the time to be together was a truly wonderful part of the day. All of this helped us renew our Christian value of really caring for one another and to truly support each other in our daily lives.

As East Carolina University took command

of the field and worked its way to a victory over Northern Illinois, the Happening community chattered non-stop forming deeper relationships and even beginning new ones. When heavy rain-laden clouds finally splattered us with a steady shower, large green garbage bags were creatively donned and the conversations were augmented with laughter and humor at seeing such a sight! Wet weather certainly did not effect the effervescent spirit.

As the game came to a close and the Pirates walked triumphantly off the field, a band of Christian sojourners hugged their friends, said their good-byes and proceeded home to share their experience.

We thank Dale and Billie Holland, St. James, Wilmington, for working so hard to make this reunion possible. With their knowledge and their connections at ECU the Happening reunion was prepared and executed in a "first class" manner. Now, our hopes and our dreams are focused at our next Happening event to be held at Trinity Center April 12-14, 1991. The plans are being laid and the excitement is beginning to build... HAPPENING #17!!

Cookie Cantwell is coordinator for Happenings.



REUNION-ING HAPPENERS

photo credit—Cookie Cantwell

### HAPPENING APPLICATION

NAME \_\_\_\_\_ NAME CALLED BY \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
 TELEPHONE NUMBER \_\_\_\_\_ SEX: MALE \_\_\_\_\_ FEMALE \_\_\_\_\_  
 GRADE \_\_\_\_\_ PARISH CHURCH \_\_\_\_\_  
 PRIEST'S SIGNATURE \_\_\_\_\_  
 DATE \_\_\_\_\_

RETURN TO: Cookie Cantwell, 2216 Waverly Drive, Wilmington, NC 28403

Please make checks payable to "Happening." (REGISTRATION FEE OF \$30.00 MUST ACCOMPANY APPLICATION.)

## On being a Geritol

Being a Geritol at "Happening" was a special experience. From the time we arrived at Trinity on Friday afternoon until we left on Sunday afternoon, we were kept busy with varied, meaningful activities. One of the first things we did after dinner on Friday was to give our watches to a staff member. I was surprised at how few times I even thought about time!

The love and fellowship felt throughout the weekend was overwhelming. Being with such a fantastic group of teenagers and staff members strengthens one's faith and reinforces the knowledge that the world is full of wonderful people, if only you'll look.

Peggy Wright, from the Epistle, St. Paul's, Edenton.

## Ways to Share Your Faith

1. Think through and write down your personal faith journey. This will help you verbalize it in an appropriate setting.
2. Invite a friend to church, but don't stop there...
3. Offer to take your friend to lunch afterwards. This helps communicate that you care about the person and not just an "evangelism agenda" for him or her.
4. Pray for guidance in reaching others and be authentic. Don't worry that you don't have all the answers—your motivation communicates itself.



## St. Thomas' con't from page A

Thompson and is awaiting complete lists of all baptisms and marriages during that time. (Anyone interested in ordering a copy needs to contact Mrs. Holley Mack Bell through St. Thomas'.)

The 150th anniversary of St. Thomas', which was chaired by Clara Bond Bell and L. Murray Ward, was truly, a commemoration of the past, a celebration of the present, and a contemplation of the future. To be in the lovely church building of St. Thomas', first consecrated on November 14, 1840, was, in itself, enough to commemorate the past. And it gave each one in attendance a new feeling of pride for what the past saints of St. Thomas' had committed themselves to do.

The celebration of the present was obvious

from the overflow crowd gathered together, along with the outpouring of participation of all parishoners: an example of each person using his or her talent.

The contemplation of the future was particularly evident in the support that St. Thomas' has for its 16-member junior choir. This group, which took up two front pews (and some floor space) participated as an integral part of the service. It showed that St. Thomas' knows where its future lies.

May the Lord bless St. Thomas' as it begins its next 150 years of active service, and may He continue to bless it with caring and hardworking saints.

*Debbie Boyle is a member of St. Paul's, Edenton.*



MUSTERING THE TROOPS

*photo credit—Ede Baldrige*



THREE GENERATIONS: MISSIE HARRELL, GEORGE W. CAPEHART, JR. AND BESS HARRELL



CLARA BOND BELL, ANNIVERSARY CO-CHAIR, AND HOLLEY MACK BELL

## Bishop Sanders' Visitation Calendar

December 2	- St. John's, Fayetteville
December 9	- St. Philips, Southport; Church of the Servant, Wilmington
December 16	- Washington-Tyrrell Ministry
December 23	- St. Francis, Goldsboro
December 30	- Holy Trinity, Hertford
January 6	- Advent, Williamston
January 13	- St. Mary's, Kinston; St. John's-St. Mark's, Grifton
January 20	- Down East Cluster
January 27	- St. Thomas, Ahoskie; St. Thomas, Windsor
February 1	- Convention
February 3	- Trinity, Lumberton
February 17	- St. James-the-Fisherman, Shallotte; St. Philip's, Holly Ridge
February 24	- Christ Church, Elizabeth City

## Diocesan Calendar

### December

1	Pamlico/ALB consultation
2	Evangelism Conference, St. Mary's, Kinston, 3-6 p.m.
4	Department of Mission, Diocesan House, 10 a.m.
7	Executive Council, Diocesan House, 9:30 a.m.
8	Youth Commission, Diocesan House
13	Program Group, Diocesan House, 10 a.m.
15	Youth Meeting, 10 a.m.-2 p.m.
27-Jan. 1	Winterlight

### January

10	Family Ministries, Diocesan House, 10 a.m. to noon
18-19	Youth Convention, Greenville
24	Commission on Ministry, Diocesan House, 10 a.m.

### February

2	New Beginnings staff meeting, Diocesan House, 10 a.m.
7-9	Annual Convention, Wilmington
16	Youth Commission Overnight, Goldsboro
25	Commission on Ministry Overnight, Trinity Center

### March

2	Adult workshop, Diocesan House
7	New Beginnings staff meeting
8-9	New Beginnings #7, Trinity Center
23	Happening board, Diocesan House, 9 a.m.; Happening staff meeting, Diocesan House, 11 a.m.-4 p.m.

## Stewards of the earth

Do you ...  
 promote recycling?  
 buy food in bulk?  
 use cloth diapers?  
 return hangers to local dry cleaners?  
 use a washable cup at your work place and community meeting?  
 use a low flow shower head?  
 reuse grocery bags?  
 avoid plastic bags?  
 buy recycled products whenever you can?

*Billie Craft, St. John's, Wilmington*



THE REVS. A.C. MARBLE, JR. AND ASHLEY HUNT SINGING RECESSIONAL HYMN



## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### 108th Diocesan Convention

**'To celebrate and rededicate our life  
together in Christ'  
'Give Thanks! Say 'Yes!'**

### Proposed Convention Agenda



#### THURSDAY, February 7

3:00 p.m.-7:30 p.m. Registration in the lobby of the Hilton.  
3:00 p.m. Foundation Meeting  
5:00 p.m. Rehearsal for participants of the opening service  
5:30 p.m. Rehearsal for musicians and choir; Sam Burke, choir director, David Durkop, organist  
Rehearsals for both participants of the opening service and musicians and choir will be held at St. James.  
8:00 p.m. Festival Eucharist and sermon by Bishop B. Sidney Sanders, will be held at St. James followed by reception in the parish hall.

#### FRIDAY, FEBRUARY 8

6:30 a.m.-8:45 a.m. Buffet breakfast available: Hilton  
7:30 a.m. A celebration of the Holy Eucharist: Hilton. The Rt. Reverend Charles Keyser, Bishop of the Armed Forces, will preach.  
8:00 a.m. Registration, lobby of the Hilton  
9:00 a.m. Opening session: Convention Center  
Opening prayers and legislative session  
Coffee break  
10:30 a.m.-10:45 a.m. Legislative session  
10:45 a.m. Noon day prayers  
12:00 p.m. Buses leave for Good Shepherd House  
12:15 p.m. Lunch at Good Shepherd House  
\*12:30 p.m.-1:45 p.m. Diocesan choir will rehearse: Hilton  
12:30 p.m. Reconvene convention  
2:00 p.m. \*Break-out sessions\*  
2:00 p.m.-3:45 p.m. Full convention reconvenes  
4:00 p.m.-5:30 p.m. Choral Evensong: St. Paul's, Wilmington  
5:00 p.m. Break Bread With Christian Ed: Hilton  
7:00 p.m.-8:00 p.m. Buffet dinner and Mardi Gras Ball: Hilton  
8:00 p.m.-9:00 p.m.

#### SATURDAY, FEBRUARY 9

6:30 a.m.-8:45 a.m. Breakfast buffet available: Hilton  
7:30 a.m. Standing Committee breakfast: Hilton  
9:00 a.m. Liturgy of the Word: Morning Prayer followed by legislative session  
Liturgy of the Table: Holy Eucharist  
Adjournment  
12:00 p.m.

#### NOMINATIONS - RESOLUTIONS

Nominations must be presented by 1 p.m. All resolutions must be presented in writing to the secretary by 5:30 p.m.

#### HEARINGS

At the close of the convention, hearings for resolutions, recommendations and 1991 budget will be held.

\*Those interested in singing with the Diocesan Choir should be in St. James Parish Hall at 10:30 a.m., Saturday, February 2, for sign up and rehearsal.

Hosts for the 108th Annual Convention for the Diocese of East Carolina are the members of the Episcopal Development Commission of the Lower Cape Fear which include St. Andrew's-by-the-Sound, Church of the Servant, Church of the Good Shepherd, St. James, St. John's, St. Mark's and St. Paul's, all of Wilmington, Holy Trinity, Hampstead, St. Mary's, Burgaw, All Souls', Northeast, St. James the Fisherman, Shallotte, and St. Philips's, Southport.

\*Breakout Groups are introduced to offer more quality time to hear reports and provide time for dialogue. Breakout Groups will include the following areas: Mission/Evangelism/Renewal, Christian Social Ministry/Outreach, Education/Worship/Pastoral Care and Stewardship. Each will have a chair to coordinate reports and process. Delegates/alternates will attend one of the four areas. Guests will be welcome.

### Current offices held in the Diocese of East Carolina

Convention Secretary: The Rev. A.C. Marble, Jr.

Treasurer: Mr. Wallace Weeks

Historiographer: Mr. Lawrence F. Brewster

Chancellor: Mr. P.C. Barwick, Jr.

#### Standing Committee:

Dr. Allen Hornthal, Edenton  
The Rev. G. Edward Dunlap, Goldsboro  
The Rev. Joshua MacKenzie, Elizabeth City  
Mrs. Helen Rountree, Greenville  
The Rev. C. Phillip Craig, Kinston  
Mrs. Ruth Woodley, Columbia

#### Trustees:

Dr. Charles L. Garrett, Jacksonville  
Mr. Horace Stacy, Lumberton

#### Excutive Council:

The Rev. Christopher Mason, Goldsboro  
The Rev. K. Weldon Porcher, Nags Head  
The Rev. Lucy Talbott, Fayetteville  
Mrs. Mary Gornto, Wilmington  
Mr. F. Donald Hickman, Wilmington  
Mr. J. Clarence Leary, Jr., Edenton  
Mr. Charles Horne, Jr., Greenville  
The Rev. David Chamberlain, Fayetteville  
The Rev. J. Gary Fulton, Bath

Mr. Robert Swindell, Jr., Jacksonville

Mr. Larry Overton, Ahoskie

Mrs. Alice D. Lynch, Washington

Mrs. Helen Cliborne, Nags Head

The Rev. John Weatherly, Hampstead

The Rev. P. Hamilton Fuller, Wilmington

The Rev. Thomas Cure, Clinton

Mrs. JoAnn Bell, Greenville

Mr. Roy Parker, Fayetteville

Mrs. Dencie Page, Lumberton

Mr. Frank Wakefield, Hampstead

Thompson Children's Home:

Mrs. Patricia Storie, Edenton

Mr. David Stansel, Shallotte



# The Bishop's Letter

My dear sisters and brothers in Christ:

My daughter's recent wedding (my only daughter and youngest child) has started a tune running through my head that will not stop. You know it, too. It's from "Fiddler on the Roof."

"Is this the little girl I carried, Is this my little boy at play? I don't remember growing older, when did they?"

Well, they did. Because of me and in spite of me and with my help and with my hindrance all three of them made it. And Nancy and I can breathe a sigh of relief and say, "Yea, it's done." They're grown and they're educated and they married nice people, and not only do I like all three of my children, I respect them and that's saying a lot. They're strong and they're sturdy, and they're full of joy and they'll make good parents and this world will be a better place because of them. They will not be powerful as the world understands power. They will be grace-filled. They've chosen that. Thanks be to God.

When the officiant at my daughter's

wedding (who also happened to be my brother) asked who gives this woman to be married to this man, I could not respond verbally because of the recent surgery on my vocal chords. But I wanted so badly to respond by saying, "Her mother, her Christian communities, and I do." For my children had the privilege of being formed by the Christian communities in which our family lived. The people of Eastern Shore Chapel in Virginia Beach; the seminarians at Virginia through whom they experienced so much of the love of God; the saints of St. Andrew's Cathedral and day school in Jackson, Mississippi, and the love that greeted Lynne (the only one left at home at the time) when we moved to Advent, Williamston.

In the service of baptism, the celebrant asks the congregation, "Will you who witness these vows do all in your power to support this person in her life in Christ?" And the congregation answers, "We will." My family and I have been blessed because we have existed in congregations where the laity have been more than willing to do that for our

children. But I suspect that most congregations corporately do a pretty good job of this, despite individual pettiness, apathy, smallmindedness and all the rest. And I would simply say what has been available to my children through our Christian communities is available to your children, too.

When I am not on the road holding services, I generally visit other congregations. This is seldom on Sundays, but it is on those other days like Maundy Thursday, Good Friday, Thanksgiving Day and all the rest. The congregations are sparse on those days, for this kind of worship is no longer on of our societies major priorities. However, in every church that I visit there are one or two families conspicuous by their presence. From the babe in arms to the most rebellious teenager, they are there. I'm sure the children in those families had the usual number of excuses, threw the expected number of fits, faked the normal number of fatal illnesses, but the whole family was there. Their children may grow up to be saints or sinners, but those children will grow up knowing clearly that

worship of God is one of the things their family is about.

What we don't understand about Christian faith is that when church attendance becomes a matter of choice for either us or our children, we miss as well hang it up; we've lost. For it is clear to us and to them that going to work or to school is not a matter of choice so we've already told them what's really important in their lives.

And what I am saying to you is that every congregation in this diocese, Christian community awaits you and your family. You'll have to search for it; won't be readily apparent. And it's never apparent to nominal churchgoers. But it's there. You can become a part of it. It's worth it, for it's the way you and your family become living members of Body of Christ.

Faithful  
B. Sidney Sanders  
Bishop of East Carolina

## GUIDELINES FOR YOUTH AT DIOCESAN CONVENTION

Youth Coordinator Carol M. Taylor and Chairman Chris Mason of Department of Youth will be responsible for youth during hours while "youth room" is open and youth are present in it.

Expect parish delegations to assume legal responsibility for youth representatives at diocesan convention and to provide for their safety and support.

Expect youth representatives to abide by the laws of the State of North Carolina regarding drinking and for parish delegations to take responsibility for seeing that this is done.

Establish a curfew of midnight for youth representatives to be in their rooms for the evening.

During small group discussion time on Friday morning, a youth representative group will be held, coordinated by Chris Mason and Carol Taylor, to focus on the process of convention and the youth

involvement within it.

Youth representatives will sit with someone in their parish delegations during opening service and sit with their delegations during business times.

We expect youth to remain on grounds of the convention unless they are given the express permission of their delegation.

The Executive Council authorizes Chris Mason and Carol Taylor to be the youth chaperones in addition to parish delegates at the diocesan convention.

We acknowledge that Youth Commission members who attend as official guests of convention are under the direct responsibility of Carol Taylor, Youth Coordinator.

Respectfully submitted,  
Chris Mason, chair  
Youth Commission  
Carol M. Taylor  
Youth Coordinator

## National leaders will address Kanuga homeless conference

Nationally-known leaders will participate in a conference on homelessness at Kanuga Conferences, February 27-March 1. Susan G. Baker, active in several national organizations and the wife of Secretary of State James Baker; Millard Fuller, founder and president of Habitat for Humanity International; and noted theologian Walter Brueggemann, will bring their expertise to "Making Room at the Inn: The Church Confronts Homelessness."

The homelessness conference is the third conference on Christian Commitment sponsored by the Bowen Endowment. Its focus will be on long term solutions to the problem, rather than day to day issues.

Baker is active in the National Alliance to End Homelessness, Families for the Homeless, and Enterprise Foundation. She was instrumental in convincing the Department of Defense to release surplus food from military commissaries to food banks feeding the hungry.

Fuller founded Habitat for Humanity in 1976. Its purpose is to use volunteers to help eliminate poverty housing in the world. He has authored several books, including *Love in the Mortar Joints* and *The Excitement is*

*Building*. He has received numerous awards including the 1990 Joseph C. Wilson Award from the Rochester Association for the United Nations.

Walter Brueggemann is a noted Biblical scholar who teaches at Columbia Theological Seminary in Decatur, Georgia. A writer and lecturer, Brueggemann will lay the Biblical foundation for the conference.

Also participating in this conference are Eugene H. Bowens, president of Interfaith Inc., a non-profit housing development corporation in Atlanta; William Lane Douglas, director of Union Station Foundation for the homeless in Pasadena, California; the Rev. Daniel Matthews, rector of Trinity Center with two low-income housing projects in New York City; the Rev. Barbara Brown Taylor, associate rector, All Saints' Church, Atlanta; and the Rev. William Barrow, conference coordinator and specialist programs dealing with the homeless.

Cost of the three-day conference is \$24. Detailed information and a registration form may be secured from: Kanuga Conference, Postal Drawer 250, Hendersonville, NC 28793; or telephone (704) 692-9136.

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

### DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

*CrossCurrent* is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 815 2nd Ave., N.Y.C., N.Y. 10017. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to 1201 Chestnut St., Suite #1200, Philadelphia, PA 19107.



THE BISHOP OF THE ARMED FORCES, the Right Reverend Charles Keyser (seen here during a recent service), will be a guest of the diocesan convention. Bishop Keyser will preach at the 7:30 a.m. Eucharist on Friday, February 8, and will address the convention later.

(photo credit—James Solheim, ENS)



# Nominations

## Executive Council — Clergy

**The Rev. Phillip R. Glick, St. Thomas, Ahoskie**  
 Diocesan involvement: Has served on the Commission on Ministry, Department of Christian Education and has been Spiritual rector for Happening and New Beginnings and a Camp Trinity sion leader. He now serves on the Creative Christian Stewardship mmittee and Family Ministry Commission.  
 Parish involvement: Served Holy Innocents, Kinston, from 1986-89. Has been rector of St. Thomas, Ahoskie, since June, 1989.

*"The Rev. Mr. Glick has shown outstanding leadership in the arches he has served in this diocese as well as through involvement in cesan committees. He is energetic, thoughtful and well organized. His experience, his knowledge of the diocese, and his willingness to rk will make him an excellent Executive Council member."*

Submitted by Larry B. Overton



**The Rev. Richard W. Warner, Jr., St. James the Fisherman, Shallotte**

Diocesan involvement: Department of Christian Education chair, head of the Diocesan School for the Diaconate, past Executive Council member, Convention Committee, Committee on the Diaconate and consultant to parishes.

Parish involvement: Rector of St. James the Fisherman, interum rector of St. Paul's, Wilmington.

*"Dick currently serves as rector of a small growing parish in the southernmost part of the diocese. He would bring to the council and understanding of the needs of small parishes, together with his extensive past experience at the diocesan level."*

Submitted by John Tandy



**The Rev. Russell L. Johnson, Trinity Church, Lumberton**

Parish involvement: Rector of Trinity Church, Lumberton, rector of Trinity Church, Pinopolis, South Carolina.

Diocesan involvement: Camps Committee, Board of Managers, Trinity Center, Angelism Committee, Stewardship mmittee, Stewardship consultant.

*"He would serve diocesan interest."*

Submitted by Janet S. McLean

**The Rev. H. Burton Whiteside, Church of the Good Shepherd, Wilmington**

Diocesan involvement: Department of Christian Social Ministries, local organizer of the Commission on Racism.

Parish involvement: Rector of Church of the Good Shepherd, general director of Good Shepherd House, chairman of the Episcopal Urban Ministries, chairman of Cape Fear Habitat for Humanity, County Task Force on Homelessness, Community Food Center, board of director member for New Hanover County Ministerial Association, Community Services coordinator.

*"Father Whiteside is a priest of vision. He works tirelessly and willingly. His leadership in the religious community in Wilmington is very forward thinking. He is able to relate to people from all segments of the community. He can only help the church to grow."*

Submitted by Suzette M. Stones, DDS



## Executive Council — Lay

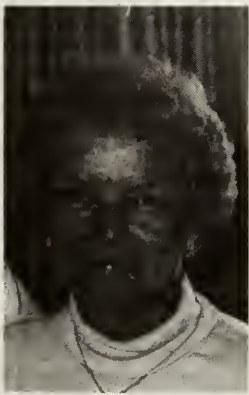
**Pat Howe, St. Andrew's-on-the-Sound, Wilmington**

Diocesan involvement: Diocesan coordinator for EFM, 1991 nvention Steering Committee, Floor Committee chair, delegate convention for the past three years.

Parish involvement: Vestry, Search Committee chair, Area Study up, Christian Education Committee, EFM graduate, DOCC up leader and coordinator, layreader, chalice bearer, Cursillo.

*"Pat is a tremendously dedicated, competent, responsible Christian person who has served her parish well and faithfully and who uld do so equally in service to the diocese."*

Submitted by the Rev. William B. Trimble, Jr.



**David A. Stoller, Christ Church, New Bern**

Diocesan involvement: President of Tri-County (Craven, Jones and Pamlico) Council of Episcopal Churches, area coordinator for Marriage Encounter in the Diocese of East Carolina.

Parish involvement: Vestry, chair of Every Member Canvas, lay Eucharist minister, lay reader, Sunday School teacher (adults and children).

*"David is a deeply committed and loyal churchman who is deeply involved in the life of Christ Church. He has considerable leadership ability, he is articulate in matters of faith, and I have never known him to say 'no' when asked to do a job for his church!"*

Submitted by the Rev. C. Edward Sharp

**Norma Van Veld, St. Timothy's, Greenville**

Diocesan involvement: Member of the Department of Mission and Religious Art Committee, local chair for diocesan convention, diocesan convention committee. Has made stewardship calls to congregations as a representative of the diocese.

Parish involvement: Senior warden 1987, 1988, chair of the Finance Committee, Area Study membership chair, Altar Guild chair, Lobster Fair sub-committee chair, Servant Ministry, Faith Alive co-chair, 1990.

*"Norma is a person of faith, committed to the church making a difference in the lives of people, to one another, and to the larger community; and she will give it the necessary time."*

Submitted by Robert B. Hobgood



**June Liverman, St. George, Lake Landing**

Diocesan involvement: Bishop's Advisory Council, stewardship nee, delegate to diocesan convention.

Parish involvement: Senior warden, vestry member, treasurer, anist, acolyte director, ECW president, lay reader, chalice bearer.

*"June is one of the prime leaders at St. George and has been largely umental in bringing St. George to its present strength in the diocese. is deeply committed, energetic and faithful. She is also highly endable. She has caught the vision of our bishop and diocese and provide leadership."*

Submitted by the Rev. Gary Fulton



**Elizabeth K. Pate (Libba), Holy Trinity, Fayetteville**

Diocesan involvement: Convention delegate ('86, '87, '88, '89), urtesy Committee chair, Cursillo EC #26, EC #34, EC #38, ecutive Committee, Thompson Children's Home, Evangelism nference.

Parish involvement: Vestry, Search Committee, Worship mmittee chair, Evangelism chair, Healing study group chair, yer and Healing Conference chair, Bible study group.

*"Libba has the ability and the interest in the diocese. She will give her e and energies to serving the diocese as a member of the Executive uncil."*

Submitted by Nancy Broadwell



**Sheila Thompson Walker, St. Andrew's, Goldsboro**

Diocesan involvement: Member of the Camp and Conference Planning Committees, Camp and Conference Long-Range Planning Committee, stewardship consultant and visitor for Stewardship Committee, member of the Coalition of Black Episcopalians, treasurer of C.B.E., chair of Evangelism Conference by C.B.E.

Parish involvement: At St. Andrew's, Sheila has served as advisor to the Youth Group and as a member of E.Y.C. Sheila has been a member of St. Andrew's for only two years. Prior to coming to St. Andrew's, she was financial secretary, a member of the vestry, chair of the Evangelism and Stewardship Committee and director of Vacation Bible School at St. Augustine's, Kinston.

*"Sheila is very active in our parish and in diocesan activities. She has a genuine interest in the church and the diocese. She is a very hard worker. She is most qualified to serve as a member of the Executive Council."*

Submitted by Neal Stitt





## Standing Committee-Clergy

**The Rev. Dr. William E. Dornemann**, St. John's, Wilmington  
 Diocesan involvement: Convention delegate (Dioceses of Central Pennsylvania, Central New York, Western Michigan, Virginia), member of diocesan commissions: Ministry, Ecumenical Relations (Central New York, Western Michigan, Virginia), member of regional/convocation council: Western Michigan, Virginia.  
 Parish involvement: Associate rector, All Saints, Richmond, Virginia, rector St. John's, Wilmington.

*"Father Bill has the qualifications and interest to serve with this important committee and our diocese will be well served with his election."*

Submitted by John R. Andrew



## Standing Committee — La

**Ginny Shew**, Church of the Servant, Wilmington  
 Diocesan involvement: Executive Council, Clergy Salary Study Commission, Evangelism Commission, stewardship speaker, Nominations chair for convention.  
 Parish involvement: Parish administrative assistant, Greeter program, chair of Evangelism Team, chair of Bargain Sale, secretary-treasurer of Good Shepherd Soup Kitchen, chair of Parish Life.

*"Ginny has been active in the life of her parish and the diocese for a considerable time. She is knowledgeable of and sensitive to the many issues and points of view that exist in our diocese. She has served on the Executive Council of the diocese."*

Submitted by Ann S. Hines



## Trustee — Lay

**Donald D. Pollock**, St. Augustine's, Kinston

Diocesan involvement - Former member of the Diocesan Convention Committee, member of the Board of Directors of the Episcopal Foundation of the Diocese of East Carolina

Parish involvement - President of the Laymen's Organization, Sunday School teacher, senior warden.

*"Don is a respected lawyer in Kinston, a dedicated member and senior warden of St. Augustine's and very knowledgeable concerning local and diocesan mission and ministry."*

Submitted by C. Phillip Craig

## Offices to be filled by the One Hundred and Eighth Annual Convention of the Diocese of East Carolina

Convention Secretary: One year term  
 Treasurer: One year term  
 Historiographer: One year term  
 Chancellor: One year term  
 Standing Committee: Three year term  
     1 Clergy person  
     1 Lay person  
 Trustee: Two year term  
     1 Lay person

Executive Council: Three year term  
     3 Clergy persons  
     4 Lay persons  
 One year unexpired term  
     1 Clergy person  
 Thompson Children's Home: C  
     three year term  
     1 Clergy or Lay person

# COMMITTEE REPORTS

## DEPARTMENT OF CHRISTIAN EDUCATION

**To the Bishop and the One Hundred and Eighth Annual Convention of the Diocese of East Carolina:**

The 1990 year has been one in which the department has begun the process of change. Over the years there has been a gradual decline in the number of active members of the department and more and more has had to be done by fewer and fewer individuals. That fact, together with the realization that our spring and fall conference enrollment was on a steady decline led the department and the chair to conclude that it was time for a major overhaul. To that end, I have submitted my resignation as chair of the department effective with this convention. It has been a real joy for me to serve the diocese as a member and chair of this department for the last several years. It is now time for a new individual to take the reigns and for new individuals to step forward who wish to see Christian education in this diocese move forward.

During the past year we did conduct a spring conference at Trinity directed by Betsy Willis and Lorna Erixson. While the enrollment was low the response of those that attended was very positive and a big thank you goes to the co-leaders of the conference.

The focus of the conference was on the different uses of "Sacred Play" in Christian education.

The department also funded the training of a team from St. Francis, Goldsboro, in the Disciples of Christ in Community Christian Education program. St. Francis joins St. Andrew's-on-the-Sound, St. James, Trinity, St. Paul's in the Pines and St. James the Fisherman in offering this program in the diocese.

Our fall conference, "An Advent Gift for You" with the Rev. Dr. Richard Busch turned out to be not much of a gift for anyone as we had to cancel due to low enrollment. This is just part of the reason the department feels a need to take stock and look at possible new directions and offerings.

The department continued with its scholarship program to individuals seeking to attend conferences both within and outside of the diocese. While these scholarships are small they often make the difference between someone attending and not attending.

*Respectfully submitted,  
 Richard W. Warner, Jr.  
 chair*

## PRISON COMMISSION

**To the Bishop and the One Hundred and Eighth Annual Convention of the Diocese of East Carolina:**

Angel Tree, a program to bring gifts to the children of inmates, continues to be a significant part of our diocese's prison program. In 1990, twenty-seven parishes gave gifts to 762 children of 444 inmates. This is a Prison Fellowship supervised program and the Commission is grateful for the presence of the Rev. David Haley of Prison Fellowship on our board. This program has brought more people in contact with inmate families who are often "sentenced" along with the inmate.

This year we began supporting, through donations to North Carolina Yokefellows, a Yokefellow trainer for the Eastern North Carolina area in the person of Mr. Ollie Toomey. When trained, he will visit all the prisons in our diocese, training Yokefellow volunteers and aiding in the recruitment of Episcopal participants. Yokefellows offers

inmates an opportunity to meet in small groups (usually one-on-one) with an outsider and talk about his life and to examine God's love and concern for him.

The commission sponsored a successful conference for the Eastern Area Prison Superintendents, October, 1990, led by the Rev. Joseph Dunlap. The conference allowed the superintendents to meet on an informal, friendly basis, with no work related agenda. All participants rated the conference very highly. The conference improved our diocese's relationship with the prison system and should make them more receptive to our volunteers.

Following our previous practice, commission funds were allotted for chapel building programs, Christmas programs, and Families in Crises.

*G. William Ray, chair  
 Prison Commission*

## COMMISSION ON MINISTRY

**To the Bishop and the One Hundred and Eighth Annual Convention of the Diocese of East Carolina:**

The Commission on Ministry is composed of eight priests, four laypersons, and one deacon, appointed by the bishop to assist him: "In determining present and future needs for ministry in the diocese; in recruiting and selecting persons for Holy Orders and in guiding and examining postulants, candidates, and deacons in training for the priesthood." Title III, Canon 2, Section 2(a), (b).

During 1990, the commission recommended to the bishop the following persons seeking Holy Orders:

For ordination to deacon in training:  
 Jeremiah Day, Sara Krantz, Maxine Maddox, Herb Plimpton.

For candidacy: Carolyn Craig, Ernest (Buddy) Oliver.

For postulancy: Ben Dixon, Jeff Krantz.  
 For candidacy to the diaconate: Joann Bell, R.C. West.

We spent an afternoon of discussion with our junior seminarians, Steve Evans, Jimmy Taylor, and our middlers, Carolyn Craig and Buddy Oliver.

We interviewed and recommended that Frank Russ continue the transition into the Episcopal Church by attending a year of Anglican studies at an Episcopal seminary.

We interviewed and recommended that Steve Turner enter the process of transition toward the Episcopal Church. He subsequently decided not to leave his present denomination.

Dwight Johnson, Teresa Lawrence, and Valerie Wright continue in a program of

acquiring a year-long residency in the diocese under the supervision of a priest.

John Russell, approved two years ago, began his enrollment for one year in Anglican studies.

Albert Case was approved for a program work and tutoring by the Diocese of South Carolina.

Several others were interviewed and given support by the commission in their ministries as lay persons.

Under the excellent leadership of Reverend Jim Cooke, the subcommittee, the diaconate has continued to develop training through the deacon school and present persons to the commission interviewing and testing. This year commission read the exams of the two deacon candidates.

As chair, I attended the Province commission meeting in Montague, Tennessee.

The commission continues to work with our bishop and diocese in this process presenting those men and women who called by God and by His church into ordained ministry. We continue to use a draft of criteria for evaluating those who are called.

As always, the work of this commission could not go forward without the superlative administration provided by Jane Wynne who continues to model maturity and efficiency for us.

*Respectfully submitted  
 The Reverend William John Bradburn  
 chair*

## RESOURCE CENTER

The Anne Henrich Resource Center lent over 200 different types of media to the churches in the diocese in 1990. The center was displayed and made available for loans at the diocesan convention in Kinston, the Christian Education Conference in June and the Adults Who Work With Youth Conference in November, both at Trinity. Several churches borrowed curriculums in order to find something for their churches.

There have been over 20 new videos purchased this year for use in the parishes. There has not been a supplement to advertise

these but always feel free to call and ask what is new. The purchase of some of the R. Terry Fullam audio tapes has been made recently and are now available.

Please remember the Resource Center when you are making plans during the year and call to see if we cannot help you find something.

*Submitted  
 Holly Ma*

*Committee Reports  
 con't on page*



## GOOD SHEPHERD HOUSE

In 1983, several Episcopal churches in Wilmington began a feeding program for the city's hungry citizens. The ministry was housed in the parish hall of the Church of the Good Shepherd and thus became known as the Good Shepherd Soup Kitchen. In February 1989, the Soup Kitchen expanded its hours and services in a newly constructed facility and was renamed Good Shepherd House.

Good Shepherd House is a day shelter which offers a variety of basic human services and advocacy programs. Services include:

- a safe house during the daytime
- breakfasts and lunches
- toilet facilities including showers
- clothing exchange
- barber services
- storage of personal belongings
- local phone use
- permanent address and mail pick-up
- literacy training
- job placement service
- temporary transportation to and from jobs
- nursing care
- court advocacy
- emergency financial aid

The Shelter works with a variety of local agencies to secure proper assistance for guests. These agencies include Legal Aid, Salvation Army, Cape Fear Rescue Mission, Traveler's Aid, Social Security Administration, Department of Social Services, GROW, Cape Fear Literacy Council, Southeastern Mental Health Center, Catholic Social Ministries, Mother Hubbard's Cupboard, Community Food Center, Employment Security Commission, Veteran's Administration, American Legion, and Disabled American Veterans.

Good Shepherd House is open Monday through Friday from 8:00 a.m. to 4:00 p.m. and Saturdays for lunch. The Shelter is staffed with a general director who is also the rector of the Church of the Good Shepherd, an administrative director, a job developer, and a food services director. Approximately 150

persons make up the volunteer staff.

Since opening in February 1989, Good Shepherd House has averaged 78 guests per day in the Shelter while the Kitchen has averaged 125 guests per day. The job program has secured over 1,150 temporary jobs and over 140 full-time positions for persons in need. The Shelter's health clinic on Thursdays see an average of 10 persons. The guest population breaks down according to gender and race as follows: 85% male, 15% female, 65% African-American, 33% Caucasian, 1% Native American, 1% Hispanic.

Good Shepherd House's sponsoring organization has been since 1987 Episcopal Urban Ministries of Wilmington, N.C., Inc. Because of the high level of commitment of local Episcopal churches and the diocese, Good Shepherd House has become a vital ministry for the entire community of New Hanover County. In fall 1990, in recognition of the need to become more broadly ecumenical in its organization, Episcopal Urban Ministries became Good Shepherd Ministries and thus began offering to churches of all denominations an equal opportunity to serve in an ecumenical religious community services organization.

In 1991, Good Shepherd House plans to open an annex which will house a program for the homeless mentally ill. With the aid of a U.T.O. grant of \$19,000, plans are being made to purchase a small house which stands adjacent to the Shelter. This annex will house the Shelter's medical services, especially two mental health professionals obtained through the local mental health center.

In 1991, Good Shepherd Ministries will continue to look for ways to alleviate the need for more night-time shelter. There is a need for a shelter which will supplement the Salvation Army's program. Transitional housing and beds for the most severe cases are needed.

*H. Burton Whiteside  
General Director*

## COMMISSION ON EVANGELISM AND RENEWAL

**To the Bishop and the One Hundred and Eighth Annual Convention of the Diocese of East Carolina:**

The function of the Commission on Evangelism and Renewal is to study, make recommendations to the bishop, and implement ways by which the Episcopal Diocese of East Carolina might be better enabled to proclaim the good news of Jesus Christ to all people.

Persons serving on the commission during 1990 were: the Rev. Bob Beasley, Mrs. Patricia Chamberlain, Mrs. Beth Douglas, the Rev. Ed Dunlap, Mrs. Pat Henson, the Rev. Russell Johnson, Mrs. Jane Martin, Mrs. Jean Messner, Mrs. Ginny Shew, Mr. Don Skinner, Mr. Billy Smith, Mrs. Betsy Toomey, and Mr. Ollie Toomey.

In order to achieve the goal stated above, the commission has revised the steps outlined by the Executive Council of the Diocese several years ago to include the following:

- (1) To grow 10% numerically in every parish by the end of 1992 through sharing the good news of Jesus Christ.
- (2) By the end of 1991, we will have a minimum of 15 parishes involved in the current Evangelism project.
- (3) By 1991, all parishes will have active, working committees on Evangelism.
- (4) Recommendations for Cursillo and other conferences will be proposed in order to help participants integrate with local parishes.
- (5) There will be an Evangelism/Renewal Conference each year of the nineties.

At Diocesan Convention last year, three resolutions were passed on the floor, building on the theme of the above. First, that we

endorse the Decade of Evangelism and embrace wholeheartedly the challenge inherent in proclaiming the Good News of Jesus Christ; second, that each church establish an active, working commission on evangelism; and third, that each church adopt as a goal the achievement of 10% numeral growth by the end of 1992, and that the percentage growth realized be included in the yearly statistical summary of the journal.

Our major thrust for 1990 has been to monitor the progress of the Springfield model for parish evangelism and church growth, the two-year project undertaken by the diocese in 1986 which involved five East Carolina volunteer congregations. Five new parishes—Christ Church, New Bern, Holy Trinity, Fayetteville, St. Anne's, Jacksonville, St. Andrew's, Nags Head, and St. James, Shallotte—have now been brought on board with this process which asks for a team in each church to work in five areas; proclamation of the gospel, new member ministry, ministry with the lapsed, parish revitalization and spiritual direction, and community ministry.

On Sunday, December 2, 1990, we welcomed to St. Mary's, Kinston, the Reverend Dr. Terry Fullam, for a Celebration of Faith for the Decade of Evangelism.

In 1991, the members of our commission will continue to try to offer to the diocese a diverse number of ways by which our faith can be shared one with the other, and to bring on board five new parishes with the Springfield project.

*Respectfully submitted,  
David M. Chamberlain,  
chairman*

## LITURGICAL COMMISSION

**To the Bishop and Delegates of the 108th Convention:**

We began our year planning and developing the liturgies for the 107th convention of the diocese held in Kinston, February 8-10. Special attention was given to developing a diocesan choir with singers from all over East Carolina.

In May, the Liturgical Commission helped plan services for the Conference on Racism held in Wilmington for the area churches.

Our next major project was the 2nd Annual Conference on Church Music at Trinity Center, August 24-26. Some 115 persons from around the diocese gathered and sang and learned about church music from Dr. David Lynch, keynoter, chair of Meredith College Music Department and organist and choirmaster of Christ Church in Raleigh. The conference ended with a celebration of Trinity Center Day at which some 600 people from around the diocese celebrated the Eucharist at 11 a.m. on August 26 and heard the music provided by the huge diocesan choir. The event was followed by a lunch on the grounds and the dedication of the small indoor chapel named for Dame Julian of Norwich.

The chair has worked with various persons planning ordination services and special parish events.

The commission has met for one overnight at Trinity Center on November 16 and 17 to plan the services for the 108th convention of the diocese to be held in Wilmington. Again, a diocesan choir will be assembled for the occasion.

The plans have been made for the 3rd Annual Conference on Church Music to be held at Trinity Center August 23-25. This year there will be two leaders: Ben Hutto, organist and choirmaster at Christ Church, Charlotte (our leader for our first conference) and we hope to have the Rev. Sue Reed from Indiana, past president of the Association of Diocesan Liturgical and Music Commissions and chaplain to the Association of Anglican Musicians. Philip Evancho of Craven Community College will offer a special workshop on voice training. Workshops will also be offered by various people from the diocese. A special time will be given for music for small churches on Saturday after lunch. Our conference will begin with lunch on Friday and run through Sunday. We feel this music conference is serving a very real need in our diocese.

We will again have a celebration of Trinity Center Day on Sunday, August 25, and hope even more churches can come to participate in and enjoy this event as a diocesan family.

*Respectfully submitted,  
Joseph W. Cooper, chair*

## DEPARTMENT OF MISSION

**To the Bishop and the One Hundred Eighth Convention of the Diocese of East Carolina:**

The Department of Mission began the year with hearings on the first weekend in January. Requesting, and receiving, financial assistance through this department for 1990, were:

Good Shepherd, Wilmington and Episcopal Urban Ministries of Wilmington  
Holy Trinity, Hampstead  
St. Peter's, Sunbury; St. Mary's, Gatesville; and St. John's, Edenton  
St. Christopher's, Elizabethtown  
Ocracoke-Mission exploration  
St. James the Fisherman, Shallotte  
Shepherd's Staff/Beaufort County Ministries

Total grants for 1990 amounted to \$74,000 plus \$10,000 set aside for a staff position, yet to be filled for the mission to black congregations. In addition to hearings, the department met on March 20, May 15, September 28, and December 18 for regular meetings; August 24 and 25 for work on Area Study Evaluations, and November 2 and 3 to develop strategies to assist "Congregations at Risk." On July 17, the Rev. Jim Boyd announced at a called meeting his acceptance of a call to Salem, Oregon. Since the reorganization of the department in 1987, Jim had been a most capable, dedicated leader. Carolyn Duckett was asked by the bishop to become chair

upon his resignation.

The Area Studies begun in 1987 have been completed across the diocese, and follow-up studies have begun. This major work has been completed with a great deal of work and cooperation by the 70 parishes involved.

The Small Parish Planning Conference was again held at Trinity Center, and all parishes receiving aid will attend that and the Stewardship Workshop in 1991.

Our major concerns at the end of 1990 were our black congregations and congregations at risk, and we are developing plans to address these issues in 1991. We are the Department of Mission—not missions—and seek to serve our Lord and the Diocese of East Carolina by enabling the move from maintenance to ministry. To help the department call all congregations to accountability (as contained in our statement of purpose) we will introduce at this convention a form to be completed with the annual report addressing planning and goal setting in each parish.

Members of the Department of Mission at the end of 1990 were: Carolyn Duckett, chair; Mae Butler, Harry Douglas, the Rev. Chip Marble, assistant to the bishop; the Rev. Jud Mayfield, the Rev. Josh MacKenzie, Bill Morris, the Rev. Ed Sharp, and Norma VanVeld.

*Respectfully submitted,  
Carolyn Duckett, chair*

## CAMPUS MINISTRY

**To the Bishop and the One Hundred and Eighth Annual Convention of the Diocese of East Carolina:**

Perhaps it is time to reiterate that the Episcopal Campus Ministry at East Carolina University continues its model of a parish-based team ministry.

This ministry is shared by:

Campus Minister: lay person, Marty Gartman  
Advisor: deacon and professor at E.C.U., James Smith  
Advisor: professor at E.C.U., Ted Gartman  
St. Paul's rector: the Rev. Patrick Houston  
St. Paul's assoc. rector: the Rev. Middleton Wooten

Format: Each Wednesday during the academic year Eucharist at 5:30, followed by supper and program.

Meal Preparation: Parishioners volunteer on their pledge cards to prepare meals for our students. Over fifty parishioners have been involved in this service to us this year.

Weekly Eucharist: Each Wednesday our

two priests alternate as celebrants at our services. A faithful "band" of parishioners regularly joins us in worship. Jo Leichte, one of our students is our organist; other students act as acolytes, read lessons, and prayers.

St. Paul's Campus Ministry Committee: Serves as a steering committee by supporting the campus minister, offering suggestions, helping to plan and carry out our work, serves as a sounding board for the campus minister. Members of this committee consist of parishioners who are faculty at the university. Special thanks go out this year to Pat Peralton, our outgoing chairman, and Chuck Chamberlain, outgoing liaison to this group from the Lay Ministries Commission.

The fall, Campus Ministry instituted two new programs:

1) "People to People"

Fifteen families and singles have volunteered to be a special friend to a college student—have them to their homes for meals from time to time, and just gen-

*con't on page H*



## STEWARDSHIP

### To the Bishop and the One Hundred and Eighth Convention of the Diocese of East Carolina:

1990 was a good year for stewardship but frustrations and disappointments continue to abound. Allow me to first list the accomplishments.

- 1) We offered visitors to every church in the diocese. Visitors were well trained and did an excellent job everywhere they were involved. I thank both the visitors for their time and effort in this part of our program and those churches that received them warmly.
- 2) An all-day training session was held at St. Mary's, Kinston, for Stewardship and EMC chairperson. As you know, the bishop called on every church to have an Every Member Canvass and to train 25% of the congregation as callers. This session was planned to train the church to do this. The Rev. Bob Bonner of the National Church conducted this session. Forty churches were represented at the meeting and reports were that the meeting was most helpful.
- 3) Six area meetings were held across the diocese as a kick-off to fall stewardship efforts. These meetings were billed as a meeting with the bishop. Unfortunately, the bishop was unable to attend. The Rev. A.C. Marble and I tried to substitute for him. While we didn't accomplish this, we did hold the meeting with over 400 in attendance.

- 4) We continue to decrease our use of foundation money \$20,000 per year so that by 1993, we will depend entirely on pledges for the budget of the diocese. This means we continue to increase funds available for Creative Stewardship Grants.

Our frustrations and disappointments are caused by those churches that fail or refuse to make stewardship the main work of the church. Regardless of what is offered, there are clergy and churches that don't take part. They are the same churches who fail to increase pledges to the diocese. They are the same churches whose stewardship of their own members fails to keep up with others in the diocese. We continually urge, plead, and beg participation and are constantly turned down or ignored.

Thank God for those churches who see and understand their mission beyond themselves. We pray that all the churches of this diocese will assume their responsibility to reach out, in His name, to all those around us.

I want to personally thank all those members of the Stewardship Committee that have worked long and hard to truly make Stewardship the main work of this diocese. They have responded, without hesitation, whenever called on regardless of the inconvenience or task.

Respectfully submitted,  
Clarence Leary, Jr.  
chairman

## DIOCESAN ARTS COMMISSION

### To the Bishop and the One Hundred and Eighth Convention of the Diocese of East Carolina:

The Arts Commission of the diocese met as a body twice during the past year and accomplished many tasks which required a lot of physical labor on the membership. We literally had a real "working" year.

It has been a concern of the bishop and his administrative staff in Kinston that the Diocesan House grounds be landscaped. We have taken this task seriously and will proceed over the next several years to solve this problem. During March, we planted over 300 pine seedlings which were donated to us by the folks at Weyerhaeuser. About forty have survived severe drought conditions to begin forming a windbreak at the north property line. Once these become established more plantings can be made. During November, planters were delivered by Hunter Cole of Elizabethtown and were planted with slow growing shrubs and trees which will enhance the courtyard surroundings. Plantings are being done with items which will need little or no upkeep. We are most grateful to Cheryl Taff of St. Paul's, Greenville, who has assisted us in both these projects with a comprehensive landscape architecture plan, her area of professional expertise, which has been donated to us for Diocesan House. Also, much thanks is in order to Norma Van Veld of St. Timothy's, Greenville, for her many hours in this task.

Our pursuits in art and design during the year were frustrated by lack of funding, particularly for a wallhanging to be placed in

the large conference room at Diocesan House. A contract with an artist was terminated due to lack of funds and of the long-range possibility of Diocesan House renovations. This hanging not only would have been a pleasing design for that particular space, but was to be designed to improve the sound acoustics in that room. However, Doris Bartels has designed a series of banners around criteria suitable for Trinity Center which only need volunteers to sew and hang them. The chair designed a banner for the diocese which was first used at Calvary Church, Tarboro, for the celebration in April of the Episcopal Church's presence in North Carolina. Ann Cook, of Wilmington, spent many long hours sewing it together and you will see it for the first time at this convention away from its home in Diocesan House's reception area. The design embodies the four important dates significant to our diocese and a figure in the 1587 quadrant symbolizes Manteo, Native American and first Anglican baptism in the Americas.

The Arts Commission also suggested the name "Dame Julian of Norwich Chapel" at Trinity Center, designed by Doris Bartels and generously appointed by the Buddy Garretts of Jacksonville. The chapel was dedicated by the bishop at the Trinity Day festivities this August. Also, we are most thankful to Jane Wynne for the new fountainhead nozzles at Diocesan House and hope the late night "banging of the pipes" has ceased to exist!

Respectfully submitted,  
Charles F. Chamberlain, chair

## LAND STEWARDSHIP COUNCIL

The Land Stewardship Council will, in 1991, continue to bring the Council's ministry to the people of North Carolina by teaching, communicating and practicing the faithful stewardship of natural resources—air, land and water.

Our most important aim is to find an interested individual (or individuals) in every

congregation throughout our state, and provide them with the encouragement, skills and support to carry out an effective program of education as it concerns all of our God-given natural resources.

Respectfully submitted,  
Robert Mulder  
president

## EPISCOPAL CHURCH WOMEN

### To the Bishop and the One Hundred and Eighth Annual Convention of the Diocese of East Carolina:

Our annual meeting was held on May 2, 1990, at St. John's Church in Wilmington, with about 150 people present.

We had 80 women attend a "retreat day" at Trinity Center on August 28. Scott Evans spoke to us on some of the environmental problems facing us, their causes, and some solutions. Dr. John Costlow from the Duke Marine Lab in Beaufort gave a slide presentation on coastal issues. Nancy Craig, chairman of our Diocesan Hunger Commission, gave a talk on hunger in East Carolina. It was a very enlightening day, with many suggestions for individuals to help with all of these issues.

The long-time sayings that "the women are the backbone of the church" and "if you want something accomplished, give it to the women," most certainly seem to apply to the church women in the Diocese of East Carolina; whether they work through an organized ECW or individually. The Episcopal Church Women have a great impact on their communities as well as their parishes. A few of the areas in which our church women have served are by sending handicapped persons to camp at Trinity Center; by strongly support-

ing Project Angel Tree in prison ministry; by partly supporting a battered wife who had children; by purchasing a dishwasher for their parish so they could stop using disposable cups, glasses and plates; by paying the monthly hospital insurance premiums for a seminarian from their parish; by supporting most of the community charitable organizations in our diocese; and many, many more.

All of the Anglican Church Women around the world are concerned with environmental issues. The women of our province and our diocese have tried to make everyone aware of what can be done by individuals to save our planet. By not using styrofoam, by using recycled paper, and by conserving and protecting our waters, we can have an impact on the environment, and start learning to think in terms of conservation in all things in our daily lives.

It has been a great pleasure and has offered me tremendous spiritual growth to have had the opportunity to work with the women in this diocese as they share loving fellowship in serving our Lord and our fellowman. They do indeed understand the mission of our church and accept their responsibilities as Christians.

Respectfully submitted,  
Harriette W. Wagner  
Diocesan ECW President

## ECUMENICAL RELATIONS

### To the Bishop and the members of the One Hundred and Eighth Convention of the Diocese of East Carolina:

While it is probably not possible to do much on a diocesan level to finally end the long and sad separation of Christians, it is possible to lay some groundwork for rebuilding trust in Christians of other traditions and to increase our understanding of their points of view. In sponsoring the yearly LARC Conference and in the other things we do, the Diocese of East Carolina seeks to prepare for that great day when, as Eucharistic Prayer D says, God will "reveal (the Church's) unity" for all to see visibly once more.

In 1990 we held the fifth LARC Conference for clergy and lay professionals at Trinity Center (November 27-28). The speaker was Timothy F. Sedgewick, Ph.D., professor of Christian Ethics and Moral Theology at Seabury-Western Theological Seminary. The subject was *Authority in Morals: Christian Identity and Ecclesial Differences*. As in the past, bishops from the participating jurisdictions led discussion groups and responded to the speaker in a panel discussion at the end of the conference. The bishops attending this year's conference

were the Most Rev. F. Joseph Gossman (Roman Catholic Diocese of Raleigh), the Rev. Michael C.D. McDaniel (North Carolina Synod-Evangelical Lutheran Church in America), and the Rt. Rev. Huntington Williams (Suffragan Bishop of the Episcopal Diocese of North Carolina). In all, sixty clergy and laity from the Episcopal, Roman Catholic, and Lutheran Churches attended.

I was prevented from attending the annual meeting of the Episcopal Diocesan Ecumenical Officers and the National Workshop on Christian Unity (held in Pittsburg in April 1990) by a last minute pastoral emergency. However, I was able to attend my first meeting of the North American Academy of Ecumenists in Washington, D.C., in September. The subject of that meeting was *The Holy Spirit in Ecumenical Dialogue*.

I continue to serve as a member of the executive board of the North Carolina Council of Churches.

I am most grateful for the privilege of serving as Ecumenical Officer for the Diocese of East Carolina.

Respectfully submitted,  
Fr. Robert T. Schriber

## CHRISTIAN SOCIAL MINISTRIES

Activities of CSM during 1990 include:

1. **Episcopal Farmworker Ministry:** Support of EFM and the Joint Committee with the Diocese of North Carolina continued. An office assistant was added to enable Amy Trester to be out in the field more. She continues to help farmworkers in times of crisis and to advocate for them before the public and government. On November 17, a large group of supporters, including some farmworkers, gathered to dedicate the Day Care Center in thanksgiving for the ministry of the Rev. Lex Matthews. Mrs. Barbara Berkeley presented a plaque dedicating the center in his memory. Bishop Estill presided at Eucharist and the Rev. Jim Lewis preached. CSM and the Joint Farmworker Committee are thankful for the generous support of the people of the Diocese of East Carolina. During 1991, farmworker children will have a new place in which to grow.

2. **Racism:** The Committee on Racism (the Rev. Walter Welsh, chair) sponsored a conference with the Wilmington Urban ministry. As during 1989, Dr. Dudley Flood led this very successful event. The Rev. Ton Whiteside was instrumental in the organization of this conference. We hope to have a similar conference in Fayetteville during 1991.

3. **Social Workers' Retreat:** We sponsored a small conference of social workers during August. Sister Nancy Healy provided the program and the Rev. Cherry Livingston was chaplain. Debi Fox-Cavanaugh of the Albemarle Food Bank in Elizabeth City coordinated the conference. Due to the small number attending, CSM decided not to sponsor this conference during 1991.

4. **Tri-Diocesan Meetings:** We sent representatives to two meetings of social ministry groups from the three NC dioceses. These gatherings provide us with needed information and resources and have helped us to work together in conference and ministry planning.

5. **Human Sexuality:** CSM began forming a new committee to foster dialogue around the many issues facing Episcopalians in the area of human sexuality. Hopefully, this group will meet during 1991.

We give thanks for every person in the Diocese of East Carolina who responds to needs of God's people, especially those who advocate for the least of these among the "principalities and powers."

Respectfully submitted,  
Robert L. Beasley  
chair

Committee Reports con't on page G



## SAINT MARY'S COLLEGE

Time becomes more precious as we age--a reality not only for individuals but for institutions as well. 1990 brings us to the brink of not only our sesquicentennial in the 1991-92 school year, but also ever closer to our third century of educating women.

These landmarks of durability, in a rapidly changing world, have given us the opportunity to explore questions about Saint Mary's future. Conversations with faculty, staff, students, alumnae, and the ubiquitous consultants have led us to affirm the viability of our original mission: the liberal arts education of women in a setting which develops mind, body, and spirit. Our commitment to the liberal arts, to women, and to spiritual development remains unchanged; if anything, it has been strengthened.

It would not be enough for us to feel confident of our educational mission and institutional purposes if we could not attract young women students. This year, every bed was filled on opening day, which encourages us greatly! We look expectantly at the Episcopal church to make congregations aware of Saint Mary's, and to promote the college to prospective students. It seems that every year we have more experienced acolytes, a good sign of Episcopal support!

Our academic mission is the foundation of

Saint Mary's; a top faculty whose primary focus is teaching, small classes, an ever-improving counseling and guidance staff--all of these signal this priority. Learning is not only of the mind, so we continue to require that our students attend chapel services. We feel that the liturgy of the Episcopal church and its ethos of inquiry are valued dimensions of Saint Mary's heritage. The leadership development opportunities provided by our all-student Vestry, with its responsibilities for acolytes, readers, altar guild, volunteer placements, and service programs, are an important part of what it means to us to be the only Episcopal women's college in the United States.

Durability and flexibility, stability and creativity--these are the combinations which are possible at Saint Mary's. Our roots are deep, our flowering is within many of your congregations, and we nurture blooms of the future. We greet change without apprehension, finding truth in the closing verse of our school hymn:

We change but Thou are still the same,  
The same Good Master, Teacher, Friend,  
We change, but Lord, we bear Thy name,  
To journey with it to the end.

*The Rev. Janet C. Watrous*

## CURSILLO

To the Bishop and the One Hundred and Eighth Convention of the Diocese of East Carolina:

Cursillo in East Carolina held four "mini-course" renewal weekend conferences during 1990. All weekends were held at Trinity Center with between ninety and one hundred people attending each weekend. These weekend conferences begin on Thursday evening and conclude on Sunday afternoon.

Since Cursillo began in East Carolina, more than thirteen hundred Episcopalians from the Diocese of East Carolina have experienced a Cursillo weekend for the first time. In addition, as Cursillo has now become established in nearly every diocese in our National Church, we are having numbers of people come into our Cursillo community from all over the United States.

Cursillo in East Carolina sent a delegate to the National Cursillo Convention in 1990 for the first time in its history, and we hope to

take advantage of some of the opportunities offered to us by the National Episcopal Cursillo.

During 1991 Cursillo in East Carolina will have three or four weekend conferences for Episcopalians experiencing Cursillo for the first time. In addition, a two-night overnight is planned for those Episcopalians who have been through a previous Cursillo weekend, and wish to join together to study and renew their fourth day activities. Also during 1991, we hope to have mini-conferences on subjects such as leadership, music, and sponsorship.

We invite all Episcopalians in the diocese to learn more about Cursillo by talking to your parish priest or anyone of us who have experienced a Cursillo weekend conference. Come join us in our effort to strengthen the life of our Christian community.

*Respectfully submitted,  
Walter C. Jones, Jr.  
Lay director*

## CAMP TRINITY

To the Bishop and the One Hundred and Eighth Annual Convention of the Diocese of East Carolina:

Camp Trinity continues as a significant force in the lives of many in our diocese. This is due in no small part to the dedication and energy of its director, Ms. Carol Taylor.

The summer camping program at Trinity Center continues to serve well the needs and desires of our camping population as well as the aims and goals of the church in working with its children. This year 540 campers enjoyed the challenge of living apart from families and as part of an intentional Christian community. Their cooperation and enthusiasm bound with the dedication and commitment of the summer staff, clergy and lay volunteers make possible an environment where individuals can embrace the life-changing experiences inherent in such community living.

Scholarship assistance, provided through gifts and donations, aided 76 of our campers to enjoy a session of camping this past year. Clergy and lay session leaders this past

summer offered a variety of program themes such as sessions on the Sacraments, Human Sexuality, Creation Relationships and Stewardship. These themes gave direction and order to days filled otherwise with opportunities to swim, sail, canoe, play sports, enjoy the beach and share together reflective and quiet times.

The Camp for the Handicapped was attended by 45 campers and their volunteer caretakers. The theme for their camping session was "I See The God in You." This ministry of the camping program continues to touch whole families in significant and life-changing ways.

We are indeed fortunate to have this fine program as part of the fabric of diocesan life; and we are blessed with the facility, beautiful environment, staff and campers that make it up. For all that has been and all that will be may God be praised.

*Respectfully submitted,  
Russell Johnson  
Camp Committee chairman*

### Camp Trinity brochures out

Camp brochures were sent out in early February to Episcopal parishes in East Carolina and to former 1990 campers. Additional brochure requests should be made to the Diocese of East Carolina, P.O. Box

1336, Kinston, NC 28403; or call (919) 522-0885.

Register early! We hope your child can be a camper with us this summer.

C.T.

## YOUTH MINISTRIES COMMISSION

To the One Hundred and Eighth Annual Convention of the Diocese of East Carolina:

1990 was another banner year for the Youth Ministries Commission with record numbers of youth and adults participating in a nine-month program of events. The Youth Commission continues to seek to offer the highest quality youth events possible given the resources at our disposal and offer a varied program for all ages, including two New Beginnings for Junior-highers and two Happenings for Senior-highers, an Adults Who Work With Youth Training Conference, a Diocesan Senior High Event in the fall, a Diocesan Junior High Event in the spring, and a Youth Convention in the winter. There was an additional youth advisors training workshop last spring as well as a large contingent of East Carolina youth and adults who attended the Winterlight at Kanuga conference over the Christmas holidays. All of these events were very successful and very well attended.

The Youth Commission, composed of youth and adults from throughout the diocese, plan and execute these conference offerings and we are most fortunate and blessed to have dedicated and talented people working in this program. Without their efforts the youth ministry program of the diocese would not exist. These people deserve our recognition and support:

The Rev. Christ Mason, chairman, Youth Commission

The Rev. Robert Alves, priest advisor

Carol Taylor, Youth Ministries coordinator  
Powell Bland, New Beginnings coordinator and Sr. DYE co-coordinator  
Cookie Cantwell, Happening lay director and AWWY coordinator  
Holy Mason, Sr. DYE co-coordinator  
Missie Harrell, Youth Convention coordinator and CYC  
Susan and Rhys Kear, Jr. DYE coordinators  
Carol Hicks, CYC  
Susan Sprouse, CYC  
Renee Willis, CYC  
Jamie Tyndall, Audio visual equipment coordinator and newsletter  
Kay Swindell, Growth-in-Christ coordinator for Happening

The youth program of the diocese has experienced tremendous growth in a short period of time over the past five years. Growth is not without its problems and we are striving to anticipate those by providing training for key youth leaders as well as looking very closely at our diocesan youth structure with possible changes in the future.

As always, successful and popular programs, such as the youth program, requires commitments of time, money, and support from a vast number of people. In these times of limited resources and ever increasing demands from a wide range of diocesan programs the youth program of the diocese continues to need the support of the diocesan family of East Carolina.

*Respectfully submitted,  
Christopher P. Mason*

## HUNGER COMMISSION

To the Bishop and the One Hundred Eighth Convention of the Diocese of East Carolina:

"I tell you, whenever you did this for one of the least important of these brothers of mine, you did it for me!" Matthew 25:40

The purpose of the Hunger Commission is to raise the consciousness of the diocese to the continuing problem of hunger and poverty in East Carolina and to help congregations find ways to not only be involved in charity, but to have tangible relationships with people who are in need.

Persons serving on the commission in 1990 were: Mrs. Debi Cavanaugh, the Rev. Tom Cure, the Rev. Ashley Hunt, the Rev. Maxine Maddox, Mrs. Joan Sabiston, Mrs. Harriet Wagner and Mr. Rudy Whitley.

We have spent this year building our commission and through retreat and discussion, laying ground work for an extensive survey in 1991. In this survey we will try to understand the greatest needs of the poor across our diocese. We plan to visit each region and meet with representatives from congregations as well as those working with the poor. If possible, we will try to meet some of the people directly affected by poverty.

While there is a lot of quality hunger ministry already taking place in our diocese, we hope our efforts will point to some of the

gaps and also give a complete overview of all the ministries presently available. We are in the process of joining with the ECW to form a network and this will give us greater access to all parts of the diocese.

We will be giving each congregation two copies of an excellent book about poverty in the forty-one coastal plains counties. They will be included in your convention packets and we urge you to study them. We will be using this booklet in our meetings across the diocese.

Many of you read the New York Times article this summer that called North Carolina a great paradox. It suggested that while tremendous strides have been made in booming areas like Charlotte, that, as we move east beyond Durham and Raleigh, the outskirts of the Research Triangle give way to the desperate poverty of Eastern North Carolina. We live in an area that has counties with 25 to 30% of their families living below the poverty level. These are not strangers across the way, they are our neighbors. It is our bounden duty to reach out to them and therefore to our Lord.

The Hunger Commission asks for your prayers and support during 1991.

*Respectfully submitted,  
Nancy D. Craig, chair*

## SAINT AUGUSTINE'S COLLEGE

We have just received a report from the auditors that the college has completed the fiscal year in the black. This is the twenty-fourth consecutive year that we have been able to complete the fiscal year without a deficit. We are certainly proud of that accomplishment.

As we begin the academic year 1990-91, our enrollment is the highest in our history--approximately 1900 students. Fortunately, the number of applicants to Saint Augustine's College is rapidly increasing. We received 3000 applications for 650 spaces. This allowed us to be quite selective, hence our freshman class has the highest S.A.T. scores of any entering class in our history. We are now the fourth largest college within the United Negro Scholarship fund.

Last year the board of trustees ratified my

decision to add the position of provost to our administrative staff. The board approved my nomination of Dr. Robert E. Bridges, a Saint Augustine's graduate, who recently retired as superintendent of the Wake County school system. Dr. Bridges has the educational and administrative skills to assist us as we continue our quest for academic excellence.

The business department is the largest division in the college and thus we were pleased when the United States Department of Education granted us a loan to renovate Chesire Hall. Our contractors have indicated that the building will be completed in time for the second semester. The facility will include state of the art equipment. We now have the facilities, equipment, and the faculty to compete successfully in the marketplace.

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# KANUGA CONFERENCES

An early high point of the year just past came in March when Kanuga hosted the second annual Bowen Conference entitled *Christ for a New Century*, officially proclaimed by Presiding Bishop Browning the opening event in the Episcopal Church's Decade of Evangelism. That conference brought 425 persons from virtually every state and several foreign countries for a four-day period of inspiration and challenge for the ten-year task which lies ahead. Presiding Bishop Browning and many others called it an overwhelming success.

That program, however, was only the beginning of an outstanding conference schedule at Kanuga in 1990. Other keynotes included Bishop Fitzsimons Allison for the Lenten Retreat, the 101st Archbishop of Canterbury, Lord Donald Coggan, author Madeleine L'Engle, Michael Marshall and David Collins.

Again in 1990 the Episcopal Women of the Province and the Provincial Synod chose Kanuga for their early-summer meetings.

Those programs combined with another successful summer season at Camp Kanuga, good attendance at guest periods, and increasing numbers of client groups (including the ever popular parish family weekends), brought perhaps 24,000 people to Kanuga.

One major program development was the expanded camp session for homeless children. Previously, Kanuga had offered May and August Friday-supper through Sunday-lunch weekends for children from Atlanta's homeless shelters. In 1990, the two weekends were combined into one five-day session in August which transformed a weekend into a realistic camping session, including the opportunity for each child to spend one night at one of Kanuga's outpost camps. In addition to Atlanta, children also came from Charleston.

For this program, Kanuga donates one-half of the cost, and Kanuga staff members assist interested persons and parishes to raise the balance necessary in the participating cities.

Building projects completed in 1990 were the addition of the Colhoun Room and Michal Patio on the north side of the gymnasium, the renovating, insulating and heating of the men's summer staff dormitory, now named Harold House, and the moving of a four bedroom cottage from Hendersonville to Kanuga. Now in place, renovated, furnished, and painted, it has been named the Lucia Fox Cottage, honoring the project's principal benefactor.

The Colhoun Room and Michal Patio

honor the Rev. E. Dudley Colhoun, rector of St. Paul's Church, Winston-Salem, and the late David Michal, a former warden of the parish. Harold House and the Lucia Fox Cottage will be used for summer staff members from June through August and for guests the other nine months of each year. Combined, they increase Kanuga's fall through spring capacity by thirty persons.

The 1991 conference offerings promise to be as vital as last year's. *Making Room at the Inn; the Church Confronts Homelessness* will be the Bowen Conference and is scheduled for February 27-March 1. It will be quickly followed by *God's Planet Earth*, April 14-18 which will be an important statement on our care for the environment.

Later in the year, the *Moral Development Symposium*, scheduled for July 6-13, 1991, will deal with the responsibility and the opportunity to teach ethics in schools ranging from elementary through high school. It is a second step for two previous Kanuga conferences, 1987's *Faith Development Symposium*, for children birth to age six, and 1989's *Connecting Sunday and Monday*, which dealt with ethics in business and professional life. For the first time academic credit will be offered for a Kanuga-sponsored conference. Credit ranging from one to three graduate hours will be available through Furman University, Greenville, South Carolina.

While Kanuga is being called increasingly to serve our church on a national basis, we are committed to remain true to you, the people, parishes, and dioceses of the Carolinas and the southeast which have been faithful program participants and financial supporters through Kanuga's sixty-two years as an Episcopal Center. We pledge to you the same quality programs, the familiar Kanuga intimacy, and the warm, caring hospitality you have come to expect.

We are grateful to the Diocese of East Carolina for the service of the Rt. Rev. B. Sidney Sanders and Dr. Charles L. Garrett on Kanuga's board of directors.

Members of the board of visitors from East Carolina are Mr. and Mrs. Charles Von-Rosenberg of Fayetteville; Dr. and Mrs. Charles L. Garrett of Jacksonville; Mr. and Mrs. William S. Page of Kingston; Mr. and Mrs. Walter S. Colton, the Rt. Rev. and Mrs. Hunley Elebash, and Mrs. Francis A. Yarbrough of Wilmington.

Respectfully submitted,  
Albert S. Gooch, Jr.  
President

## THOMPSON CHILDREN'S HOME

The story of Thompson Children's Home is one of hope and love, a story made of building lives. But Thompson's story is sad, too. We would not exist at all were it not for some of society's worst ills, visited on its most innocent victims:

*A brother and two sisters left on their own for weeks at a time;*

*an eight-year-old boy whose home is wherever he spends the night: an old car, a condemned house, the street;*

*children brutally beaten and sexually abused to the point they become emotionally unstable; some children from homes like yours and mine, but whose families have become dysfunctional—divorce, alcoholism, drug abuse, financial stress—the causes are as many as the children themselves.*

These children need ongoing daily care; they need the love of parenting, caring people. They need soft but firm discipline. They need help with their schoolwork, with their developmental skills. They need food, clothing and shelter.

Many of them have been moved numerous times from place to place, and then finally to Thompson. They have usually suffered tremendous rejection and low self-esteem. Our job is to rebuild their broken lives, to teach them love and trust, and faith in a loving God.

The orphanage many of us knew years ago is gone forever, swallowed up by these newer

diseases of neglect, abuse, and abandonment. Perhaps an alumnus said it best: "Thompson no longer serves children orphaned by the DEATH of their parents. The children today are usually orphaned by the BEHAVIOR of their parents."

We have been flexible in changing to meet the current, most pressing needs of children and families. But in essence, little has changed in our 100-plus years of history. Thompson still serves beautiful children. Precious children. Children in need.

### Child care programs

To respond to the new needs of children in North Carolina, Thompson now operates child care programs on two campuses. In Charlotte, we offer residential treatment for emotionally disturbed boys and girls ages five to 12. We offer afterschool and summer day camp programs for children whose parents work outside the home and weekend respite care for mentally retarded youth and young adults. In addition, Thompson operates a group home in Goldsboro for preteen and teenage boys.

In 1990, Thompson served a total of 225 children and families, a 25% increase over recent years.

The new year has seen major program changes:

- New Program Director Steve Sally implemented 24-hour awake coverage

in three cottages on our Charlotte campus and new staffing patterns on both the Charlotte and Goldsboro campuses.

- There is now a comprehensive treatment plan for each child in our care, carefully monitored by a treatment team of professional staff.
- The recreation program has been expanded to include more planned activities after school. There is a new Thompson basketball team called The Tigers, new crocheting and art classes.
- Religious training remains an integral part of the children's healing process. St. Clare's Church (which worships in Thompson's Chapel of the Holy Family) and Thompson have joined together to search for a priest who can serve as rector for St. Clare's and chaplain for Thompson children and their families. Representing Thompson on the Search Committee are Charlotteans Ann Elliot (St. Martin's), the Reverend Henry Parsley (Christ Church), Julie Keith (St. Peter's), Henry Pharr (St. John's) and William B. Moore, Thompson's executive director.
- Thompson has also become more active in the North Carolina Child Care Association. And, there has been increased emphasis on staff training in crisis intervention and other specialized service to troubled children.

### Volunteer involvement

Volunteer recruitment and involvement were high priorities in 1990. Our volunteers spend time one-on-one with the children, help with special events and gather in-kind contributions such as Campbell soup labels, canned goods and clothing.

In the summer, Christ Church-Raleigh issued a challenge grant of \$16,840 which allowed Thompson to begin refurbishing its 20-year-old Charlotte facilities. Painting in the cottages has been completed, and new furniture for the children's bedrooms is on the

way. The new Bishop Thomas A. Fraser Activities Field is near completion.

Thompson remains committed to meeting the needs of our state's children. Ted Rast (St. John's-Charlotte) leads a Long Range Planning Committee of our board which is working to assess child care needs in North Carolina and to determine how Thompson can help meet these needs.

We are limited only by the funds available to us. In 1990, voluntary giving accounted for 36% of our budget. This is, of course, a very volatile source of income. Due to the uncertainty of today's economy, we have already cut expenses; but any further retrenchment will require a cutback in services. Yet, according to the North Carolina Advocacy Institute, 10,000 children are on a waiting list for admission to agencies like Thompson.

### Some things unchanged

Some things at Thompson remain unchanged. For 20 years our main campus has been located at 6801 St. Peter's Lane in Charlotte. We still serve children from across the state. They are referred to us by county departments of social services, mental health facilities, schools and churches. Sometimes families themselves are able to ask for help. We continue to search for excellence in all we do.

We are still a ministry of the Episcopal Church in North Carolina. Thompson is still a place where a child who thinks he can't do anything right, can. It's a place for contributors, volunteers, staff and children to come together to build a future, one child at a time. It's a place where hard work on difficult problems gives a sense of accomplishment. It's a place for losing and trying again. A place where small gains are big victories. A place for knowing the genuine love that comes from the hearts of friends and supporters.

So much has changed at Thompson, and yet so little.

William Moore, director  
Thompson Children's Home

## St. Augustine's College can't from page G

Saint Augustine's College has been selected by Bristol-Myers Products as the institution by which to begin a special relationship for the purpose of improving the colleges' curriculum and educational program, this augers well for Saint Augustine's College.

I am delighted to inform you that we have completed the restoration of a historic chapel at a cost of two hundred and fifty thousand dollars (\$250,000.00). However, we must continue to generate funds to pay back the loan which we borrowed to restore the chapel. Most foundations will not contribute to a denominational church. As you are aware, the chapel at Saint Augustine's College is a mission of the Diocese of North Carolina.

The college has begun a Renaissance Fund Campaign. We want to be sure that we are prepared for the twenty-first century. We have concluded that minimally, academically

and physically, we must raise at least seven-million dollars (17 million) for the following purposes:

- Endowed distinguished professorship
- Endowed student scholarships
- An Honors College
- Student activities health center
- Renovating and equipping the Penick Hall of Science

The entire college family is excited about our future and we are grateful for the support received from Bishop Sanders, the Diocese of East Carolina, and the many churches within the diocese. We solicit your continued support and your prayers.

God bless you!

Sincerely,  
Prezell R. Robinson  
President

## Campus Ministry can't from page E

erally be available to them.

- 2) "Episcopal Faculty Negotiators" Episcopal faculty at E.C.U. volunteer to help students "negotiate the campus system." This can be of real help to freshmen or students trying to decide on a major. Sometimes students want to talk things over with someone who shares our Anglican heritage in addition to their assigned advisors. Twenty-two faculty, covering fifteen schools and colleges within the university system, have agreed to serve in this capacity. This not only helps students, but gives faculty a chance to exercise their ministry in the work place.

### Highlights of 1990:

- preparation for diocesan convention, electing college student delegate and alternate, organizing student helpers for services and elections.
- retreat at Trinity Center. The Rev. A.C. Marble led us through a very fine weekend on "The Sanctification of Time

in Our Lives."

- graduation celebration for two of our graduating seniors.
- students fed about fourteen faculty who had volunteered for the "Faculty Negotiator's" program. A very good spaghetti dinner and much conviviality ensued.
- several students attended parts of the Healing Mission led by Canon James Glennon from Australia. Two lively discussions in the next two weeks were follow-ups of the mission.
- students were strongly encouraged to attend the events related to the AIDS Awareness campaign on campus. As a spin-off of the campus events, Mid Wootton and Ted Gartman led a discussion with students on AIDS, sex, and personal relationships.

Respectfully submitted,  
Marty Gartman  
ECU Episcopal Campus Minister



# Episcopal Life

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MARCH 1991

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Saint Paul's, Clinton

## 'Knitted together in one family in God'



by Katharine Melvin

*"The place whereon thou standest is holy ground." (Exodus 3:5)*

Saint Paul's, Clinton, in Sampson County, has been "holy ground" for almost two centuries. Its long history is told in the pages of the first parish register; an old leather-bound record of births, marriages and deaths. It is tempting to quote from those faded, handwritten accounts, for the church was planted in Clinton long before any formal organization.

"The family of Dr. William McKoy and that of Mr. Richard C. Holmes, having settled in the Town of Clinton, formed a nucleus desiring the ministrations of the Protestant Episcopal Church as early as the year Eighteen and twenty-three. The first ministrations of the Church were performed by the Rev. Adam Empie baptizing the child of the former." This child was Allmond Alexander McKoy, born December 11, 1825. Place of baptism was the father's home.

St. Paul's present parish in Clinton (and its active congregation) is the end result of those few early Episcopalians and their determination to plant their form of faith and worship in their home community. Occasional services were held by visiting clergymen either in a home or in Clinton's Academy, used for both educational purpose or for Divine Worship.

One highlight of this early period was the visitation of the Rt. Rev. Levi Silliman Ives, who wrote in his journal that "In March of 1832 I reached Clinton, Sampson County, at night and preached and baptized four adults. The friends of the Church here are few in number but zealous and charming...I am not

without hope that they will, under the blessing of God, continue to increase."

In the main parlor of St. Mary's school, Raleigh, is a large framed oil painting of Bishop Ives confirming a class of young girls. Interesting, is it not, that this same stately man, clad in his Episcopal vestments, was also our first bishop. Later, he "went over to Rome" along with his wife, having renounced his Anglican Orders. He ended his days as a Roman Catholic layman, since his marriage prohibited him from priestly functions.

#### **The first St. Paul's church**

St. Paul's parish was admitted to the Diocese of North Carolina in 1854, and in 1856 our delegate reports to convention that lots have been secured, Josiah Johnson having conveyed a lot on Sycamore Street, for the erection of a church building. St. James Church, Wilmington, donated six hundred dollars toward this ambitious project. The deed is dated May 19, 1856. By 1860, the Rev. Lucian Holmes, deacon, reported to convention that "the parish is erecting a church building."

Could our present congregation be transported in mind to that first little simple wooden building, what a change it would be! But to the small group that saw it started, then abandoned through the Civil War period, and completed during the hard years of Reconstruction, it must have seemed a small jewel of a church. The women gave of their meager offerings toward the purchase of a melodion and for "frosting the church windows and for coloring the walls." Its building was completed between 1865 and 1866, and consecrated "on a bright and beautiful day in October, 1872 by the Rt. Rev. Thomas Atkinson. The Rector-elect presented a class of eleven persons for Confirmation, after which the Holy Communion was celebrated."

The following Easter a special offering went to paint the church, stain the chancel windows, and for gold and silver colored paper for letters and emblems for them. A pair of brass altar vases and a prayer book for the altar, plus Bible markers were given. Sadly, this first church was destroyed by a hurricane around the year 1880.

#### **Saint Paul's second church: 1882-1902**

The second church building to be called St. Paul's was built on the southeast corner of Elizabeth and Wall Streets in Clinton, on land donated by James and Thomas Ferrell. The deed to the trustees of the Diocese of North Carolina, made in August of 1882 states that "the new Episcopal Church is now being built." It was consecrated in 1889 by the Rt. Rev. Alfred A. Watson, bishop of the diocese. Side by side with the joyful consecration service, was the death of Dr. Allmond Holmes, senior warden. His funeral was held in the church that same day at two-thirty

o'clock. Was he the same Allmond Holmes, the first child to be baptized by the Rev. Adam Empie in 1823?

On a hot Sunday in July of 1902, Clinton's worst fire to date claimed this second church building along with much of downtown Clinton. This sudden destruction of their new church was a devastating blow to its parishioners. But scarcely were the ashes cold when the vestry began immediate plans to sell the lot, and to purchase the present site on West Main Street. With God's help miracles were worked. Bishop Robert Strange of the Diocese of East Carolina wrote an appeal for funds which members of the parish mailed to all their friends.

The late Mrs. Marion Butler wrote of her recollections of those days. "The Church people worked and did everything to raise the money to pay for that lovely new church. By the time the church was finished, I had the

money in hand for the windows and pews."

#### **Saint Paul's present church**

If you visit our small American Gothic brick church, you will admire its quaintly carved pews, handmade on the church grounds, whose backs consist of one solid pine plank from local timber whose boards would square twenty-four inches. Only one sawmill in the county had a carriage large enough to cut the thirty-two foot rafters of the roof, that resembles in form the hull of an upturned ship. Except for the two chancel windows, ordered from Atlanta, all the others are the work of Geisler, New York, an eminent stained glass company of the early nineteen hundreds. The main front window is of St. Paul, surmounted by his symbol, the Sword of the Spirit. It is flanked by two smaller windows that symbolize Christ: the Rose of Sharon and the Lily of the Valley.

*con't on page H*



**SOMBER LENTEN ARRAY;** plain buff-colored fabric symbolizing the sackcloth of Biblical sorrow and penitence, ornamented with symbols of the Passion. All silver and brass vessels are removed during Lent, replaced by earthenware candlesticks, chalice, paten and cruets.



# Gifts endure, generate new life

Community Developers of Beaufort-Hyde, Inc. (usually called CDBH and an offspring of the Shepherd's Staff) has been awarded a total of \$230,000 in grants from two foundations and a low-interest loan and two grants from the Episcopal Church to enable it to assist in 1991 twenty families along the path toward becoming "first time homeowners" and to develop a thirty-six unit community for senior citizens in Hyde County. CDBH will use these funds (1) to search out qualified families and assist them in making successful applications for low-interest mortgages; (2) to offer nine qualified families access to homeownership through a lease-to-purchase arrangement; and (3) to complete the work of obtaining a Farmers Home Administration \$1,500,000 mortgage loan to build Mattamuskeet Village (thirty-six apartments for seniors in Hyde County).

Its two foundation grants are from the Lilly Endowment and the Kathleen Price and Joseph M. Bryan Family Foundation of Greensboro. The Lilly Endowment grant was for \$150,000 for 1991-92 and is a part of its "Religious Institutions as Partners in Community-Based Development Program." It provides \$60,000 for staff, administration, and developmental costs and \$90,000 to capitalize a revolving loan fund to be used for lease-to-purchase financing and other homeownership loans.

The Bryan Family Foundation is a small North Carolina foundation with great vision and deep commitment to "supporting diverse initiatives in arts and culture, education, health, human services, public interest, and other fields." Its grant to CDBH of \$10,000 is for its revolving loan fund, and (together with

the Episcopal Church grants and loan) it provided the matching funds needed to obtain the Lilly Endowment grant.

The Episcopal Diocese of East Carolina and the Presiding Bishop's Found each awarded CDBH a grant of \$10,000 to assist with staff and developmental costs. In addition, the diocese committed \$60,000 in a low-interest loan to the revolving loan fund.

Throughout the nation, not-for-profit organizations have discovered that lease-to-purchase arrangements can be used to open the door to homeownership for low-income families that otherwise could not obtain mortgages. With this approach, the families contract to pay rents slightly higher than prospective mortgage costs. Their rental payments are used to pay interest on low-interest, three year "construction loans" from revolving loan funds and to set aside money both for maintenance and for down payments. If the families are able to make their rent and other monthly payments promptly, after one to two years they can obtain low-interest mortgages (which pay off the construction loans) because they have both demonstrated their ability to pay for their houses and accumulated the needed down payments.

Because becoming homeowners gives families new pride, (usually) lower housing costs, and more respect from others and because constructing these houses will provide much needed jobs for area residents, it is accurate to say that the Bryan Family Foundation, Lilly Endowment, and Episcopal Church have made gifts to the people of Hyde County and Belhaven that both endure and generate new life.

## Letter to President Bush from bishops and church heads

Nineteen bishops and heads of North Carolina church bodies sent a letter to President Bush in early January urging he not initiate offensive military action against Iraq. The letter condemned the Iraqi invasion of Kuwait, but argued "that wrong would not be made right by a firestorm of military action." The bishops and church heads contended the costs and consequences of a war would far outweigh justifications that have been proffered.

The letter gave an affirmative response to President Bush's request that churches pray for American service men and women in the Gulf. It also promised prayers for all people of the Middle East and for United States leaders, concluding with the following: "One of our chief prayers will be that our country and its leaders will not trigger an unnecessary,

immoral and disastrous military adventure which would be radically contrary to God's will for the human family."

Collins Kilburn, executive director of the North Carolina Council of Churches, who circulated the letter among the bishops and church leaders, said, "Everyone I was able to contact regarding the letter wanted his name attached. There is a remarkable degree of unanimity among church leaders in opposing the bellicose, inflexible policy of the president."

Among those who signed were Bishop Robert Estill, and Bishop Huntington Williams, Jr., Diocese of North Carolina; Bishop Robert W. Johnson, Diocese of Western North Carolina, and Bishop B. Sidney Sanders, Diocese of East Carolina.



KILTS, GHILLIES, BONNETS AND BAGPIPES were the order of the day for the recent celebration of St. Andrew's Day at St. Paul's, Edenton. Interim rector, John C. Rivers, said the service was "a personal indulgence" which he hoped others would enjoy—and they did. As assistant chaplain of the St. Andrew's Society of Washington, D.C., he had had such a service at his former parish, St. Dunstan's, Bethesda, Maryland. The service followed the order of the Prayer Book of the Episcopal Church in Scotland, an order similar to 1928 and Rite I 1979 Prayer Book orders for the Eucharist. "It was great fun," said one of the parishioners. "We did the Scottish liturgy; we had bagpipes and drums and chanting and tartans, many tartans."

photo credit—Debbi Boyle

## Around the Parishes

A new book and gift store has been opened to the public at 16 North 16th Street in the Parish House of St. Paul's Church, Wilmington. "The Gifts Center" carries selected books and gift items for all ages, including Lladro figurines, cards and wrappings, aprons, ties, tote bags, and environmentally safe products. Open 9-1 seven days a week, the "Gifts Center" encourages local artists and volunteers to use its services for the development of their faith and talents. The "Gifts Center" also seeks to enhance faith from the Anglican perspective and to provide an environment in which understanding of creativity and giftedness is more fully developed.

The Episcopal Church Women has been reactivated at St. James, Belhaven. At its reorganizational meeting Vicki Paul was elected president, Roberta Allen, treasurer, Harriet O'Neal, UTO chairwoman, Mary Ellen Wahab, secretary and program chair, and Mary Evelyn Miller, devotional chair.

Once again St. George, Lake Landing, captured the Best Religious Theme Award in the annual Hyde County Christmas Parade (the news may be dated due to the convention issue but the delight is still fresh). Under the direction of Anne Dale, St. George's Sunday school built the float which garnished, for the third time, the blue ribbon.

God's Clods, St. Paul's-in-the-Pines, Fayetteville, received an Arts Council Award, an emerging artists grant, for Robin Burrs and Anne Garrett-Beman. The grant will be used for the two clowns to enhance their talents within the field.

Catherine Darby, St. Timothy's, Greenville, has been appointed supervisor of the Guardian ad Litem program for Pitt County, a program of trained volunteers appointed by the court to speak up for children alleged to be victims of child abuse or neglect.

Impressions of a visiting clergyman (non-Anglican) in Christ Church, New Bern: "I was impressed, both positively and negatively, by the experience. The sanctuary, which is quite large, was nearly full for the second service of worship that morning. It was good to see so many people, both young and old, in church on that hot August morning.

"The service was meaningful and the sermon was worth repeating. Two people went out of their way to speak to us and make us feel at home. (If churches wish to grow they must learn to be a bit more friendly. This seems to be a chronic problem among mainline churches.)

"Yet on that day I found what I needed—a house of prayer. Perhaps it had taken years of training and decades of tradition, but I knew when I entered the sanctuary that I was in a house of prayer. Even ten minutes before the service began the sanctuary was filled with the quiet need for prayer to take place. As parishioners entered it was not unusual to see them kneel and pray.

"What had I found? I had found a place where I could kneel and pray, and no one would think it unusual...What had I found? I had found a place where neither gossip nor the exchange of pleasantries filled the air. I had found a place to pray.

"Thank you, Christ Church, it was just what I needed."

## Clergy Register

The Rev. Jeffrey Douglas, associate rector of St. Mary's, Kinston, has accepted a call to Holy Innocents', Kinston, to be their part-time rector. He will still be responsible for the youth and education ministries at St. Mary's.

The Rev. Hilary West, assistant rector of St. Andrew's-by-the-Sea, Nags Head, was ordained to the priesthood February 23. The ordination ceremony took place at Holy Redeemer Catholic Church, Kill Devil Hills.

The Rev. Maxine Maddox, transitional deacon at St. John's, Wilmington, was ordained to the priesthood on December 27, the Feast of St. John the Evangelist, at St. John's.

The Rev. Gary Fulton has resigned as priest-in-charge of the Hyde County churches. His responsibilities will now be to the parishioners of St. Thomas, Bath, St. James, Belhaven and St. Matthew's, Yeatsville, the Downeast Cluster.

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldridge

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: CrossCurrent, 16 North 16th St., Wilmington, N.C. 28401.

### DEADLINE

Deadline for material submitted to Crosscurrent is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

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BEEFEATERS (MEMBERS OF THE VESTRY)



YULE SPRITE - HEATHER SKINNER



BISHOP AND A LADY (BETH GREVE)

# St. Mary's celebrates the Boar's Head Festival

by Dr. Antoinette Tracy Anglin

In the 650th anniversary year of the original presentation at Queens College, Oxford, the Boar's Head and Yule Log Festival made its first appearance at St. Mary's Church, Kinston. Probably the oldest continuing festival of the Christmas season, the Boar's Head Festival was introduced to our diocese by St. James Church, Wilmington.

Like our Thanksgiving turkey, roast boar was a staple of medieval banquet tables. As Christian belief overwhelmed pagan custom, the presentation of a boar's head at Christmas came to symbolize the triumph of the Christ over sin: of good conquering evil. The yule log, kindled with embers from the old year's fire, spoke of rekindled love and hope for the year to come.

The boar's head tradition was carried on in many of England's great manor houses and grew to include a host of characters from all walks of life. Shepherds and Wise Men were added to tell the story of the Nativity, and the whole was embellished by carols sweetly sung and an assortment of Yuletide traditions, both savory and symbolic. Now celebrated in

the church, this reenactment of a fourteenth century pig picking becomes a powerful metaphor about who we are, and who we are called to be.

## The Boar's Head tale

At 5 p.m. and again at 7 p.m. on Epiphany, the procession in Kinston told its tale. The heavy tread of the beefeaters, traditional guards to the king, sounded as they took positions of solemn watch. Into the darkened church came a Yule sprite, a six-year-old in sparkling white, carrying the light of the Christ. At the call of herald trumpets, marching companies in bright array began to appear from all corners, kings and peasants, cooks, woodsmen, huntsmen, lords and ladies, young and old, following the slain boar to the altar. Holly bearers came to decorate the hall. Singers and dancers, tumblers and jugglers, shared their talents in thanksgiving for the blessings of this life. King Wenceslas and his pages retold their tale of human caring. An angel's voice proclaimed good tidings; Mary responded in song. The liturgy shifted to tell of our deep longing for God. After the departure of the previous companies, shepherds came seeking to worship and adore

the child announced to them. The Star of the East appeared, accompanied by two cherubs, lighting the compelling course for three Wise Men. The congregation joined in singing a cappella the chorus of "We Three Kings," a most moving religious experience as all pleaded, "...lead us to thy perfect light!" At the "Alleluias" concluding "Let All Mortal Flesh Keep Silence," all present joined the kings in offering their various gifts to the Christ Child, as the entire cast raised their arms and hands, inclining their hearts toward the one who is Light. Some attending these services and many of the cast felt they were celebrating Christmas for the first time. As the regular cadence of the beefeaters and their earthly power receded, the Yule sprite reappeared, inviting the rector to join her. "Experience" and "Innocence" lifted the great festival candle and carried its light forth into the world, skipping in joyful celebration of God's great gift.

## Involvement has been life-changing

St. Mary's undertook the Boar's Head Festival in response to the emptiness of a commercial Christmas "celebration" which ends just as the liturgical Christmas season

begins. In the act of offering this gift to the community, we have experienced the way in which shared vision and commitment can yield surprising results. More than half of the parish was involved in preparing for this event. In some cases, entire families took part. We have discovered that participating in a project of such magnitude is life-changing. As our festival grows and matures each year, hopefully so will we.

This festival holds a manifold message for its audience and participants alike. It reminds us that we are all part of the same fabric. It tells us that we all have gifts: to offer them is to find meaning in life. It speaks to the fact that we are all on a journey, and along the way we are called to be God's light in a terribly dark world. It embodies the Gospel of God's power to transform us into God's own. If this celebration of Olde Christmas brings us closer to that understanding, then St. Mary's has a great deal to celebrate in the new years to come.

*Dr. Anglin is a member of St. Mary's, Kinston.*

# Community Soup Kitchen started with cans of beanie-weenies

by Karinne Young

It started with five cans of beanie-weenies, ice tea and a number of skeptics who thought there would never be enough volunteers to keep the program operating.

Now, ten years and roughly 150,000 meals later, the Community Soup Kitchen at St. Stephen's Church, Goldsboro, is still going strong.

The program marked its 10th anniversary, said volunteer coordinator Barbara Berkeley. It is due in large part to the hundreds of people who give generously of their time that the soup kitchen is a success story the community can be proud of.

"Our volunteers have had no recognition, no teas or awards, they just come and serve," she said.

The first volunteers came from St. Stephen's itself but word spread and other groups began participating, said Mrs. Berkeley. Soon retirees from Seymour Johnson AFB and Catholic church groups from the base chapel committed time and energy to the project.

Active military personnel have been involved for the last three years, she said. Now, she has a waiting list of people anxious to help.

"It's a really upbeat place to work," said

Mrs. Berkeley. "Volunteers treat the clients with dignity, empathy and compassion—and a smile on their faces. It's a first class operation."

Several of the kitchen's regulars, landing a job and getting back on their feet, give financial donations to the kitchen, she said. Others have returned to serve as they were once served themselves.

Volunteers also come from the court's community service program, said Mrs. Berkeley. Many of them return to help even after their court time is completed.

The idea of a soup kitchen was born after one church member stopped to talk with some people who were sleeping in crates just a few blocks away.

After gathering statistics on hunger in Goldsboro, the church agreed to provide facilities for the program on a three-month trial basis.

The first day the kitchen served seven people. Word of mouth spread and 37 people came the second day.

Mrs. Berkeley said 7,000 meals were served the first year. In 1982, during a recession period, the number jumped to 18,000.

So far this year, the soup kitchen has served 22,000.

*con't on page D*



DINNER IS SERVED by the Rev. Chris Mason (right), rector of St. Stephen's, Goldsboro, and volunteers from the Precision Measurement Equipment Lab of the Component Repair Squadron at Seymour Johnson AFB. The base provides regular volunteers for the six-day week project.

*photo credit—Brian Strickland*





AUSTIN HANSON, SUPER ATHLETE AND ACOLYTE

## Determination, discipline, dedication pay dividends

by Ann Nicholson Flint

Recently at the 1990 North Carolina Swimming Awards Banquet held in Greensboro, Austin Hanson of Holy Trinity Church, Hampstead, was awarded the first Andy Craver Determination Award.

This is a new award for North Carolina Swimming, but will be made annually to recognize the swimmer who has demonstrated determination and dedication by overcoming personal and/or physical obstacles, maintaining a positive work ethic and behaving with a positive attitude towards peers, coaches and swimming in general.

Austin has excelled not only at swimming, but at surfing as well and rides a board on the high rollers with ease and grace seldom seen on the North Carolina coast. None of this has come easy with Austin. You see, Austin was born with Downs Syndrome.

Austin was born in Wilmington in 1973; was baptized at Saint Andrew's-on-the-Sound and confirmed at Holy Trinity. He is one of the few acolytes available for Sunday duty at Holy Trinity. He lights the candles, extinguishes them and does all the things most acolytes do, with the know-how and skill of the seasoned veteran. Austin can communicate more with his winning smile and animation about swimming and surfing than most non-Downs people.

Austin's day begins at 5:40 each weekday

### Soup Kitchen *con't* from page C

The daily menu consists of soup, a vegetable, sandwich, desert and coffee, tea or milk, said Mrs. Berkeley. On Thanksgiving and Christmas, however, a full holiday meal is served.

"The only criticism we've had is that we don't have sermons and prayers," she said. "But there's no charge, no names, we don't ask questions and we don't preach."

The program does offer literacy classes three times a week to clients who are interested, she added. The church provides classroom space; materials and instructors come from Wayne Community College.

Mrs. Berkeley said the success of the local kitchen has inspired similar ministries in Wilson, New Bern, Kinston, Fayetteville and Wilmington.

Reprinted with permission from the News Argus, Goldsboro.

morning, and forty minutes later he is on the school bus headed for his tenth grade-TMR class at New Hanover High School in Wilmington where he learns about money, names and numbers; participates in second year ROTC, special olympics basketball and bowling. After school he goes to the YMCA for a 3000 yard swim workout and then home to help with or to prepare dinner. When possible, he's off to the ocean with his surfboard.

We might wonder why Austin is involved in so much activity. He trains, he races, he wins, he keeps on training, he wins not ribbons or glory, but development so he can excel at what he does, and be the very best he can be.

This July, he will compete in the International Special Olympics in St. Paul, Minnesota and hopefully head to the West Coast to ride some bigger waves than he gets in North Carolina and see his hero, Sylvester Stallone, and maybe even "sneak a ride" on the Star Trek ship, Enterprise.

Long term, Austin wants to be a coach for other handicapped swimmers so they also can train, race, win, train again, develop, and be the best they can possibly be.

Ann Flint is a member of Holy Trinity, Hampstead.

## Lenten 'arms'

The pretzel is a symbolic food for Lent. It goes back to the fifth century when fasting meant no animal fats of any kind.

Pretzels are simple water breads shaped like arms crossed in prayer. The Latin "bracellae" (little arms) became "pretzel" in German. A Lenten gift of pretzels reminds the recipient of the obligation to pray, fast and give alms. Following is a simple recipe one's family can make together.

Mix ½ cup warm water, 1 package yeast, ½ teaspoon salt, 1 ½ teaspoons sugar and 1 cup flour. Knead. Cut into pieces and roll into rope shapes; place on cookie sheet. Shape each rope into pretzel form. Brush with water and sprinkle with coarse (kosher) salt. Bake in a 425°F pre-heated oven until brown; about 20 minutes.

A pretzel at each dinner plate says a lot just by being there.

Reprinted from the Newsletter, Holy Trinity, Hampstead.

# Miles of C.P.C. pennies go around the globe

by Bobbie Marcroft

If 84,480 pennies were placed side by side, they would reach a mile and add up to \$844.80, not an impressive sum in the times we live in, perhaps, but like the loaves and the fish, a small amount can still have a far-reaching effect.

The Mile of Pennies promotion was the imaginative idea of the Church Periodical Club, an organization that is not really a club nor does it confine its activities merely to periodicals but operates as an independent agency affiliated with the Episcopal Church. Funded entirely by voluntary offerings from churches, dioceses and individuals, its "ministry of the word" circles the globe.

The Church Periodical Club, or CPC as it is often called, has reached the century mark and its modest beginning is a striking example of what one individual can accomplish.

Mary Ann Drake Fargo traveled through the Dakotas when settlers lived in sod houses and Indians came with the territory. As she

**Twenty-five feet of pennies add up to \$4 and that adds up to a child's book.**

and her husband came to know the settlers and meet the missionaries who worked among the Sioux Indians, they saw how little there was to read and how dismal life could be without the written word.

Upon returning home, she enlisted the help of eight other women, members of the Church of the Holy Communion near Grammercy Park in New York, and they began collecting books and periodicals to ship west on Mary Ann's husband's Wells Fargo stagecoaches. Before long, 48 parishes were involved in handling the mountains of reading materials that poured in.

This "ministry of the word" continues today sending books, periodicals and magazines around the world free of charge to those who preach and teach, heal and proclaim the Gospel.

Children in the Phillipines have real books—books with pictures. Twenty-five feet of pennies add up to \$4 and that adds up to a

child's book. Doctor missionaries receive the journals that keep them abreast of what's new in medicine; young seminarians with limited budgets have textbooks; a church destroyed by fire has hymnals, prayer books and altar books replaced; American Sign Language hymnals are available to people with impaired hearing. The needs are varied and great and they are being met in many places by the CPC.

The letters of appreciation equal the letters of request. The Bishop of Panama wrote, "CPC is like the lamplighters of old, poking holes in the dark to let the light shine through."

Years ago, the women in New York received a gold nugget from a prospector in Alaska who chose that way to express his appreciation for the magazines they had sent him. The old prospector's gold nugget still adorns the pin which is given to each succeeding president of the CPC.

The Church Periodical Club has outgrown Mr. Fargo's stagecoaches and Mary Ann would find it difficult to locate Zambia, Ghana, Papua, New Guinea and the Solomon Islands on a world map, but because of her travels through the Dakota Territory a hundred years ago, the church has an important evangelistic tool "which proclaims the Good News of God in Christ and drives back the world's ignorance, confusion and despair."

## 'Miles' of pennies from diocese in 1990

St. Mary's, Burgaw	\$ 70.05
St. Andrew's-by-the-Sea, Nags Head	13.00
St. Thomas, Ahoski	36.50
Holy Trinity, Hertford	77.00
St. Paul's, Beaufort	64.00
Christ Church, Elizabeth City	47.52
St. James the Fisherman, Shallotte	39.00
Grace Church, Plymouth	36.42
St. John's, Wilmington	417.00
Church of the Holy Cross, Aurora	13.12
<b>Total</b>	<b>\$813.61</b>

## EVENTS

**Women, Faith & Tax Justice** will be held March 15-16 at St. Paul's Christian Church, 3331 Blue Ridge Road, Raleigh. The purpose of the conference is to address tax fairness.

The conference will address such questions as:

How much money do we really need to fund the state and federal government and the programs we care about?

What is a fair system of taxation? Who should bear the burden?

Speakers will include Teresa Amott, an economist at Bucknell University, author of *Race Gender and Work: A Multi-cultural Economic History of Women in the United States*; Paul Luebke, a sociologist at UNC Greensboro, author of *Tarheel Politics: Myths and Realities*, NC State Representative, Durham; and Jan Ramquist, League of Women Voters of North Carolina.

The conference will take place 5 to 9 p.m. on Friday and 8:30 a.m. to 4 p.m. on Saturday. All interested persons are welcome. Child care is available for those who register ahead of time. The registration fee of \$20 includes dinner Friday and lunch on Saturday. Scholarships are available.

To register or for more information contact the Resource Center for Women and Ministry in the South, P.O. Box 7725, Durham, NC 27708, (919) 687-0408.

The noted theologian and author, **Matthew Fox**, will speak and lead a workshop in Columbia, South Carolina, on May 3 and 4.

On the evening of Friday, May 3, he will speak on the topic, "Creation Spirituality: A Movement of Hope in a Time of Despair." The lecture will be given in Trinity Cathedral, across from the State House in Columbia, at 7:30 p.m.

During the day on Saturday, May 4, he will lead a workshop in Columbia on "The Cosmic Christ in the Western Tradition." In that workshop, he writes, "we will revisit the Scriptures and the Writings of the Mystics of the West in order to elicit the Cosmic Christ in our own mystical experience. Expect to participate in body prayer, imagining, and discussion as we work and play to elicit heart knowledge."

Matthew Fox's appearance is sponsored by the Cathedral College of the Diocese of Upper South Carolina.

Prior registration is needed for the workshops, but tickets to the lecture will be available at the door, space permitting.

For more information, phone Cathedral College, 803-771-7300, or write Cathedral College, 1100 Sumter St., Columbia, SC 29201.



# Hymnal of 1940

Have you heard of the Hymnal of 1940,  
This book that will even make Preachers think naughty?  
Have you heard of this Hymnal we now have on hand?  
It's supposed to be tops in the whole Hymnal land.  
Have you heard of these tunes that nobody can sing?  
The words are all jumbled and everything.  
And too, to make us all feel like fools now and then,  
They cut loose and quit without singing "Amen."

Of course, no organist will land in heaven,  
And I've had the job since nineteen and eleven  
At St. Peter's Church in Washington town,  
And in thirty-four years I've never found  
Anything quite that will compare  
In disfavor with our new book of praise and prayer.  
The old time religion is all took away,  
Some of the tunes you can't even play.  
Hymns we were raised on have been deleted,  
Hence our religion has been quite depleted.

In six months past I've been in thirty states,  
As I go around filling my speaking dates.  
When Sunday comes to church I go,  
And about this Hymnal I wanted to know,  
To see is we down home were all alone  
In these new fangled hymns we can't intone.

Montana's Capitol had Bishop Tuttle's ring  
But the folks in church just could not sing.  
In Idaho where potatoes grow  
They only sang "Praise God From Whom All Blessings Flow."  
In Oregon State, I found the same,  
And I'd better not call the church by name.  
A woman was holding the book with her mother;  
When the Hymn was through they spat at each other.  
In St. John's, Denver, the folks all sang,  
But old Hymns they were, and the voices rang.  
In Kansas, Ascentiontide, "Golden Harps" they sings,  
And durned if they ain't changed the old harp strings.  
The next State I hit was Indiana;  
They played the durn tunes on an old piano.  
St. James, Chicago, I stopped yesterday,  
And not one in the pews had a word to say.  
When the Hymns were sung, they couldn't sing.  
Not a one in the church had ever heard the thing.  
Processional they sang was a hundred and seven,  
And then for Communion, a hundred and eleven,  
Four fifty-seven, and last, a hundred and ten.  
We were all mighty glad when they sang "Amen."

I like new music, I like Hymns that are new.  
It's all right to throw in the strange ones, a few.  
But this book is making us go too far;  
We don't like new Hymns as we like a new car.

I go way back to the good old days  
When Bet Hoyt played the Hymns from "Common Praise."  
Old Hutchins I've used, and Tucker's too,  
Bishop Darlington's Hymnal I remember, do you?  
Then the new Hutchins, in ninety-one  
Served till many a singer on earth was done.

Some of our Rectors don't need this infusion  
On their hands all the time; there's enough confusion.  
In Missouri a church is about to pop  
Because the Rector knows not where to stop.  
"I'm in charge of the music" to them he says,  
"And you've got to sing these Gregorian Lays."  
His vestry told him they knew he was right  
But to please move away before Saturday night.

These fellows who fixed this new book of ours  
I'm sure put in a great many hours.  
Some of the group have gone to their rest.  
I'm sure they gave us their very best.  
On those that are left, let us concentrate  
Before again it is too late.  
No more new Hymns for a hundred years.  
Let's stick to the old ones, their joys and their tears.  
Retire the Committee, their work is done;  
Put them to sleep on the Church Pension Fund.

by Edmund Hoyt Harding

## Editor's note:

In a letter from Dill Lynch, St. Peter's, Washington, she writes, "In going through some of my mother's old papers I found this. It seems people fussed about the 1940 Hymnal, too." The late Edmund Hoyt Harding, a nationally known speaker from Washington, N.C., was Mrs. Lynch's uncle.

## D.Min. program begins 17th year

The Doctor of Ministry Program of the University of the South begins its seventeenth year this summer.  
Inquiries about the program should be

addressed to the Director's Office, D.Min. Program, School of Theology, Sewanee, TN 37375-4001.



MARY LEE HAWES - AKA MARLEY

photo credit—Ede Baldrige

## Mission to Russia was her offering, her gift

by Bobbie Marcroft

"Basically, we found that everywhere people wanted peace."

Mary Lee Hawes went to Russia on a peace mission as Marley, a clown, and that is what she and thirteen other people in the group found wherever they went—people wanted peace.

The peace mission was the fifth such trip for its leader, Dr. Patch Adams, a medical doctor outside Washington, D.C. "He's clowning about all his life, I think, and is building an institute based on helping people get well through laughter and clowning. It's based on Norman Cousins's thinking."

"I had met Dr. Adams through laughter play workshops and knew of these trips he took so when he wrote me there were spaces this year, the timing was just right for me."

The trip was two weeks long. Leaving New York in November they flew first to Copenhagen, then on to Moscow where they began their mission, a ministry of clowning. "We traveled as clowns and we were allowed through customs without any trouble. We were fully accepted throughout Russia and never had any problems. Clowning is universal and all people are kind of tied together through the heart—and I believe that."

The group visited hospitals, orphanages and prison reform institutions and also did street clowning. Mary Lee Hawes, a member of Church of the Servant, Wilmington, is a Hospice nurse and was particularly pleased to be able to visit the only hospice in Russia. Located in Leningrad, it was organized with the help of the British some six months before her visit.

### Little red hearts

"We were in Russia on Red Celebration Day, the Russian equivalent of our Fourth of July and we were clowns throughout the celebration. Behind all that powerful military, we were pasting little red hearts on people's shoulders—little red hearts that said 'Mir' which is 'peace' in Russian. We offered the

hearts to soldiers, to just everybody. They would hug us and we would hug them. We would say 'Mir' and they would say 'Mir'—then we would laugh. For me, that is the true meaning of clowning—the spontaneity of one heart to another. When we went to the ballet that night, we saw several groups of people who still wore the little hearts and in the Metro, a small boy came to me and pointed to the heart on his shoulder. 'Peace Lady, we call you Peace Lady...look, I still have.'"

Mary Lee Hawes has been active in the ministry of clowning for ten years and has attended mime school in Carrboro. "The clowning I do is a little different because I clown with my Hospice patients. Somehow, clowning gets past difficulties, goes to a deeper level and you learn every time you do it."

### My gift

"It was a really exciting trip, full of unique experiences and it was an extremely emotional trip. I knew intellectually when I went over there that I was most fortunate living in this country, but I was not ready for the impact that had on me when I returned."

The food was terrible there—even when they shared and were as generous as they could possible be, it was not good food. The water was not good. To be able to come back and have good food and water—just standing in a grocery store is overwhelming after a trip like that.

As I stood in line in customs, way down the line among the hundreds waiting to meet people coming back, I could see my middle child who goes to school in New York. I could see him waving and he could see me waving and the emotion of that after the days I had just had overwhelmed me. I could not stop the tears. I was so glad to be home."

Mary Lee Hawes explains the presence of Marley, a clown on a peace mission to Russia, very simply.

"I was there as an offering. That was my gift."

## The Peace

The physical passing of the peace was a part of the life of the ancient church. St. Paul, in several of his Epistles (including Romans 16:16 and I Corinthians 16:20) commends this practice by telling his readers that when they gather for worship they are to greet each other with the kiss of peace.

If you are uncertain as to what to say, a

simple greeting will suffice. The passing of the peace was a part of the ancient liturgy and then was slowly phased out during the middle ages around the period of the Reformation. It has recently returned as an option within various liturgies.

The Rev. James R. Horton, Church of the Advent, Williamston.



# Fayetteville Urban Ministry Volunteers make it all happen

by Lisa Nance

A young mother, with her two children, goes through the crowded racks of clothes searching for something warm to wear. According to Curtis Harper, executive director of the Fayetteville Urban Ministry, this woman belongs to an increasing number of the "newly needy." Until her husband's lay-off, she and her family lived in relative security. Now there is barely enough money for rent and utilities. Ineligible for food stamps, she, and many like her, are referred to Fayetteville Urban Ministry for emergency assistance by the Cumberland County Department of Social Services.

On the other side of the room, a migrant worker puts together a change of clothes. Upstairs, an elderly white woman teaches a young black man to read. Ray Miller, director of the Find-A-Friend Program, sits in his office matching up senior volunteers with their junior partners. These are some of the services offered by Fayetteville Urban Ministry, an interfaith organization whose mission is stated as "To share the vision; to show God's compassion for all persons, especially our neediest neighbors in Cumberland County; and to enable them to fulfill their potential through assistance with basic needs and personal growth."

Fayetteville Urban Ministry was started in 1974 by the Rev. Wallace Kirby, pastor of Hay Street Methodist Church. Under the leadership of the Rev. Eric Carson, urban ministries were developed throughout the area's Methodist churches. In 1978, the beginning of extending the urban ministries as an ecumenical and interfaith ministry began. At this time, the Rev. Mike Aiken directed and established The Urban Ministry center.

## Sixty congregations involved

Currently, there are sixty congregations involved in channeling donations of food, clothing and money, as well as their energy volunteering, to help people throughout the

community in need of assistance. Those congregations involved include Protestant, Catholic, Greek Orthodox and Jewish. Area Episcopal churches involved are St. John's, Holy Trinity, St. Paul's-In-The-Pines, and St. Joseph's.

"I would like to express my appreciation," says Mr. Harper of the Episcopal community involvement, "for their support of funds and good volunteers."

Fayetteville Urban Ministry operates three



programs from its center on Worth Street in downtown Fayetteville and coordinates four congregation-based programs. One of the services offered at the center is Emergency Assistance. This service provides free distribution of the donated food, clothes, firewood, household items and toiletries to those in need. It also provides funds for fuel, medicine, rent and utilities. Betty Holford is director of the Emergency Assistance Program, assisted by Jackie McDowell. According to Mr. Harper, the Emergency Assistance Program provides more than just material needs, it also provides enrichment, "aiming at enabling persons to become self-sufficient, independent, to live up to all that they can be and all that God created them to be."

Another program operated from the center is the Adult Reading Program. Using the Laubach-phonics curriculum, approximately 131 students were tutored by 115 volunteers,

for a total of 10,775 hours within the last program year (Figures as of October 1990). In October 1989, a satellite reading center was opened at Windsor Mall providing a place for tutors and students to meet after work for evening classes. In addition, a student support group has been formed to give students an outlet to express their ideas, make suggestions, help and encourage one another, and share their experiences. Betty Emerick is the director of this program with the assistance of Marlene Kovasckitz and Diane Fortner.

The third program operated from the center is the Find-A-Friend Program. Find-A-Friend was initiated by Governor Jim Hunt in 1982. Fayetteville was the location of the first program. There are currently thirty-five such programs across the state. It involves the matching of a caring adult with a youth (referred by the court counselors) that is considered at risk. Ray Miller states that, "These youth have not committed crimes as much as they have not negative contact with the law, such as continued truancy." The program's trained volunteers commit to four hours a week for one year. They provide weekly activities to provide a role model and encourage a positive relationship to a troubled young person.

## A common thread

Throughout all these center-based programs runs a common thread, the importance of volunteers. "Volunteers make it all happen," states Mr. Harper.

He sees the Fayetteville Urban Ministry as having two separate foci. One is the various services that the center can offer and the other is the congregation or parish-based services in which Fayetteville Urban Ministry helps and encourages each individual congregation. Mr. Harper believes that, "Congregations need to be involved in outreach. Each congregation, for its own sake of integrity, needs to sustain its own services." There are four such programs that Fayetteville Urban Ministry is working on in conjunction with individual congregations. These include Family Support Groups, H.O.M.E. (House Occupancy Maintenance Effort), Parent-Child Learning Center, and Partner-Services.

The Family Support Groups is a program that identifies a particular family in a congregation in need of a support system. An example of this could be a single parent situation or an elderly person in need of some home repairs. Trained volunteers assist the family to get back on its feet by sharing their expertise in a variety of areas such as, parenting, nutrition, and home repairs.

Another congregation-based program the Fayetteville Urban Ministry is helping develop is H.O.M.E. or the House Occupancy Maintenance Effort. In conjunction with Habitat For Humanity, this program coordinates groups of volunteers to do the necessary repairs to homes that are to be



URBAN MINISTRY ENTRANCE

photo credit—Lisa Nance

condemned and so prevent the owner from being evicted.

The Parent-Child Learning Center is a program targeted at young mothers. It will provide literacy, as well as, parenting skills for these young parents and at the same time offer educational programs for their children. The fourth program Fayetteville Urban Ministry is developing as a congregation-based program is the Partnership Services.

"What we are seeing," cites Mr. Harper, "is a significant shifting in our society from the primary role of government to provide assistance to the shifting to the private sector, such as the churches, to provide assistance. Due to a thinning of the public wallet, volunteers are taking on more and more of the human services." Partnership Services will provide congregations with the help they need in planning and developing these human services. The program will help educate each congregation through presentations on local needs, pinpointing specific areas in need of assistance.

Fayetteville Urban Ministry is an important example of people working together, unified by their love of God and a commitment to take care of one another as He takes care of us.

Lisa Nance is a member of Holy Trinity, Fayetteville.

## An interview with George Gallup

# Narrowing large gap between belief, practice

Though the Gallup Poll found last year a large gap between belief and practice in the laity of the Episcopal church, George Gallup, Jr. is still "very hopeful" for the church. A lifelong Episcopalian, he is a trustee of Trinity Episcopal School for Ministry and was interviewed while at the school for a trustees' meeting.

"In the church as a whole, there is obviously a great deal of searching and a need for deeper relationships with others," he said. "This, and the fact that the people's basic beliefs are intact, gives great hope and great opportunity to the church."

"There is no reason for the church not to grow," he continued. "People are searching. They just need to be rooted better. We're trying to make Christians without the Bible. People are susceptible to any movement that comes along, because they're not biblically rooted."

## Three steps

Mr. Gallup gave three steps for overcoming this problem and narrowing the gap between belief and practice. "First, deepen prayer life. Clergy and religious leaders assume that people pray more than they do, read the Bible more than they do. They assume that these things are in place, but they're not, and they need encouragement."

"Second, teach people to share their faith. There's a great need for clear and compelling presentations of the Gospel. I suspect that a lot of people have never really seen the power of the Gospel, because it's never been presented to them in a clear and compelling

manner.

"Third, listen increasingly to the laity. Our surveys have found that the laity want a greater roll in the church." He suggested that laity take over many of the church's administrative functions "to free the clergy for spiritual direction--which is what the laity really want from their clergy."

The first two could be done through small groups, Mr. Gallup continued. "I'm high on small groups because our surveys have shown their importance, but also because of personal experience. I've been in a number of them, and if you pray every step of the way, and don't threaten the participants, they can work wonderfully."

## Pray the Bible

"There's a place in them for intensive study of the Bible, but in them you can really pray the Bible, find out what it says to you, how it can change your daily life. And because people can become vulnerable to each other, they are wonderful places to learn how to share their faith."

"Small groups are potentially a powerful tool to rebuild and renew a congregation," he added. "The quickest way for a parish to grow, and I don't mean just in numbers but spiritually, is to get people to invite others. By inviting others you're telling people that the church is extremely important in your life and ought to be in theirs. And small groups encourage this sharing."

from David Mills,  
Trinity Episcopal School for Ministry

## DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

# The things, good Lord, that we pray for, give us grace to labor for. - Thomas Moore

When I was a child and spent the night with my Granny Easter, one of the things that we would do each evening (apart from staying up for all of Johnny Carson while drinking coke and eating cheese and crackers - Granny being mercifully ignorant of Dr. Spock) was to pray. These prayers, said by the side of her big fourposter, dealt with thanksgivings or needs that she or I felt on that particular evening. We used a little book which she found particularly useful, "Prayers New and Old" - about the size of a Forward Day-by-Day. I liked this book, mostly because you could look up prayers for particular themes, things like "guidance" or "thanksgiving for the harvest." When I was confirmed, she gave me my own copy, inside she had written "There is a prayer in this book for your every need." I still have it, someplace in the paper

maze I called my desk. Last Wednesday night I really needed that book, because I could not find a prayer that expressed my thoughts as the bombing of Bagdad began. Lacking my little book, I wrote the prayer that follows. Perhaps you will need it as much as I do.

*Be now and evermore our defence, O Prince of Peace; look, we pray, in compassion upon those who are at war in the Middle East. Be present with the men and women of our Armed Forces in the day of battle; cheer the anxious, have mercy upon the wounded and prisoners, comfort the dying, console the bereaved; and hasten the time when war shall cease in all the world. Grant these prayers for the sake of your love. Amen.*

The Rev. Matthew E. Stockard, rector of St. Paul's, Beaufort. Reprinted from *The Epistle, St. Paul's Newsletter*.



## Winterlight

Once again, a large group of 9th-12th graders from East Carolina headed for the mountains of Western North Carolina to attend Winterlight V from December 27-January 1. We had the largest delegation (69) attending the conference of 350 youth.

The charter bus made its round through East Carolina picking up a full bus of participants. Others flew and drove to arrive in the icy sleet of the mountains. The excitement was high upon arrival and throughout the week as our youth renewed old friendships and made new friends from across the Southeast!

The theme of the conference was "Traveling the Road to Freedom." Throughout the conference the participants focused on a variety of questions related to our own journey of faith. The programs presented were quite creative and stimulating as we participated in small groups and worship during the week. There were some special services shared by the community. Worship experiences included: Eucharists, a Healing service and Holy Innocence Service.

The singing was lead by one of our favorites: Fran McKendree from Toronto, Canada. As always, we enjoyed Fran's music!

A great talent show was given by the youth and East Carolina had a lot of youth participate! A closing dress-up dinner on New Year's Eve made us all feel special, followed by a beautiful Eucharist! Then we all greeted the new year with a big dance and video of our week together.

The conference staff, full of East Carolinians, truly gave their gifts to the conference. Those participating on the conference staff were: Joe Deveau, Molly Deveau, Powell Bland, Cookie and Richard Cantwell, Sean Cavanaugh, Brindley Garner, Erica and Ed Garner, Ruffin Hall, Tommy Koonce, Penn Perry, Paul Siler, Meghan Tayloe, Carol Taylor, Jamie Tyndall. A big vote of thanks goes to this group for their work! Also, I'd like to thank the adults who served as diocesan chaperones for Winterlight: Holly Mason, Susan Sprouse, and Jimmy Taylor!

It was another memorable year at Kanuga! This conference is truly a treat for East Carolina to participate in each year!

Carol Taylor  
Diocesan Youth Coordinator



EAST CAROLINIANS AT WINTERLIGHT



LEE KNOTT, ADAM STOCKWELL, BRIAN COLE, POWELL BLAND AND PAT CANTWELL

## Fellowship at convention joy and blessing

The Diocesan Youth Convention was held in January at St. Paul's, Greenville. We had over 250 youth and adults, which is the largest youth convention we've had! St. Paul's youth, adults, and host families were so gracious in their hospitality with all those attending the convention. We express our gratitude to the St. Paul's family for all their work! A big thanks goes to Patsy McPherson, who was the parish coordinator for the convention.

The theme of the convention was, "The Good News...Learn it, Live it, Share it!" We were most fortunate to have Dave Boseman, Diocesan Youth and Camping Ministries Coordinator, Diocese of Texas, as our conference leader. Dave is formerly from Goldsboro and was quite active with East Carolina. Dave developed the theme through a lot of audience interaction using group dramatic presentations of the scripture. It was fun for all as we shared in live drama! Dave was a true gift to all of us through his talented leadership!

Missie Harrell, of Edenton, was the convention coordinator and did a magnificent job coordinating all the program details of the convention!

The youth also elected the 1991 Diocesan Youth Commission. A closing Eucharist at St. Paul's was held with the new group of youth elected commissioned for 1991!

What a joy and blessing it was to share in fellowship with our youth.

Carol Taylor  
Diocesan Youth Coordinator



"SHARING IT" AT THE CONVENTION  
photo credit—Carol Taylor

## Sitting on a four-legged stool

by Debbie Boyle

As this series on diocesan EYC experiences continues, it might be helpful to look at the serious aspect of the EYC leaders—their goals for their group over the course of a year.

One leader described EYC as a four-legged stool and the need for all four legs to stand successfully as a group. The four legs are the four principles of EYC: worship, service, fellowship, and study. In describing specifics of each of these principles, Ada Atkinson, St. John's, Wilmington, used the Feast of Lights service that is traditionally sponsored by the EYC as the actual in-church worship experience for their group. While Missie Harrell, of Edenton, does this service also, she combines some form of worship within the group each Sunday they meet such as song and prayer.

Service projects vary from group to group, as well as community to community. The St. John's, Wilmington, group visits the in-bound of their church on a regular basis. Jeff Davis, of Kinston, and his EYC group like to raise money, as well as do actual hands-on service projects. Last year, they raised \$3,500 by selling pecans, offering six after-church brunches, and free car washes, of which they then used 50% for their own activities and 50% for outreach. Some of their service projects have included working with Habitat for Humanity, the soup kitchen and writing 27 major food companies for contributions. Would you believe they received 200 cases of soup from the Campbell Soup Company!

### Fellowship comes with the territory

Missie Harrell chose "Servanthood" as her theme for the year and strange things have been happening ever since. It seems that different groups in the community have called upon her group to do various things. For example, the local Brithaven Retirement Home has asked her group to make a large tactile mural for their Alzheimers patients. Along with this, she is still planning her usual Trick or Treat for the local Food Pantry, her annual Christmas shopping for the needy children and a Crop Walk.

The principle of fellowship comes along with the territory of working within a group, but several of the youth leaders focus their yearly goal on it. Even though Renee Willis, of St. Timothy's, Greenville, has multiple goals, she feels building a strong community within the EYC group is the most important goal if they are to go outside and do service projects as a group. Chris Mason, of Goldsboro, described this bonding together with a one group identity as taking the Good News—learning it, living it, and sharing it. One thing that both Renee and Chris stressed was the need to be open to new people in the group at the same time they are becoming a community.

Kay Swindell, of Jacksonville, puts the principle of fellowship into an actual place. Five years ago she asked her church for a room the EYC could have for itself. "A place where they could come and be totally accepted, where the world could be left behind, where everybody would be accepted

for who they were, and where what was said would never leave." They have painted their place twice, decorated it over and over, and made photo collages of each year and the different activities they have done.

### Study is important

The last of the four principles is study and it, too, varies from group to group and church to church. Bible study is always important in EYC but it is handled in a variety of ways. Missie Harrell incorporates some Bible study into each of her weekly meetings, while Jeff Davis prefers to save it for his Sunday school class. There is also the opportunity to study issues relevant to today. Some of the studies done in our diocese last year alone were depression, worry, parents, "Keep America Beautiful," drug education and dating. (Incidentally, this is a wonderful way to involve different church members by using their expertise, hobby, or profession—and it certainly takes a load off of the youth leader!)

When asked how she became involved in youth ministry, Cookie Cantwell, of Wilmington, replied that she didn't really know, that she had been sort of interested, and "it only took one person believing in me and giving me the opportunity."

Thank you, diocesan youth leaders, from the diocese, young and old.

Thank you, Lord, for giving us these youth ministers and our youth.

And boy, y'all sure have fun sitting on that 4-legged stool!

Debbie Boyle is co-leader of St. Paul's, Edenton, E.Y.C.

## Camp Trinity

Camp Trinity brochures were mailed in February. Brochures can be found in local parishes. Specific requests for a brochure should be made to: Camp Trinity, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503.

Camp staff positions for 1991 open are: counselors, waterfront staff, and program staff. We are seeking nurse applicants also. Inquiries contact Carol Taylor, camp director, (919) 522-0885.

## Quotes of Interest

A thought-provoking question for Christians from an advertisement by the New York City Mayor's Voluntary Action Center: "How can you worship a homeless man on Sunday and ignore him on Monday?"





TRIPLE FRONT WINDOWS in St. Paul's parish house, a gift from St. John's, Wilmington, are seen from the outside beyond the courtyard where the coffee hour is held in pleasant weather, and inside with feature writer Katharine Melvin, of Roseboro, a long-time member of the parish. photo credit—Ede Baldrige



### St. Paul's con't from page A

High above the St. Paul window is a small round one showing the head of Christ. Each communicant sees it upon leaving the altar.

Numerous memories and generous gifts also make the interior a small jewel of color. The organ, a two manual Felgermahan with tractor action, replaced an earlier one which was the first pipe organ in Clinton. The handcarved wooden reredos and retablo came from St. John's Church in Wilmington, as did the large triple front window in the parish house, originally purchased in England. The St. Francis marble statue in the brick courtyard came from Italy as a Thanksgiving offering for a trip abroad. The outdoor altar in the memorial garden is of polished pink granite and both it and the garden are memorials, as are the iron fence and gates that surround the church and garden, and all the brick laid there.

#### Living out professed faith

However, there is more than beauty of vestments, silver and brass altarware, and liturgical worship at St. Paul's. We have an

active congregation which tries to live out the faith they profess. In 1977, the late beloved Mrs. Ferdie Johnson urged the Episcopal Church Women of our parish to apply for a national grant from the United Thank Offering to assist a local non-profit group called Opportunities Unlimited that worked with the handicapped. We were delighted to present them a check for \$3,500. It was the only program in North Carolina to receive a national grant in 1977.

A Developmental School for Retarded Children was begun for our churchwomen by a former rector, the Rev. Thomas Midyette in 1969-70. We serve each second Monday at the Migrant Clothing Center at Newton Grove, and also support Meals on Wheels, The Crisis Center, and Project Angel Tree for children of prisoners. Our teenagers are active in JAM (Jesus and Me) along with the youth of Grace Methodist and Immaculate Conception Roman Catholic churches.

Each fall, as the late Advent season nears to Christmastide, St. Paul's Churchwomen sponsor a holiday house tour. All the money realized from this venture goes to send handicapped children to Trinity Center for a week of fun and recreation. And we might be, perhaps, the only parish in the diocese to have the good saint, Nicholas of Myra, vested as a bishop, visit our children on the Sunday nearest his commemoration, to receive the Angel Tree gifts and to offer each child a Santa Claus cookie!

We are also the second parish in East Carolina to have begun joint services with a Lutheran group in Clinton, Good News Mission, starting in 1987 with the consent of Bishop Sanders, and under the leadership of a former rector, the Rev. P.J. Woodall, Jr. Our Lutheran members worship with us, using the Prayer Book services, and on each fifth Sunday in a month we use the Lutheran Service Book and Hymnal. As a sign of our oneness, the parish newsletter, the *Pauline Epistle* has been changed to *New Beginnings*: St. Paul's Episcopal and Good News Lutheran.

Finally, we are a sacramentally-oriented parish, where the Eucharist is the main Sunday service at both eight and eleven o'clock, and on each Wednesday at ten o'clock. All Prayer Book holy days and commemorations are adhered to, led by our present strong and loving priest, Fr. Thomas Cure, who has knit us together into one family in God.

## Diocesan Calendar

### February

- 2 New Beginnings staff meeting, Diocesan House, 10 a.m.
- 5 Farmworkers Commission, Diocesan House, 10 a.m.
- 16-17 Youth Workovers overnight, Goldsboro
- 20 Racism, Diocesan House, 11 a.m.
- 28 Family Ministries, Diocesan House, 10 a.m.

### March

- 2 Adult workshop, Diocesan House
- 5-6 Commission on Ministry overnight, Trinity Center
- 7 New Beginnings staff meeting
- 8-10 New Beginnings #7, Trinity Center
- 11 Aging Commission, Diocesan House, 10:30 a.m. (tentative)
- 12 Christian Social Ministries, Diocesan House, 10:30 a.m.; Vocational diaconate, Diocesan House, 1:30 p.m.
- 14 Department of Mission, Diocesan House, 10 a.m.
- 15-16 St. Timothy's, Greenville, Retreat, Diocesan House
- 21 Farmworkers Ministries, Diocesan House, 10:30 a.m.
- 23 Happening board, Diocesan House, 9 a.m.; Happening staff, Diocesan House, 11 a.m.-4 p.m.

### April

- 11-14 Happening #17, Trinity Center
- 18 Commission on Ministry, Diocesan House, 10 a.m.-2 p.m.
- 26-28 Junior Diocesan Youth Event, Trinity Center

## Bishop Sanders' Visitation Calendar

- February 3 - Trinity, Lumberton
- February 7-9 - Convention
- February 17 - St. James the Fisherman, Shallotte; St. Philip's, Holly Ridge
- February 24 - Christ Church, Elizabeth City
- March 3 - St. Andrew's, Wilmington; St. Christopher's, Elizabethtown
- March 10 - St. Peter's, Washington; Holy Cross, Aurora
- March 17 - St. Timothy's, Greenville
- March 24 - St. James, Wilmington
- March 31 - St. Paul's, Wilmington (Easter)
- April 7 - St. Andrew's, Morehead City
- April 14 - St. Paul's, Clinton; Christ, Hope Mills
- April 21 - St. John's, Wilmington
- April 28 - Christ, New Bern; St. Andrew's, Goldsboro
- May 5 - St. Paul's, Greenville
- May 12 - St. Paul's, Edenton
- May 19 - St. Paul's, Beaufort
- May 26 - St. Stephen's, Goldsboro
- June 2 - St. Andrew's, Nags Head
- June 9 - Holy Trinity, Fayetteville
- June 16 - Grace, Plymouth
- June 23 - Emmanuel, Farmville
- June 30 - St. Joseph's, Fayetteville



SOCIALIZING AT THE COFFEE hour following a Sunday service are Debbie Pearson, director of Christian Education, Fr. Tom Cure and Frank F. Butler, senior warden at St. Paul's, Clinton. photo credit—Ede Baldrige



## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Saint Anne's, Jacksonville

## Maintaining the spirit of the parish family

by Bobbie Marcroft

"I really don't know how people who don't have a church and a faith get through times like these."

This comment by a military wife was overheard by the Reverend James C. Cooke, Jr., rector of St. Anne's Church in Jacksonville, and probably echoes the feelings of many families in the parish and the community.

St. Anne's, in a sense, was born of another war—World War II—which transformed a small, rural eastern Carolina community into a bustling, busy military town that is home to the world's largest Marine Corps Amphibious training base. A grant from the Army and Navy Commission of the Episcopal Church's National Council provided funding for the first church building and parish house. As the community and parish grew, St. Anne's built and dedicated its present building in 1959 and added the Educational Building in 1974.

The war of the Persian Gulf has left its mark on St. Anne's, on Jacksonville, and on the county. Onslow County lost about 20% of its 150,000 residents and the town of Jacksonville lost almost half of its 70,000 population when President Bush ordered some 30,000 Marines to war.

"St. Anne's has 30 individuals deployed presently," the rector said. "Some of those are in the Mediterranean, but most are either on board ship in the Gulf or in Saudi Arabia in various capacities. They are active members and spouses of active members. While the initial focus of attention has been the wives of the deployed men, we have become aware there are other than spouses involved. We have had potluck suppers and get togethers for people who have anyone deployed. We have provided the structure of a support group which pretty much set its own time and agenda and meets once a month."

#### Both parents called

Recently, attention has been called to the problems arising when both parents are called to service, particularly when children are very young. A communicant of St. Anne's has been deployed as a Navy nurse and her husband is also in service. Relatives have come to stay with their junior high school age son during the period of separation.

"We have a dayschool for 130 to 135 children. Over 60 have a parent deployed, two children have both parents gone and in one case a child has come here to be with grandparents. For some, the situation isn't as dramatic—if they have been in a family where the father is deployed a lot, and in the Marines that isn't unusual for the father to be gone for six months and home for a short while, but for those accustomed to their father being around more, they feel the



ST. ANNE'S CHURCH, JACKSONVILLE

change a good deal more."

"I was talking to our dayschool director—I guess there has always been a cowboy and Indian thing, but children are playing war games, doing a lot of verbal shooting at each other. There are two schools of thought to that—on one hand, it's an outlet, a release of energy and anxiety. On the other hand, it's really kind of terrible. Some of the preschool children and some of the others are a little sad and anxious about it—others just seem to chug on."

St. Anne's has worked closely with the Family Service Center at Camp LeJeune. Of the twelve dayschool teachers, seven have husbands deployed, "so we have tried to give them resources both for themselves and in dealing with the children who are dealing with separation."

#### Faith tested and strengthened

The rector finds people turning more to the church in times like these. "We kind of laugh

a little about the 'New Year's Resolution upsurge' in attendance, but we are really past that threshold and our attendance has been increasing. People are finding their faith both tested and strengthened."

St. Anne's has approximately 350 communicants but it varies because so many are connected with the military. "We try to be in touch as closely as we can be with the families who are here and to provide as normal a routine a parish experience as possible while the war is very much on everyone's mind which is reflected in our prayers for peace."

The war has left Onslow County with more military dependents than active duty troops and the loss of these customers has severely affected businesses large and small in the area. However, the government recently released 25 million dollars for construction projects at the Marine Corps base which should give the economy a much needed

boost.

The Reverend Mr. Cooke sums up the situation for St. Anne's Church and it can apply to the community as well. "We're trying to maintain the spirit of the parish family, where people can be free to share their hopes and prayers for an end to the conflict and for the safe return of those who are away."

*Editor's note: The following are excerpts from the rector's sermon, February 24, only hours after the ground war had been launched.*

As I began to collect my thoughts and offer my prayers for this Sunday morning, the last chance for an end to the war in the Middle East before a ground war began, i.e. the Soviet peace initiative, was fizzling out. Iraqi forces had begun to set fire to more oil wells and facilities in Kuwait. And it looked fairly certain that Saddam Hussein would not meet any deadline to begin withdrawing his troops from Kuwait.

And now we know as of about 8 o'clock last night it has begun. The Desert Storm has become full blown. And we now fervently hope and pray that it will be over quickly and with minimum casualties.

One of you spoke to me just before our service began and said that Gen. Schwarzkopf has held a briefing and that things are moving quickly with remarkably few injuries. Let us pray that continues.

#### Great Litany especially relevant

The Great Litany with which we began our worship this morning is rooted in ancient Christian prayer. In fact, it was the first part of the liturgy of the Church to be published in English way back in 1544. Yet its words are especially relevant to our present moment: "That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples... That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation. We beseech thee to hear us, good Lord."

Until now, in our Jacksonville/Camp Lejeune community, the war for the most part has had a distant surreal quality about it. The separations, of course, the anxieties, the emotional ups and downs have been most real and present among us. But even though we've been living with it all since August—knowing the military profession is a hazardous one at best—the danger to our loved ones has not been quite as clear to us as it is now.

So we hope and pray that our fears will not overwhelm us, and that our faith will sustain us and our loved ones through yet another war... war being perhaps the tragedy of

con't on page H



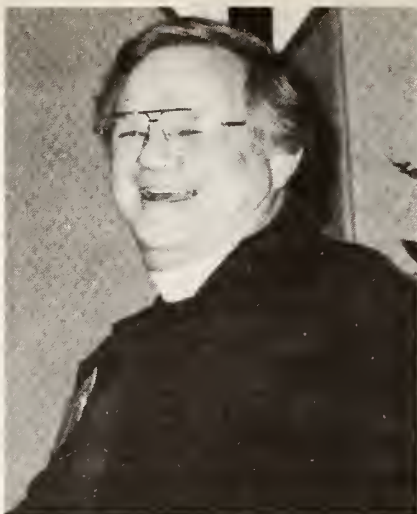
# The Bishop's Letter

My dear sisters and brothers in Christ:

In a few short months, Chip will be gone. The soon to be Bishop Coadjutor of the Diocese of Mississippi has graced our lives together ever since I have been your diocesan bishop. His deep commitment to our Lord and His church, his ever-abiding sense of humor, his ability to tell individuals hard truths with grace-filled words have been gifts that we have enjoyed together for the past eight years. They are gifts that will enrich and strengthen the people in Mississippi and their churches.

Chip has often been in a position where he had to choose the difficult rather than the popular way. His accomplishments among the small churches in our diocese serve as model for the national church. Goal setting weekends for vestries, search committee consultant, friend and advisor to Trinity Center, a solid rock for clergy in conflict; the list of his accomplishments is endless. This diocese will be stronger for generations to come because he has walked in our midst.

I personally must add my thanks to an incredible staff person and an incredible friend (and I include Denie, Matt and Jonathon in the latter category). From the first, the chemistry between Chip, Jane and myself just "worked." A bishop simply could not have a stronger support team. For their love, unselfishness, and faithfulness, I give the deepest thanks. Somehow, they never gave up on me, never allowed the weight of each of them several times a day I would give each of them a list of thirty things that I wanted done, RIGHT NOW. I have been blessed by two laborers in God's vineyard who never once stop to consider personal cost, but who willingly and faithfully serve a somewhat



THE REV. A.C. MARBLE, JR.

dumb bishop, and a generous God and His church.

Because of the generosity of God, Chip will be replaced. God leads him to Mississippi; he will be gone, but he remains ever among us. And that's a part of what the Communion of Saints is all about.

But from Shallotte and Southport to Elizabeth City, from Fayetteville to Nags Head, we are enriched because, for a time, God called Chip to be a part of our lives.

For all that has been--thanks!

To all that will be, both in Mississippi and East Carolina--YES!

Thanks be to God.

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

## Prayer, praise in Episcopal tradition

by William B. Trimble, Jr.

St. Andrew's On-the-Sound in Wilmington invites you to two unforgettable nights featuring the preaching of the Rev. John Stone Jenkins and the music of the Rev. Ted McNabb on Wednesday and Thursday, April 17 and 18, beginning at 7 p.m.

Father Jenkins, author of the Disciples of Christ in Community program, is the former rector of Trinity Church, New Orleans, and was Bishop Sanders' predecessor as dean of St. Andrew's Cathedral, Jackson, Mississippi. He is the only person to have served three times as the preacher for the Episcopal segment of the nationally syndicated radio program, *The Protestant Hour*. His book, *What Think Ye of Jesus*, and his numerous audio and video cassettes, have received widespread distribution by the Episcopal Radio-TV Foundation. In great demand as a speaker all over the country, he has been described as the leading Episcopal evangelist

in the church today.

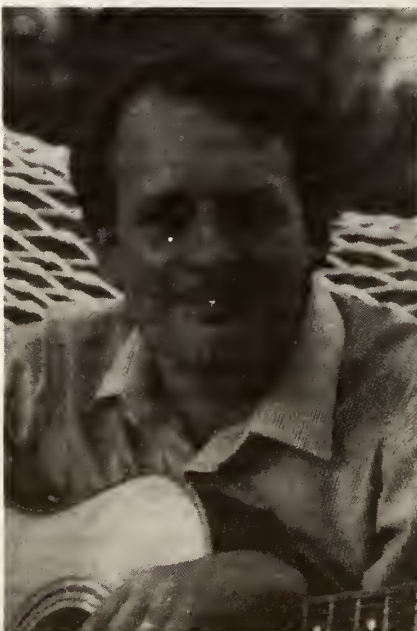
Ted McNabb's music has been described by author Keith Miller as "different and exciting, in that it has a contemporary sound (several, in fact), but with lyrics which reflect the stuff of real life instead of the slick, easy answers of some 'gospel' records." His two albums, *Walker of the Way*, and *Take To The Wing*, have received widespread critical acclaim and are also distributed through the Episcopal Radio-TV Foundation. Currently rector of Trinity Church, Pinopolis, South Carolina, Father McNabb has been featured in concerts from coast to coast, including two stints at "Winterlight" at Kanuga.

To be able to schedule either of these gifted priests is not easy. To feature both of them together is a rare treat indeed. You will not want to miss these two very special nights of dynamic Christ-centered preaching and inspirational contemporary Christian music!

The Rev. William B. Trimble, Jr., is rector of St. Andrew's On-the-Sound, Wilmington.



THE REV. JOHN STONE JENKINS



THE REV. TED McNABB

# CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

## DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

*CrossCurrent* is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 815 2nd Ave., N.Y.C., N.Y. 10017. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to 1201 Chestnut St., Suite #1200, Philadelphia, PA 19107.

## Mentor training at Trinity Center

by Pat S. Howe

Education for Ministry is a four year program of theological education developed by the University of the South in Sewanee, Tennessee. It covers study of the Old Testament, New Testament, church history and theology. There are no tests and no papers to write. Groups meet once a week with a mentor, whose job is to be a facilitator, not a teacher. Students are expected to be self motivated and are responsible to the group to be prepared each week. The nine month academic year usually starts in September and runs through May. Groups, with membership from six to eleven, will go over homework assignments but the real purpose is to do theological reflection, to share experiences as a community and to worship together. The cost is \$290 a year and we will make every effort to find scholarship money

where needed. Registration is for one year a time.

This is a program for those who want serious bible study and assistance developing an intentional ministry. Certain this diocese has benefited from the fifty-eight graduates who have lived into the ministry on a diocesan and a local level.

Mentors are certified by the University of the South following a forty-eight-hour training session which will be held this year at Trinity Center May 13-15. We have had many phone calls and letters, from all over the diocese, expressing interest in forming EFM groups. We are asking the clergy to support and endorse EFM by publicizing the program and encouraging parishioners to recruit the required six to start a group.

Please call Pat Howe at (919) 270-4172 or write to 633 Hughes Road, Hampstead, NC 28443 for a registration form or information

## Around the parishes

"In addition to the traditional days of special devotion during Lent (which includes a day of fast--on Fridays), I am calling you to a special day of fasting and prayer each week... a specific act of sacrifice for peace and support of those in harm's way" read the letter from the Rev. Phillip Craig, rector of St. Mary's, Kinston, to his parishioners. More than seventy members of the parish (and one member of another diocese) made a covenant to participate in that fasting, in that prayer, which has proven to be a "happy and meaningful experience for the parish."

On March 22, the Rev. Al Durrance, the North American Warden of the International Order of St. Luke was at Christ Church, Hope Mills, for presentation and induction services. Those who had been associate members of the Order of St. Luke were inducted as fulltime members.

Jalyn Parsley, daughter of James and Carolyn Parsley, and member of St. Paul's, Greenville, received one of the five Community Service Awards given by the Greenville Jaycees to those whom the chapter feels have made major contributions to the community. Jalyn, an honors senior at Rose High School, is a member of the Youth Commission for the Diocese.

Hyde County Episcopal Council, representing the four Episcopal congregations in Hyde County, has been formed. Respon-

sibilities of the council will include developing a profile for the part-time, retired residential priest being sought for the county. Members include Emery Midyette, Walter Gray of St. George, June Liverman, Roy Clark of St. George, Forest Sears, Jr., St. John Mary Lou Harris, Calvary; and Mar Armstrong, All Saints.

Sara Krantz, the former Sara Burnish of St. Phillip's, Southport, was ordained to the priesthood in the Church of the Holy Trinity New York City, in January.

The Rev. Al Durrance can be heard Sunday mornings "Sharing the Gospel" at 7:30 a.m. on WMFD-AM in the Wilmington area.

Artist Alice Stallings, a member of St. Peter's, Washington, has made a pen and ink drawing of the church and given the original to the family of the late Clark Rodman, M.D. Prints of the drawing are for sale. The proceeds from the sales are to be donated in Dr. Rodman's memory to St. Peter's Endowment Fund.

Christopher Anderson, St. Mary's Burgaw, has been tapped for Vigil Honor in the Order of the Arrow, Klahican Lodge, Boy Scouts of America, one of only six such honors awarded a year in the lodge of 375 members.





## Summary of Actions and Resolutions

# Four bishops grace outstanding convention

A Festival Eucharist officially opened the One Hundred and Eighth Annual Diocesan Convention at St. James in Wilmington on Thursday evening, February 7, 1991. A thirty-minute prelude with brass selections, followed by the processional with the diocesan choir directed by Samuel Burke, filled St. James with a glorious hymn of praise. David Durkop accompanied at the organ. The Rt. Rev. Hunley Elebash was celebrant with Bishop Sanders, Bishop Wright, and Bishop Keyser, Bishop of the Armed Forces, assisting. Bishop Sanders preached a challenging sermon on the Gospel and called for a renewal of our Baptismal vows. Bishop Wright gave the final blessing. It was indeed special to have our three bishops participate in the opening service, and to have Bishop Charles Keyser as our special guest for Convention.

A lovely reception was held immediately following the service in the parish hall of St. James. The reception was hosted by St. James in their remodeled parish hall.

A Eucharist and Healing service was held in the ballroom of the Hilton at 7:15 a.m. Friday morning prior to the opening of the business session. The Rev. Ed Dunlap, president of the Standing Committee was celebrant, and the Rev. Charles Keyser, Bishop of the Armed Forces, preached. Other clergy assisted with laying on of hands and anointing and in the administration of the communion elements.

The first business session of the convention was opened Saturday morning in the ballroom of the Hilton. Bishop Sanders called the convention to order and prayers were led by the Rev. A.C. Marble, Jr., assistant to the bishop. Throughout convention, prayers were offered on behalf of those serving in the Middle East, the families, and the victims of the war.

Special guests of convention included membership from the base chapel, St. Michael's, Fort Bragg, and military representatives from all the bases in East Carolina.

Bishop Sanders called on Ginny Shew, Nominations chairwoman, and the following were elected by acclamation: the Rev. A.C. Marble, Jr., secretary of Convention; Mr. P.C. Barwick, chancellor; Dr. Brewster, historiographer; and Wallace Weeks, treasurer. Special guests were then introduced and recognized including Bishop Keyser and his wife, Christine; and Bishop Elebash and Dink.

**New clergy presented to convention included:** the Rev. Scotty Brock (and Mary Ann), assistant, St. James, Wilmington; the Rev. Jeremiah Day (and Marian), rector of Trinity, Chocowinity and Zion, Washington;

the Rev. Maxine Maddox, curate, St. John's, Wilmington; and the Rev. Hilary West, curate, St. Andrew's, Nags Head.

**Bishop Sanders recognized those retiring during 1990:** the Rev. Frank Ross, St. Philip's, Southport; the Rev. John Richards, St. Mark's, Wilmington; and in 1991 the Rev. Edward Sharp, Christ Church, New Bern.

**Other clergy changes included:** the Rev. Bonnie Clarke, priest-in-charge of St. Augustine's, Kinston; the Rev. Jeffrey Douglas, rector of Holy Innocents, Kinston; the Rev. George Abele, priest-in-charge of Hyde County parishes; the Rev. Gary Fulton, rector of Bath, Belhaven, and Yeatsville; the Rev. Jack Taylor, priest-in-charge of St. Mary's, Gatesville.

**Seminarians recognized and present for Convention were as follows:** Mr. Ben Dixon, Sewanee; Mr. Steve Evans, Sewanee; Mr. Jeff Krantz, General; Mrs. Teresa Lawrence, Duke; Mr. Buddy Oliver, Sewanee; Mr. Frank Russ, Virginia; Mr. John Russell, Sewanee; and Mr. Jimmy Taylor, Virginia.

Miss Carolyn Craig from Church Divinity School of the Pacific was recognized although unable to be present.

Bishop Sanders then appointed the various communities of Convention and called for further nominations for the Standing Committee. A vote was taken and the Rev. Lucy Talbott was elected. The lay nominee was Ginny Shew and she was also elected. Other elections of Convention are reported further on in this report.

During Convention, reports were heard from the Rev. David Chamberlain on the Decade of Evangelism, the Rev. Robert Beasley on Christian Social Ministries and the Farmworkers Ministry. Mrs. Janice Ellegor addressed Convention on the work of Shepherd's Staff and Pungo Village, and retirement housing for the elderly poor in Belhaven and Beaufort Counties. Mrs. Carolyn Duckett and the Rev. Josh MacKenzie reported on the work of parish/area studies completed this year and the proposed followup in 1991-1992. Mr. Clarence Leary, chair for Stewardship both entertained and challenged Convention to support the mission and ministry of the diocese.

Convention approved the recommendations of the Clergy Salary Study Commission as presented by the Rev. Phil Craig. Minimum salaries were increased by 5.4%. Medigap for retired clergy was set at \$624 per eligible person and the mileage allowance was increased from 22¢ to 26¢ a mile. Convention was reminded of last year's action to provide one-half FICA by 1992.

The Rev. Lucy Talbott, chair for the



**FIVE BISHOPS;** the Rt. Rev. Charles L. Keyser, Bishop of the Armed Forces, Bishops Hunley A. Elebash, Thomas H. Wright, Bishop-elect A.C. Marble, Jr., Diocese of Mississippi, and Bishop B. Sidney Sanders, leave St. James, Wilmington, during the recessional following the Opening Liturgy of the 108th Convention of the Diocese of East Carolina.

Resolutions Committee, introduced Resolutions to Convention on Friday morning and at the end of the session Friday afternoon. Twelve resolutions were presented. They were each reintroduced and debated by delegates to Convention on Saturday morning. Hearings were held on several of the resolutions at the end of Friday's session including a resolution calling for the support of conscientious objectors, parishes providing sanctuary, a resolution calling for action against Bishop Spong, and a hearing on the 1990 and the 1991 budget. Resolutions voted on and passed by convention are attached as amended.

Two resolutions seemed to capture the spontaneous support of Convention. A resolution calling for the support of our Armed Forces and personnel who have died, are missing in action, and are prisoners of war (see below) and a resolution giving thanks for thirty-eight years of service in the Diocese of East Carolina by the Rev. Edward Sharp. Another resolution called for the bishop to appoint a Commission on Caring For Creation. Other resolutions approved by Convention included those supporting the families of Armed Forces personnel, gratitude for the work of the Bishop of the Armed Forces, a resolution giving thanks for the faithful ministry of the Rev. Frank Ross on the occasion of his retirement, a resolution of appreciation for the support of St. James,

Belhaven and St. Thomas, Bath in the ministry of the Hyde County parishes, a resolution calling for quality domiciliary care for elderly persons and a courtesy resolution expressing gratitude to our convention hosts, and Bishop Keyser and the Liturgical and Music Commission for an excellent convention.

The Friday lunch was held at Good Shepherd parish and Good Shepherd House. Over 300 visited the parish and enjoyed a box lunch. The day shelter has been widely recognized for its ministry to the street people and poor of Wilmington.

Convention reconvened on Friday afternoon in four "Breakout Sessions:" 1) Mission/Evangelism/Renewal; 2) Christian Social Ministries/Outreach; 3) Education/Worship/Pastoral Concerns; and 4) Stewardship.

These sessions heard reports from a variety of ministries active in our diocese. It also provided time for questions and dialogue. From all reports, these sessions were well received.

On Friday evening Convention was treated to Break Bread with Christian Ed in the lobby of the Hilton. A Dixie Land band provided lively music. This was followed by a genuine Mardi Gras dinner and dance. Bishop Elebash and Bishop Sanders ran close for the winner of the costume event. Some folks still don't believe "that brunette" was Bishop Elebash. Joe Cooper ably served as MC for the event.

Saturday's session was spent on resolutions, approval of the 1991 budget with over \$1,000,000 in pledges and a total projected income of \$1,214,844.86. The closing Eucharist gave thanks for an outstanding convention. A bagpiper accompanied a moving rendition of "Amazing Grace." Bishop Sanders called Convention to a close at the conclusion of the Eucharist.

Approximately 500 delegates and guests attended Convention including 156 delegates, 81 alternates, 66 clergy, 8 deacons, 8 seminarians, 20 youth representatives, and 5 university students. Offerings received at the opening service amounted to \$953 designated for Good Shepherd House, \$237 was received at the early service designated for the Bishop of the Armed Forces, and the offering at the closing Eucharist amounted to \$555 designated for Shepherd's Staff.

Many thanks to Jane Martin and Becky Eckhardt and the local Convention Committee made up of the parishes in the Episcopal Development Commission of the Lower Cape Fear for an outstanding convention and to Bob VanVeld and the Diocesan Convention Committee.

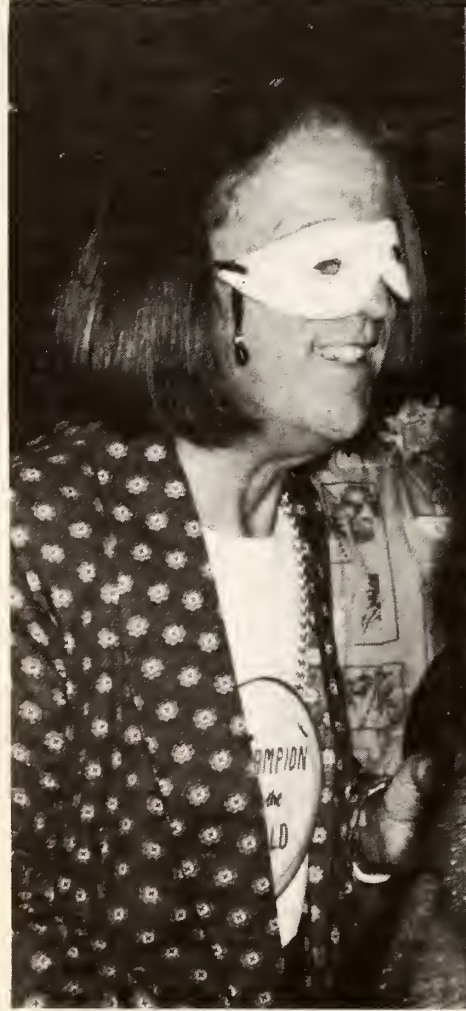
*The Rev. A.C. Marble, Jr.  
Secretary of Convention  
con't on page F*





*Seen  
at the  
convention  
scene*

photos—Ede Baldrige





# Bishop Sanders' Sermon

From our Gospel for tonight, "Then James and John, the sons of Zebedee came to Jesus. 'Teacher, they said, we want you to do for us whatever we ask. What do you want me to do for you, he asked? They replied, let one of us sit at your right hand and the other at your left in your glory.'"

It's a request God is used to. God, we say, we want you to do for us whatever we ask. Bring me a bicycle, get me a wife, get me a promotion, make my child well. Teacher, we say with James and John, we want you to do for us whatever we ask.

James and John were clear in their request. Status and privilege is what they sought. "Let us be your two most trusted advisors when you come into your kingdom. After all, we deserve it. We've worked for it. We've earned it." The problem is, the rest of the twelve thought they had earned it, also. And they were furious at James and John for making the request, for each knew that he deserved the positions much more than James and John. Power and prestige. The lawyer works hard to become a partner in his firm. The corporation vice presidents kill each other to

become chief executive officer. And what about clergy, are we immune?

During my last round with the doctors, I sat down with a man I had never met before. I had on my purple shirt. He wanted to know what I did. I explained as best I could. He wanted to know about the purple shirt. I told him it was a symbol of the office of bishop. He responded, "I figured you were required to wear it; I can't imagine anyone wearing a purple shirt unless they had to."

## Power and prestige

Power and prestige. The signs of original sin. It is a part of all of us, even our Lord's most trusted twelve. But let me talk for a moment about some power and prestige that we have as Americans.

I didn't say that it is a power and prestige that is had by all Americans, because a lot of Americans don't have it, and their ranks multiply daily. I talk of a power and prestige that you and I have and that we have had so long that we take it for granted. For we have become a people who see our luxuries as necessities, and our privileges as rights.

Let me repeat that.

We have become a people who see our

luxuries as necessities, and our privileges as rights.

My God, how many people do we have to kill in this country either by automobile or handgun before we realize that drivers' licenses and gun possession are two rights we can no longer afford. As responsibly earned privileges, certainly. As the right of every citizen, we can afford them no more.

Or how about our necessities?

Necessities fit under the category of food, clothing, shelter. Not mentioned are brand name clothes, pump tennis shoes, or the houses that most of us have.

Or let me ask it another way.

What do you need that you don't have? Honest answer, now.

If you have to answer like me—absolutely nothing. O.K. Then let's do it another way.

What do you have that you don't actually need?

It's not a list that I want to make, do you? But don't get me wrong, I do grieve over the starving children, and the hungry and homeless in this country; but, you know, with this war and recession, we couldn't think about raising our church pledges, could we? And

what's all this talk about sacrificial giving, anyway? Jesus, we want you to do for us whatever we ask.

## Servanthood and sacrifice

Jesus was very clear to James and John about what he would give them. "You will drink of my cup and share in my baptism. You will carry my cross." Jesus was very clear to James and John. If we are really looking for what so many of us seem to be living for, we had best look somewhere other than Jesus. For He is not interested in power and prestige.

In a moment we will renew our baptismal vows. They do not reflect the world's system of values; they state what Christ asks of each of us. They do not model power and prestige; they model servanthood and sacrifice.

In a moment we will renew our baptismal vows. I believe Jesus expects us to listen to those questions with a deep seriousness. I believe that He will listen to our answers with as deep a seriousness, as well.

Jesus' call on our life is clear, so is His grace and strength that will allow us to live into that call.

The only question that remains is what is it that we ask of Christ?

# Bishop Sanders' Address

I write these words against the backdrop of a difficult and costly war. It is a war that nightly invades the confines of our living room. Never before has a civilian population been able to cut into their eight ounce medium rare New York Strip while watching one of our Patriot missiles shoot down a dreaded Scud. If we feel like we are going a little crazy, perhaps we are. For the whole situation is insane.

I speak these words to congregations whose ranks have been decimated by this war. I speak these words to individuals who have mothers, fathers, wives, husbands, sons and daughters, dug into the sands of Saudi Arabia or flying over the skies of Iraq. May the men and women of our armed forces and those who love them know nothing but the total, complete, unified, and unqualified support of the citizens of this country. These are our finest and our best and they deserve our deepest praise.

But is there not something obscene about this war?

Is it not obscene for me to ask young men and women to fight a war for me that could cost them everything, while I sit safely at home watching the same war that is costing me nothing?

Don't misunderstand me. I know the tremendous cost paid by the loved ones of our military. I also know what this war is doing to our Federal Budget Deficit, but we've already arranged for our children to pay for most of that. I know, too, that our poor and homeless and underprivileged will pay the cost of this war, but we are not any of those. How costly this war should be not only to those who fight it, but in some way it should be just as costly to you and me. May God have mercy on our souls.

## Life being found in diocese

Over forty years ago, Dietrich Bonhoeffer wrote a book entitled, *The Cost of Discipleship*. He had a right to write that book. He was martyred at the hands of Nazi Germany. His book echoes our Lord's words when He said, "If anyone wants to be a follower of mine, let him take up his cross and follow. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it."

Well, the good news is that life is being found all over Eastern North Carolina . . . in Pungo Village in Belhaven where shortly thirty-eight couples will be moving into apartments constructed for the rural elderly poor . . . in a magnificent new daycare center in Newton Grove that will ease the burden for migrant families . . . in the first ray of hope lighting the face of the homeless and helpless in Good Shepherd House . . . in the sudden



BISHOP B. SIDNEY SANDERS

understanding of the child being tutored by Crossroads. Programs that we certainly support and for that I give thanks and praise.

But, once again, may we give homage to the men and women who are paying the cost for us on the front lines; the Jud Mayfields, Janice Ellegors, Amy Trestors, Ton Whitesides and Jack Dunns of this world. Without them our support would be worthless. To them I offer my deepest gratitude.

Yes, the good news is that life is being found all over Eastern North Carolina. At Trinity Center where wholeness is given back to so many; in Happening and New Beginnings where life is given back to our youth; and in Cursillo that is life finding for so many adults. I attend services of worship all over this diocese where there is vibrancy and vitality, and the unmistakable power of our Risen Lord.

## How to thank so many

How do I thank so many?

How do I thank Jacques, and JoAnne and Myrtle and Johnny and all the rest of the committed staff at Trinity Center who turned last year's \$40,000 deficit into a year when we ended up in the black. How do I thank Mr. Channing Daniel who has given tremendous time and energy and expertise to serve as interim director at Trinity during this period?

How do I thank the Rev. Ed Sharp who, for the past thirty-nine years, has served this diocese and its parishes and missions in almost every conceivable way and who has been faithful priest and pastor and role model for so many of us. Ed will be retiring the first of April and may we thank him for all he has meant to all of us.

How do I thank Jane and Chip and Carol

and Lynn and Judy and Cynthia who run the tightest, most efficient, most cost conscious and pleasantest diocese in this country with no thought of the cost to themselves.

I have basically the same staff I began with when I became your diocesan eight years ago. During those eight years the work and programming of this diocese has quadrupled. The Rev. Chris Mason, head of our Department of Youth, says of Carol Taylor and his department that which is true, "We are maxed out. We can do no more with the money and manpower that has been allocated to us." There is so much more that the Department of Youth needs to be doing. But it cannot be done unless more money and manpower is made available. The same is true of the departments presided over by Chip and Jane.

I want to say this as clearly as I can; you cannot stretch your diocesan resources both in terms of money and manpower any thinner. I simply will not permit it.

## Budget constraints limit staff

For the past two years I had hoped to add another person to my staff and I had, frankly, hoped that person would be a well qualified black. I had hoped that he or she would work in Outreach Ministries and also with our black congregations. I had also hoped to add another support person to our staff in order to lessen the increasing load on some of the others who work with me. Because of budget constraints neither will be possible. Even with these cuts we have \$7,100 less to spend on diocesan programs than we did in 1990.

As you know our proposed budget for 1991 was in such disarray that I chose to go back to the congregations of the diocese to ask for additional funding. Let me assure you that this is the first time in my thirty-six years in the ordained ministry that I felt it necessary to do this. I was heartened by the response. I was appalled by the fact that I had to ask.

Let's look, for a moment, at the budget. We were simply unable to decrease our dependence on the Foundation \$20,000, nor were we able to increase our outside giving 2% as we have in years past. I have given a cost of living adjustment to my lay staff; particularly since I was unable to provide them with additional help. Chip and I show only the Social Security allowance and I show this, in my case, only because it was mandated by diocesan convention.

There are those who would have us ease our budget constraints by not accepting our full apportionment and assessment from the National Church. A number of dioceses have elected to do this. I do not believe in taxation without representation. However, we are fully represented at the church's National Convention where our budget is set. I am a team player, and once the team has made a decision, I intend, in most instances to abide by it. We are a part of the National Church,

and it is a part of us. I pray God that our apportionment and assessment, along with our outside giving will be the first budgetary items that we accept.

## Department of Mission's excellence

I am proud of, and thankful for so much that we do. In 1985, for example, our grants to mission churches totalled \$138,000. In your proposed budget we are asking for only \$63,000. This has happened because the Department of Mission had done such an excellent job in holding our smaller churches accountable, while at the same time strengthening and restructuring our small church ministries. We actually have more small churches with stronger ministries for a much reduced cost. And many of our smaller churches have discovered a new identity and purpose because of this.

Our Department of Mission is also about to conclude its area studies, studies which have helped each congregation in the diocese examine its own strengths and weaknesses, learn about its immediate area, and, I am hopeful, identify ministries unique to that congregation alone. I have had both clergy and laypeople tell me this is the most significant thing they can remember having happened in their parish. For other congregations it was moderately helpful, and for others, it seemed not to be helpful at all. It comes as no surprise to me that the churches, almost without exception, who found it least helpful were those churches who didn't bother with it very much. The hard truth is that these are often the churches whose wardens seldom make it to the Bishop's Conference for Wardens, and whose stewardship leaders never make it to the training sessions designed to help them in their efforts.

Someone once asked our Presiding Bishop the greatest problem the church faces today and his immediate response was one word, "apathy." So many of our churches are vibrant and alive, but in some, the apathy is so apparent that it is almost overwhelming.

## What do we want?

Jesus walked by the pool and passed a man who had been lame for thirty-eight years and the man cried out, "Jesus, heal me." And Jesus looked at him and said, "Do you really want to be healed?" And I would ask the same question to some of our congregations, "Do you want to be healed?" Do we want to be congregations where people are real and alive to one another, or shall some of us remain congregations that wear their Sunday masks to church along with their Sunday clothes?

Do we see our church not as a divine agency for the extension of God's kingdom, but as something that must be preserved "as is" for the happiness and well-being of its members? Is stewardship simply a way to pay our bills or an exciting sacrificial challenge

con't on page F



# Taking bearings from the star of Jesus Christ

Excerpts from the address by the Rt. Rev. Charles L. Keyser, Bishop of the Armed Forces.

When Bishop Sanders spoke to me at the House of Bishops' meeting in September and suggested that perhaps I would come down and share this time with you, neither one of us, in our wildest fears, ever dreamed--and certainly, our prayers would be that we would not, indeed, be where we are this day. Our prayers, as the prayers of millions of people, had been that, in fact, what we would do is come together to celebrate and to continue to celebrate the winds of freedom--the cooling winds of freedom--that were blowing around the world and yet, for us, the hot winds of the desert of war blow.

I am aware that in this diocese--and I suspect, if my homework is fairly accurate, there is no diocese in the church that not only is as supportive to the men and women who serve and their families--those who love and depend on them--but I do not believe there is another diocese in the Episcopal Church with as large a concentration of men and women who serve their nation in its military forces.

You have all of the branches--the Army, Navy, Air Force, Marine Corps, Coast Guard--in an incredible concentration, so it is fitting that I be with you today and throughout this convention.

I would like to focus my general remarks, before I become rather specific on what we are doing and what our church is doing, in particular, at this time, and ask you to think with me for a moment about, first of all, stars.

We know that a star is a source of light. It is not a reflection. A star is not an orbiting planet or an orbiting moon of another orbiting planet, but it is a central sun. As you leave here tomorrow and go back to your parish churches and celebrate the Eucharist on the last Sunday of Epiphany, on which the lectionary traditionally and correctly calls us to read the story of the transfiguration, I submit to you that Jesus shines forth within Himself as a source of light; as the Son, both s-u-n and S-o-n.

These are not the bright times in the lives of many people in this diocese, but we need to help one another look at the stars of Jesus Christ. A star is a source of true navigation. One who navigates on the open seas and the incredible skies uses a lot of electronic data today but, still, historically always the star is there to navigate by.

The only way that you and I can navigate through those times of storms in which we

live is to take our bearings from the star of Jesus Christ.

## Standing on thresholds

As your bishop eloquently said earlier this morning, I stand on one threshold and see the stark terror and horror of war. To see how man--how human beings--so filled with what makes us human--our own sinfulness at times--treat one another. To see the tragedies of life; the way man treats the universe in which we live environmentally.

On the other hand, to stand and to see the heartache, the pain, the cries, the agony and the joy of those who serve and those who support. I think all of us must stand on the thresholds of all those worlds.



BISHOP CHARLES L. KEYSER

We cannot get in the trap of following the wrong star, our own ideas. We must, indeed, follow our beliefs, the star of Jesus Christ. So I would challenge you and the church and all of us, as we stand on these thresholds and for the moment, unashamedly, unabashedly, my focus is on the pastoral care of those men and women who are serving in the Persian Gulf and serving other places. Do not forget them.

There are lots and lots of young men and women and middle-aged men and women and all aged men and women in our armed services who are supporting and making it possible for those to be there.

My concern and my pastoral care will be directed in that direction. At this moment, I cannot and will not deal with the rightness, the wrongness or any other aspect of that. Let me assure you that you and I enjoy, as members of this nation, some of the finest ministry that I think has ever been around.

## Incredible ministry

I do not know the total number of Judeo-Christian clergy persons in the Persian Gulf, but I do know this. Our men and our women there are being provided incredible ministry, and I will continue, on your behalf, to support them. Very specifically, there are seventeen priests of our church there representing fourteen dioceses around our church. For those who are interested in numbers, six of those seventeen are in the Navy, two in the Air Force and nine in the Army.

Of those nine in the Army, five are recalled Reservists or National Guard chaplains on full active duty. Of those seventeen priests who are there, two are females and fifteen are males. One of the females is on a Navy ship and one is with the 101st Airborne.

There are nineteen other Reserve and National Guard chaplains somewhere in the pipeline of being recalled so that now, in the Episcopal church, there are some one hundred clergy persons serving in our armed services in this ministry, and they stand at that threshold and proclaim the saving message of Jesus Christ.

There are some areas that have been of great concern to me and others who have taken a look at them. One is this diocese. I think, in talking with your bishop--and again what he said this morning--that there is not one parish in this diocese that is not affected and has someone intimately connected and involved in Desert Storm.

## Telling it like it is

Now, I am going to tell it like it is. I wish and pray to God that it does not happen, but if it does, we need to be prepared for a lot of pastoral care as a result of a lot of injuries and a lot of deaths.

Fort Hood, Killeen, Texas. How many people know Killeen? There are 25,000 dependents in Killeen, Texas, whose sponsor is in Desert Storm. Fort Hood normally has seventy chaplains. There were seventeen at Fort Hood on Tuesday of this week.

For forty years or more, the Army correctly was prepared, if called upon in Germany, to send the dependents home and to stay and fight and just the opposite has happened. The Army in Europe has gone to the Persian Gulf, and the dependents are in Germany with a very, very meager support system; things that we sort of take for granted here, as Bishop Sanders reminded us last night, our own necessities.

In Stuttgart, there are seven to eight thousand dependents whose sponsor is in

Desert Storm. Stuttgart, Huremburg and Anspach, those areas which are the mechanized and tank forces. There are only seven chaplains there. Based upon this, one of the first things in talking with the Presiding Bishop about, I said, "We need to have an opportunity to respond with pastoral care needs as they may become necessary."

We have established, at the National Headquarters, a twenty-four hour hotline. That information has been sent out to all dioceses. We are developing a network of pastoral caregivers throughout the church; all kinds of people who have said, "I have some expertise here; I do this. If you can use me, call me here." We are, in fact, then able to respond in whatever way we might be able to.

There are those who will be suffering financial distress as a result of this. You have already heard, in fact, that the Presiding Bishop has requested contributions to the Presiding Bishop's Fund for World Relief, marked Persian Gulf, and those funds will be available when no other funds to help people are available.

This diocese, through the great goodness of your bishop, has already contributed \$2,000 to my Discretionary Fund to be used for this support as needed.

These are some of the things we are doing on your behalf and the ministry of the church. Let me say, in closing, that the key, I hope for all of us, is to keep focused that we stand among many kinds of voices and that you and I stand firmly fixed on the star and the sky of our Lord and Savior Jesus Christ, and you and I are going to bring to the world with which we come in contact His peace, His love and His concern. Then we will have, indeed, fulfilled the baptismal responses and promises that, in good faith, we made last night as we broke bread together around the altar of the Lord.

**Bishop's address** *con't from page E*  
that allows us to extend servant ministries in Christ's name?

Fred Buechner writes of someone he loves very dearly. "She never developed the giving, loving side of what she might have been as a human being, and, needless to say, for her that's where the real suffering came." "She never developed the giving, loving side of what she might have been." What a sad epitaph for Fred Buechner to have to write about his mother... or for you to have to write about your church.

For the eight years I have been your Diocesan we have walked a path together. It is a path we have discerned together and I believe it has been of God. It has had us do things pedestrian, but necessary. A new office building in Kinston, a central location. It has also led us to the dizzying heights of Trinity Center, and significant youth work and stewardship and extended outside ministries and all the rest. Many of us have walked this path, and for that I offer thanks. Some have chosen not to walk this path, and for that I offer thanks. Some have chosen not to walk this path or any path; they have yet to develop their giving loving self, and even though they do not know it, that's where their suffering comes.

## The path continues

The path continues. I choose to walk it with you for as long as I am able. I can promise you this. It will become steeper, rockier, more costly, less clearly defined. More will join those who sit by its side.

But I ask of you one thing. Do not cheer those who walk this path unless you walk it, too. Do not cheer those who walk this path unless others are learning through your walk sacrificial stewardship and servant ministries, and unless they are seeing through your walk the face of God.

I close with some words of Dag Hammarskjöld which echo the theme of this convention, and which I choose as my own.

"For all that has been--Thanks!  
For all that will be--Yes!"

Thanks be to God!

*con't from page C*

## Resolution Concerning the War

WHEREAS, the United States of America is currently engaged in a war against President Saddam Hussein and the country of Iraq; and

WHEREAS, many service people engaged in this war are from Seymour Johnson Air Force Base, Goldsboro; Fort Bragg Military Reservation, Fayetteville; Camp LeJeune Marine Corps Base and Marine Corps Air Station New River, Jacksonville; Cherry Point Air Station, Havelock; and several Coast Guard Stations, military installations within the Diocese of East Carolina; and

WHEREAS, our service people have valiantly and unselfishly served in Saudi Arabia since August, 1990, to resist the aggression of Saddam Hussein and Iraq; and

WHEREAS, many other Reserve, National Guard, and Inactive Reservists in our diocese have been called to Active Duty to resist the aggression in the Persian Gulf;

THEREFORE, BE IT RESOLVED, that the Diocese of East Carolina with our prayers, gifts, talents, and ministrations support our service people in the Persian Gulf, their spouses and families, and

BE IT FURTHER RESOLVED, that the Diocese of East Carolina take a moment for prayer during this 108th Annual Convention to remember by name those service people

who have died and who are missing-in-action and prisoners-of-war from the military installations in our diocese, to wit:

### Killed in Action:

Marine Lance Cpl. Frank C. Allen  
Marine CPL. Ismael Cotto  
Marine Lance Cpl. Thomas A. Jenkins  
Marine Lance Cpl. Michael E. Lunderman  
Marine Sgt. Garrett A. Mongrella  
Marine Lance Cpl. David T. Snyder  
Marine Lance Cpl. Daniel B. Walker  
Marine Cpl. Stephen E. Bentzlin  
Marine Lance Cpl. Eliseo Felix  
Marine Lance Cpl. Thomas Jenkins  
Marine Lance Cpl. James Lumpkins  
Marine PFC Scott A. Schroeder  
Marine PFC Dion J. Stephenson

### Missing in Action:

Marine Capt. Michael C. Berryman  
Air Force SSgt. John P. Blessinger  
Air Force Sgt. Barry M. Clark  
Navy Lt. Comdr. Barry T. Cooke  
Air Force Capt. Arthur Galvan  
Air Force SSgt. Timothy R. Harrison  
Air Force Major Donnie R. Holland  
Air Force Major Thomas F. Koritz  
Air Force MSgt. James B. May, II  
Army Spc Melissa Rathbun-Nealy  
Navy Lt. Cmdr. Michael Scott Speicher  
Navy Lt. Charles J. Turner  
Air Force Major Paul J. Weaver

Air Force 1 Lt. Thomas C. Bland  
Air Force SMSgt. Paul G. Buege  
Navy Lt. Patrick K. Connor  
Navy Lt. William T. Costen  
Air Force Capt. William D. Grimm  
Air Force TSgt. Robert K. Hodges  
Air Force Sgt. Damon V. Kanuha  
Army Spc David Lockett  
Air Force SSgt. John Oelschlaser  
Air Force SSgt. Mark J. Schmuss  
Air Force Capt. Richard D. Storr  
Air Force Capt. Dixon L. Walters  
Navy Lt. Robert Wetzel

### Prisoners-of-War:

Marine Lt. Col. Clifford M. Acree  
Air Force Major Thomas E. Griffith  
Air Force Capt. Harry M. Roberts  
Air Force Major Jeffrey Scott Tice  
Marine Chief Warrant Officer Guy L. Hunter  
Air Force Col. David W. Eberly  
Air Force Capt. Harry M. Roberts  
Navy Lt. Lawrence Randolph Slade  
Navy Lt. Jeffrey N. Zaun

AND BE IT FURTHER RESOLVED, that each church in the Diocese of East Carolina commit itself to pray for our service people in the Persian Gulf at each of its Sunday services for the duration of the Persian Gulf War; and

*con't on page H*





THE NEWLY BAPTIZED proudly pose with the Rev. Webster Simons, Jr., following the baptismal service.

## A Story of Baptism

by Debbie Boyle

*"We thank you, Father, for the water of Baptism.*

*In it we are buried with Christ in his death. By it we share in his resurrection.*

*Through it we are reborn by the Holy Spirit.*

*Therefore in joyful obedience to your Son, we bring into fellowship those who come to him in faith,*

*baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit."*

The Book of Common Prayer, page 306

The celebration of the Easter season brings with it the celebration of the sacrament of baptism. With this in mind, let us all share in a special diocesan baptism that was held on All Saints Day, 1990. The service took place at the four-year-old combined congregation of St. Luke's and St. Anne's in Roper. (The total Sunday School enrollment is up to eight, counting the child who come 30 miles from neighboring Columbia.)

There were six children presented that day with the usual two-month-old who cried. Of the four boys and two girls baptized, counting the two-month-old, one was two, one was six, one was nine, one was ten, and one was twelve. A seventh candidate was absent due to the fact that he was spending time with his father who was leaving for Saudi Arabia the next week.

In officiating, the Rev. Webster L. Simons, Jr. asked the children questions about water. From creation to Noah and the flood to Moses crossing the Red Sea to Jesus' own baptism, the children excitedly answered them. Poor Web was so uplifted by the whole thing that he forgot his vestments for his next service 30 miles away at Galloway Mission, Lake Phelps.

*"Will you who witness these vows do all in your power to support these persons in their life in Christ?"*

People: "We will."

The Book of Common Prayer, page 303

## Youth Events

**Happening #17** will be held April 12-14 at Trinity Center. Joe Deveau of St. Mary's, Kinston, will be rector and Ashley Holland, St. James, Wilmington, head gopher. An exciting weekend is planned!

**Junior Diocesan Youth Event (Jr. DYE)** will be held for 7th-9th graders at Trinity Center on April 26-28. Register by Tuesday, April 9. This is the first junior high event to be held in East Carolina. Susan and Rhys Kear of Trinity, Lumberton, are conference coordinators. Register and don't miss this great conference entitled, "Have You Found the Word."

## 'Boy, I had a great time there'

Dear Camp Trinity 1990,

I really enjoyed camp trinity last year, but I don't know if I can make it this year. Because we don't have the kind of money to pay for the camp. My daddy works and he only make \$\_\_\_\_\_dollars a week. And we can't pay the money because we have to buy groceries for us to eat. So my Dad told me to write this letter to you. And he was wondering if you or the church could pay my way if so I could go and have alot more fun this year. Because I miss Mrs. Carol, Molly, Dan, Megan, Joe, Kevin, Penn, Charles, Sarah, Niomi, and Mrs Meme all the other Counselors and staff. Your food was great. When I got home last year I was crying because I heard a sad good-bye song and I made me think of how you took care of me and how you were so great to me. Tell Mrs. Mimi shes a great nurse. Well its time to talk about the good things and activities we did. When I went sailing and canoeing I was so scared that I thought the boat was going to tip over. I can swim a little bit because Niomi was a great teacher and my brothers wife took us to Virgina Beach and taught me how to do the dead man float. Tell Niomi I still havent forgot pickle and tea. Boy I had a great time there. I told my moher about the monster story, I forgot about the name of It but it was a good story. Well I just wanted to write this letter to ask you could you or the church pay my way in. Well when I

go or If I go I will please see you at Explorers II on the 9-15 July.

See you there,

Love,

A 1990 Camper

P.S. Write back soon. I hope I go.

P.S. Merry Christmas

Happy New Year!

Happy Valentine's Day!

I love you very much!

### Camp scholarships

This letter is reflective of the need for us to continue to reach out to our children and give them the opportunity to attend Camp Trinity. Each year scholarships are given to youth in need to make their wishes to attend camp a reality. The summer camp commission is soliciting donations for the Camp Scholarship Fund for Camp Trinity. Gifts should be sent to: Carol Taylor, Camp Trinity, P.O. Box 1336, Kinston, NC 28503.

Camp brochures are available at local Episcopal parishes in East Carolina. Questions should be directed to: Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503 or (919) 522-0885.

Applications are available for the Counselor-in-Training Programs and Volunteer Companions for Adventurers Camp for mentally and physically handicapped. Please contact Carol Taylor for these applications.

## Trinity camp changes its name

by Ed Wolcott

Five years ago this summer, the first session for handicapped persons was held at Camp Trinity, the Episcopal Church Camp at Atlantic Beach. It was programmed to accept about forty campers, male and female, from ages eight upwards. All participants were in some way physically or mentally handicapped. This week uses the full camp staff plus thirty to forty volunteers from the eastern North Carolina churches. I have had the opportunity and pleasure of working as a volunteer in three of the four camps held.

Volunteers must be at least fifteen years old, male or female, and commit to a full week at the end of June. They can be assigned as a one-on-one helper or possibly, one-to-two or -three campers. Many of the campers are self sufficient to a great extent but need aid with small chores such as socks and shoes,

organizing their days, cutting meat at a meal. Usually there are at least four wheelchair campers and they go fishing, sailing, swimming, etc., but with a staff and volunteer alongside.

Volunteers are expected to take part in all camp group activities such as chapel, swim times, crafts, games and giving enormous amounts of hugs and moral support. It will probably be the most rewarding week any teenager or adult has ever spent. Seeing and working with people less fortunate than yourself causes one to receive a new outlook on our society. Yes, we do come home somewhat tired but seeing a person who has never walked alone—walk in a pool for the first time in his life, outweighs any tired feelings.

Volunteer forms for working at this camp, now called Camp Adventures, are available.

From St. Paul's Epistle, St. Paul's, Greenville.

## 'Some of my best friends are . . .'

by Walter N. Welsh

"Some of my best friends are"—We can fill in the physical categories, the cultures, the ethnic groups, the races, the religions which we customarily stereotype. Thus the pain of human racism is often cavalierly patronized and dismissed!

Even the most sensitive among Christians sometimes vaunt their "color-blindness" as a way of avoiding the confrontations and associations which real communication between persons, and of issues separating them from each other's races would provide.

The Church of Christ in a parochial setting finds it very normal to avoid diversity when its neighborhood surroundings are culturally familiar. It can, however, become an island in the midst of a radically different culture. We tend to ignore our parish racism as a "field of harvest" for the operation of an evangelism which reconciles and opens up separation to the power of Christ's love and healing.

How can we become more aware of our mission to the institutionalized racism all around us every day? Think of the racist migrant-worker institution when we view the colorful produce counters in the supermarket? By the year 2000, we are told, one half of the population of the U.S.A. will be composed of non "white" persons not of European descent. These all are also persons "in whom Christ dwells." U.S.A. citizens are of every nation-

ality now at war somewhere in the world.

Inter-cultural education is a natural extension of every Bible lesson and every sermon in the name of Father, Son and Holy Spirit. This is the mixed culture in which our evangelization is to operate. Christ sends us with agape-love not to avoid or ignore the differences but to use God's power filling us to change what is separated into a part of the community of the Holy Spirit.

Inter-cultural education is a logical preparation to help us take the risks involved in becoming vulnerable, stepping out of our protected parochial ways to enable acceptance, forgiveness, God's grace to do its divine work to heal social wounds—to seek justice.

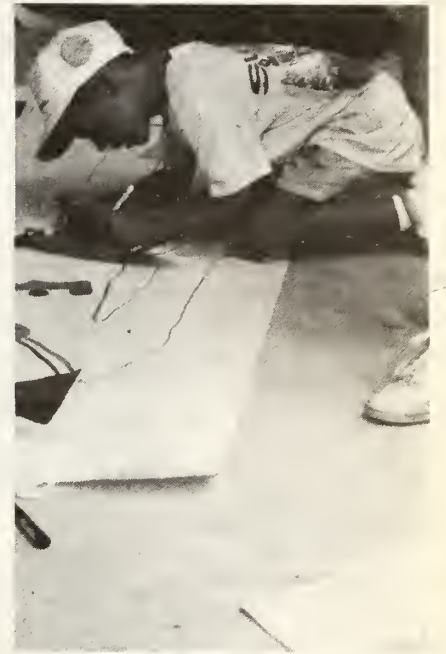
The Committee on Racism, of the diocesan department of Christian Social Ministries, is offering two tools to encourage parishes, or other diocesan departments to deal with rampant racism before it gets to the "White Power" and "Black Power" stage of warlike ideas and actions.

God's people overcoming racism

"Creating a New Community" a publication of Cookesbury Press, intelligently Biblically based with a Leader's Manual and Group Book thirteen sections for adults and youth (can be adapted for children) progressively helps single cultures or mixed cultures to discover the reality of God's human design.

Positions available for summer staff are: waterfront staff (water safety instructors and lifeguards) and counselors.

Nurses needed to staff the camp this summer: whole summer or weekly contracts. Please contact Carol Taylor immediately at (919) 522-0885.



THE INATE ARTIST in every camper at the Trinity summer camps enjoys a wealth of opportunities to express himself or herself as demonstrated here in a work-in-progress.

photo credit—Carol Taylor

## Special Saturdays set in support of parish ministries

The Program Group for the diocese and the Episcopal Cape Fear Development Commission will sponsor "A Saturday 'In Support of Parish Ministry'", Saturday, April 20, at St. Paul's, Wilmington, to support, strengthen and enrich parish ministries through skill development, new ideas and resources. Workshops will be offered in many areas of ministry. The cost will be \$7 for lunch and registration. The program starts at 9 a.m. and will conclude at 3 p.m.

Other "Saturdays" on the calendar will be September 21, for the Central Area, October 26 for the Northern Area and December 7, for the Fayetteville Area.

Cost: \$12.05 for one set.

"Make a World of Difference"—Global thinking, one loose leaf tome of inter-cultural resource activities, crafts and projects, for all ages. Enables early application of Christ to the world's diversity. Friendship Press. \$16.00

We are placing each of these in the Resource Center, St. Stephen's, Goldsboro.

Orders for personal copies may be sent to Diocese of East Carolina, 705 Doctor's Drive, P.O. Box 1336, Kinston, NC 28503, c/o Committee on Racism. Make check payable to Diocese of East Carolina. Indicate on check the name of resource being ordered.

We see, today, everywhere a world of 100 "racial" wars created by lack of love's profound communication. Your Committee on Racism believes new cultural appreciation, not simply of artifacts but people of all races, to be a sign of our Eucharist in all the world—city governments, school systems, the business world, town groups of all sorts and every home. We are working in East Carolina in many ways to encourage this as a main objective of our Episcopal evangelism for Jesus Christ.

Tell us what you are doing. Write to us c/o Diocesan House in Kinston—4th Day Cursilistas, especially. We can overcome RACISM!

The Rev. Walter N. Welsh chairs the Committee on Racism.





**A PAPER PRAYER CHAIN** circles the parish hall at St. Anne's where Chris Snyder, Judy Weise, Robert Herksham and Barbara Taylor join their rector, the Rev. James C. Cooke, Jr., for refreshments. The prayer chain was made by the children at St. Anne's, and each paper heart attached to the chain bears the name of a loved one to be remembered, including Mrs. Snyder's husband.

### St. Anne's con't from page A

human tragedies. It is alongside this scenario on the other side of the world, and alongside our own mixture of feelings and questions and prayers about it, that we hear today's Scripture readings.

In the Epistle we heard part of the powerful Eighth Chapter of St. Paul's Letter to the Romans. "We know that in everything God works for good with those who love him, who are called according to his purpose." (8:28) And he follows that with a great statement of confidence in God: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, of famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure," Paul said, "that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything in all creation (that just about covers it!). Nothing . . . will be able to separate us

from the love of God in Christ Jesus our Lord." (8:35, 37-39)

#### Words of assurance

I don't know about you, but I've needed to hear those words of assurance these past few days. One of the great dangers of any time of crisis, including this one, is that we may be tempted to let it come between us and our Lord. That is especially true if we begin to blame God as the cause of whatever pain or anguish we experience. Or if we begin to feel that God has somehow abandoned us to suffer through it alone.

War is simply the grand scale result of the unwillingness of human beings to resolve our differences without resorting to violence. It is not an act of God, but an act of sinful humanity. And what St. Paul asserts is that there is no tribulation or distress, no power, no anything in all of creation that can separate us from the love of God in Christ Jesus our Lord.

### Resolution con't from page F

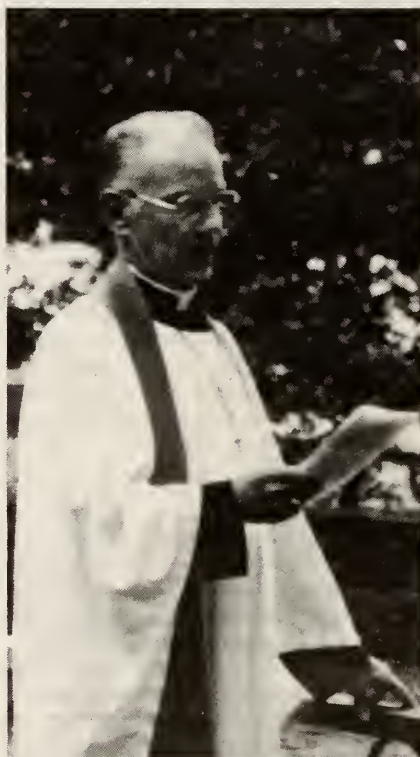
**BE IT FURTHER RESOLVED**, that the churches in the Diocese of East Carolina by whatever means at their disposal seek actively to support and minister to the families of service people in our midst, and

**BE IT FURTHER RESOLVED**, that a copy of this resolution be sent to the families of these military personnel who have given so much, so valiantly,

Respectfully submitted,  
The delegations of St. Stephen's,  
Goldsboro and St. Anne's, Jacksonville

### Resolution in Recognition, Congratulations, Praise and Thanksgiving for the Ministry of Charles Edward Sharp

**WHEREAS**, Charles Edward Sharp, known to all as "Ed," was born on July 10, 1924 in Harrelsville, North Carolina, the son of Starkey and Eutha Liverman Sharp, grew up in Harrelsville, graduated high school in 1941, attended the University of North Carolina at Chapel Hill from 1941 to 1943, when he entered the United States Army, where he served from 1943 to 1945 with distinction and was involved in the invasion of Anzio Beachhead; and.



**THE REV. C. EDWARD SHARP**

**WHEREAS**, upon his return from World War II, Ed Sharp attended Wake Forest College at Wake Forest, North Carolina, where he was graduated in 1948 and entered Yale Divinity School, where he was graduated in 1951 with the degree of Bachelor of Divinity; and,

**WHEREAS**, Ed Sharp returned to his native Eastern North Carolina and was ordained Deacon in June, 1952 at St. John's Church in Wilmington, North Carolina; and,

**WHEREAS**, Ed Sharp was ordained Priest in December, 1952 at St. George's Church, Lake Landing, North Carolina, and served five mission churches in Hyde County until 1954, when he accepted the position of College Curate at St. Paul's Church in Greenville, North Carolina, where he served 1954 to 1955; and,

**WHEREAS**, Ed Sharp then answered the call to serve as Rector of St. Paul's in Beaufort; and,

**WHEREAS**, Ed Sharp married Virginia King Perkins in May of 1957 in Greenville, North Carolina, and Ed and Virginia have three children, Charles Edward Sharp, Jr., Reid Perkins Sharp and Virginia King Sharp; and,

**WHEREAS**, Ed Sharp continued to serve St. Paul's at Beaufort until September, 1962, when he answered the call of Christ Episcopal Church in New Bern, North Carolina, and

continues to the present day serving faithfully and with distinction as Rector;

**WHEREAS**, during 39 years of active service to the Diocese of East Carolina, Ed Sharp has served many terms as a member of Executive Council, member and president of the Standing Committee, and delegate to General Convention; and has served as well with the Commission on Ministry and as Chairman of the Department of Mission, Christian Social Relations, and Christian Education; and has served as a trustee of St. Mary's College; and,

**WHEREAS**, in his service to the Diocese, Ed Sharp has given committed, faithful, mature leadership reminiscent of the soul about whom the proverb says, "Wisdom rests in the understanding heart" (Proverbs 14:33); and,

**WHEREAS**, during his service to the Diocese of East Carolina, Ed Sharp has served Bishops Thomas H. Wright, Hunley A. Elebash and Brice Sidney Sanders, and while giving time, effort and leadership to the Diocese, Ed Sharp has always had as his primary objective the spreading of the Gospel of Jesus Christ in the local parish where he was the Priest and in the community of that parish; and,

**WHEREAS**, Ed Sharp has given his adult life to the ministry of the Gospel of Jesus Christ, has been friend, confidant and counsellor to his parishioners and all persons in need, and has never been too busy to attend to the needs of anyone in his flock throughout the time of his ministry, always sacrificing himself to answer the needs of others; and,

**WHEREAS**, Ed Sharp took a sleepy congregation in historic New Bern at Christ Church, consisting of approximately 250 active parishioners in 1962 and has directed and led it into a vibrant, active and growing congregation of approximately 1,250 members in 1991, not only expanding its membership but also expanded its outreach in the community, the nation and the world; has rebuilt its facilities and restored the foundation of its original church which is used as an outdoor church; and has instituted and nurtured programs for all ages and interest groups in the congregation and in the community at large; and,

**WHEREAS**, Ed Sharp has had several assistants and associate rectors during his tenure at Christ Church, New Bern, whom he has trained and educated well, each going on to do something of his own choosing in the furtherance of the Gospel of Jesus Christ; and, has also influenced numerous other younger clergy in the diocese for good; and,

**WHEREAS**, Ed Sharp has announced his retirement, effective April 30, 1991, and the Vestry of Christ Church, New Bern, has accepted with regret and admiration his resignation and all of us who know him or know of him thank him for his life and wonderful ministry in the Diocese of East Carolina.

**NOW, THEREFORE, BE IT RESOLVED**, that the Bishop, the Clergy and the Lay Delegates of the 108th Annual Convention of the Diocese of East Carolina, individually and collectively, do hereby congratulate, recognize, praise and give thanks to and for Charles Edward Sharp for his life of dedicated leadership and service to Jesus Christ, the Diocese of East Carolina and the parishes, communities and individuals which he has served in his ministry; and,

**BE IT FURTHER RESOLVED**, that our special appreciation is hereby expressed to Virginia Sharp, for sharing Ed with all of us and for the understanding care, love and support given to him throughout their marriage; and,

**BE IT FURTHER RESOLVED**, that this resolution be spread upon the minutes of this the 108th Annual Convention of the Diocese of East Carolina and a true copy be executed by the Bishop, certified by the Secretary, and the seal of the Diocese be affixed, and the said true copy be delivered to the said Charles Edward Sharp.

Respectfully submitted,  
Elizabeth Ward, Christ Church, New Bern



**THE ARTIST** who designed and created St. Anne's handsome stained glass windows is John Carter, a member of the parish and an attorney in Jacksonville. *photos—Ede Baldrige*



# Episcopal Life

MAY 1991

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Church of the Good Shepherd, Wilmington

## Character determined by earlier influences

by Bobbie Marcroft

"Good Shepherd House, as I see it, is a laboratory—it's an experiment and it's a small experiment. It's an experience in ministry and it does a lot of good, but it's still very much a prototype and it's band-aid in nature."

The Reverend H. Burton Whiteside is the director of Good Shepherd House and is also the rector of the church on the northwest corner of 6th and Queen Streets in Wilmington.

Church of the Good Shepherd had its beginnings in 1867 when Armand J. DeRosset and Eliza J. DeRosset gave several lots between Orange and Ann and 8th and 9th streets for use as a home for indigent widows and orphans. It would be called St. James Home and could well have been an obvious need since it had only been a scant two years since General Lee and General Grant had met in the parlor of Wilmer McLean's home in Appamatox.

The Anglican Sisterhood of the Good Shepherd administered the home. Sister Cecelia Lawrence came from New York in 1873 to take charge of the facility and it was during her tenure that a day school was begun. Through the generosity of a Mrs. Dawson, a chapel was added. In the early summer of 1892, the Sisterhood relinquished charge of St. James Home and Sister Cecelia Lawrence returned to New York. The school was closed but it was decided that the rector in charge would continue services.

#### "Corner much improved"

That same year, St. James decided to establish a mission on the south side of Wilmington in an area still known to long time residents as "Dry Pond." The mission was named Chapel of the Good Shepherd and the site of the present church was purchased that same year.

From the *Wilmington Messenger* of November 8, 1892, we read: "The northwest corner of 6th and Queen streets has been much improved in the past few months. The parish of St. James has bought this corner lot, turned around the small building which occupied one side of the lot and has erected a church seating two hundred persons and a hall some twenty-five foot square, both facing Queen Street. The work is chiefly that which has been carried on at St. James Home for many years. The location has been changed simply to get closer to the people and nearer to the center of field work."

In 1905, Thomas Wright gave a parish house. By March 20, 1907, the *Wilmington Star* noted the creation of a new parish with the chapel becoming the Church of the Good Shepherd which "marks a new epoch in the history of the great work that has been maintained under the jurisdiction of the parish of St. James."

The cornerstone of the present church was laid on All Saints' Day, November 1, 1911, with a Masonic ceremony. Designed by a New York firm, the building is an adaption of an English Gothic country church. One of the architects, Hobart Upjohn, returned to Wilmington to design St. James Great Hall in 1923-24 and the First Presbyterian Church in 1926-28.

#### Flight to suburbs

St. James also established another mission, Church of the Ascension, organized by Bishop T.C. Darst in 1916 and located at 1119 South Third Street. The property was sold in 1923 and the mission consolidated with Church of the Good Shepherd.

The area where the church was built is an interesting part of the city. "Dry Pond" is said to have been named for the several small ponds which were more dry than wet most of the time. During the early 1800's, there was a cemetery diagonally across the street from the present church, but it was closed around 1855 at the request of the nearby residents. Dry Pond was a predominantly white neighborhood then—a lot of Germans, a lot of Irish.

The "white flight" to the suburbs in the 1960's and '70's changed the make-up of many neighborhoods. Dry Pond was no exception and the area around Good Shepherd became predominantly black. "A few elderly whites are still here, but they're dwindling rapidly. We remained a completely



CHURCH OF THE GOOD SHEPHERD

white congregation even after the neighborhood turned black, and it's only been four years ago that we welcomed our first black family to Good Shepherd. We're still mostly white, but we are racially mixed and we're also economically mixed—a very interesting assortment of people at Good Shepherd. It's a wonderful cross section of people which I think makes for a rich spiritual ferment."

The church seats 250 and two services are held each Sunday with around 130 communicants.

"It's pretty much a come-as-you-are church. We've seen a great increase in attendance. When Susan and I came to Good Shepherd, there were three young children, one of whom was ours, and now we have about thirty."

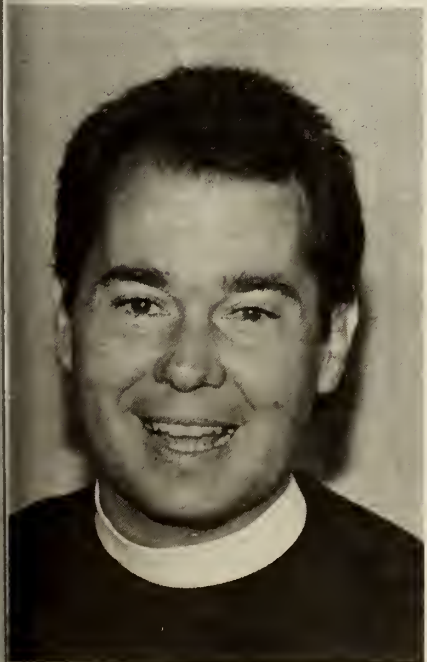
#### Blessing of the animals

Dr. Edward Small, who was pastor seventeen years, began a special service for which the church is well known. It is the blessing of the animals on Rogation Sunday when fifty or so dogs, cats and birds are brought by their owners to be blessed. Despite the variety of species, they appear to be serenely unaware of their differences as they wait their turn.

"A woman of some means left a sum of money to Good Shepherd with the stipulation that it be used to establish an animal shelter. It was from that substantial sum that the present shelter came. The collection from that special service is given to the Humane Society," the rector added.

The soup kitchen ministry at Good Shepherd is nine years old and has served over 218,000 meals. Volunteers from across

*Good Shepherd con't on page H*



THE REV. H. BURTON WHITESIDE



# The Bishop's Letter

My dear sisters and brothers in Christ:

Shall we read this morning's paper together? "At twelve years old, a New York City girl is already an orphan, a rape victim and a mother. Now, two days after her newborn son was rescued from a trash compactor, she has become something more—a symbol of the violence that stalks the young in some corners of New York City."

Shall we read this morning's paper together? "A young man confessed to a psychologist that he and his brother killed their millionaire parents not for money, but out of hatred."

Shall we read this morning's paper together? "One of the most sensational murder trials in New England history has ended with a high school instructor going to prison for enticing her teenage lover into killing her husband. But the deals have just begun. William Smart, the victim's father, is scheduled to appear on the Phil Donahue show. Mr. Smart also has expressed interest in a movie deal..."

By the time you read this, these stories will be cold, but they will have been replaced with stories just as gruesome. We have read so many of them that we react as if the whole country had a flat brain wave. Indeed, along with tremendous advantages of living in Eastern North Carolina, comes the tremendous disadvantage of living in a society that so insulates us from our problems that we can still pretend that we live in the America of the late 1940's or early 1950's. Nothing could be further from the truth.

We live in the most violent country in the civilized world. We live in a country where

shooting is the leading cause of death among young black males. We live in a drug-oriented society. It does not matter whether the drug is prescription or illegal, cocaine or alcohol; they are equal opportunity employers. All of them will kill you dead.

I am tired of living in a country that so glorifies violence that children shoot at each other in Junior High School, and yet we have no intention of passing any serious gun control laws.

I am tired of living in a country that allows employers to pay a minimum wage that does not allow the employees to support themselves, much less their families.

I am tired of living in a country that sees our infant poor as expendable. In North Carolina, we are desperately trying to do something about our incredibly high infant mortality rate. I applaud that. I wonder who will keep "undead" children who are born in poverty fed and clothed and emotionally secure.

Why will the father of the young man who was killed by his wife's teenaged lover be paid big bucks to appear on the Phil Donahue show?

Because you will watch him, that's why. You will watch him and your children will watch him, too.

But let's be careful, for one of the monsters that we create might someday escape from the ghettos which we create and start looking, suspiciously, like our own.

*Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina*



NTSIKI KABANE, a staff member for the National Church's office of Jubilee Ministry, awarded Jubilee Ministry status to the Albemarle Food Bank/Pantry/Soup Kitchen recently at Christ Church in Elizabeth City.  
photo by Gary Cosby, Jr.

## Albemarle Food Bank receives national honor

by Jeff Zeigler

The Albemarle Food Bank/Pantry/Soup Kitchen received national recognition recently as the organization gained Jubilee Ministry status at a ceremony at Christ Church, Elizabeth City.

The recognition is from the National Episcopal Church and signifies that the Albemarle Food Bank is doing an excellent job in reaching out to the hungry and the poor.

Ntsiki Kabane, a staff member from the national church's office of Jubilee Ministry, presented the award to Frances Gaither, president of the Food Bank, and Deborah Fox-Cavanaugh, the Food Bank's executive director.

"We are here to give you the recognition for the good work you are doing," Kabane said. "Going through this is a difficult process. It is the highest honor to be in the Jubilee Ministries."

Kabane said the recognition comes because someone got mad. "Yours is a response to human pain around you," she said.

Kabane noted that food banks and soup kitchens across the country have been serving the working poor. These are the people who can't eat the week they pay their rent.

After presenting a plaque to Cavanaugh and Gaither, Kabane said, "You now have national recognition. You are a member of the national network. We are partners now."

Representatives from other area churches were in attendance, as well as the Rt. Rev. B. Sidney Sanders, bishop of the Episcopal

Diocese of East Carolina.

"I thank God for this Christian community and for Debbie Cavanaugh for what she has meant for food banks throughout the region," Sanders said.

Elizabeth City Mayor Sidney Oman spoke about being hungry.

"Have you ever been hungry?" he asked. "It brings hunger for friendship, hunger for acceptance and hunger for being a part of the program. I am honored to be mayor of a city that cares."

Ken Willingham, representing the Chief Petty Officers Association of the U.S. Coast Guard said, "There is no better way to get involved than to help people that can't help themselves."

Gaither and Cavanaugh were both candid in their response to the award. Gaither stood at the head of the church and said, "We wouldn't be standing here today if it wasn't for Debbie Cavanaugh."

"I'm overwhelmed by the Christian community that is here today," Cavanaugh added.

After the church service, the group went to the Food Bank building for a ribbon-cutting ceremony to celebrate the renovations that have been done on the building.

The Albemarle Food Bank ministry, and Shepard's Staff in Belhaven, are the only two social ministries covered by the Eastern North Carolina Episcopal Diocese that have received this prestigious award.

*Reprinted with permission from the Daily Advance.*

## Where does CrossCurrent get its news and stories?

There's no secret—about getting your news in the *CrossCurrent* newspaper. Then how do you get it there?

*CrossCurrent* is the news organ of the diocese, its congregations and related groups—to share information about the policies, people and programs of the diocese, to make connection between the members and the official organization, including the total denomination and churches worldwide.

*CrossCurrent* reaches each member home monthly, aimed at creating a sense of community.

Deadline for news is "in the editor's hands" normally by the twenty-fifth of each month for the issue dated and mailed by the twenty-fifth of the following month. This interim is necessary to allow time for editing, coordinating, typesetting, printing and mailing.

News needs to be of interest to more than a single congregation or unit. (Consider whether a church in another corner of the diocese would be interested in the news you offer—as an inspiration for its own programs.) This means more than a bare, official report of an event or project. Because news is defined as the unusual, it might be said that what's new equals "what's news?"

Time considerations are vital—to be sure that news of coming events will appear before the event, and so that reports of what has happened will be as fresh as possible.

A continuing concern is inclusion of articles that report on efforts by individual parishes. The diocesan goals of mission, evangelism and stewardship are being lived out and witnessed in a variety of ways at the congregational level.

These stories, when shared, encourage congregations and give them the recognition they deserve. The publishing of these efforts can help fulfill the mission of the diocesan newspaper itself.

Articles should reflect importance, relevance to goals and usefulness, as well as possible interest to others. Cooperation among members within or between congregations, denominations and community groups adds usually to the news value.

Contributors are encouraged to call beforehand to discuss the best approach and methods. Often such consultation can reveal a more important and interesting story behind the story. Contributors should send items to the editor, showing their name and telephone number, so contact can be made for clarity and correctness.

Contributors should consider these questions: Who is the audience for the story? Is it timely? Is it written to attract the reader's interest? How will the information benefit the reader? Is it relevant to the diocesan goals?

Photos (black and white) are welcome.

Other aspects of *CrossCurrent*: Calendar items must meet the same deadlines as news. Opinion articles, inspirational pieces and letters to the editor are welcome, along with suggestions for regular features such as "Around the Parishes."

Suggestions of ways to improve *CrossCurrent* in content or in appearance are always welcome and will be considered.

*With thanks to Frances Antonucci and Tamra Robinson of the Washington Diocese.*

### DEADLINE

Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

*CrossCurrent* is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 815 2nd Ave., N.Y.C., N.Y. 10017. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to 1201 Chestnut St., Suite #1200, Philadelphia, PA 19107.

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldridge

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.



# New sense of community

by Janice Ellegor

Let us begin with the dictionary definition: "The notion that one's own ethnic stock is superior." Question: Who is superior over God?

My personal definition: "The source of one's belief, perpetuated by ignorance."

Racism is the combination of the power to dominate by one race over other races and a value system which assumes that the dominant race is innately superior to the others. Racism includes both personal and institutional racism. Personal racism is manifested through the individual expressions, attitudes, and/or behaviors which accept the assumptions of a racist value system and which maintain the benefits of this system.

Racism, individual or institutional, is a social construction; it is not an inborn trait of the human species. It differs from the more common psychological construct, prejudice, in its focus on racial superiority and its ability to marshal resources to support that assumed superiority; racism is a specific form of behavior similar to discrimination; in fact, it is negative discrimination based on racial differences.

We need to see race relations in a new way. We need a new sense of community that will give us hope for a society in which all people,

dominated seek not pity but justice. We want nothing done for us but rather the transfer of power to do for ourselves. The transfer of power means real change in the lives of those who benefit by the present arrangements of power. To care enough to share the pain of others, to make their exclusion and domination our own, to stand with us in witness and action against the system dividing and conquering us—this is the cost of combating racism.

It is not so much what we might choose to do as what we can only be chosen to do in the process of conversion, of transformation, of being made new, of one whole way of seeing and being, of coming alive to a new world, to an alternative way of seeing and being. It is in the WORD of God that we find the challenge to change and through the WORD the power to do so.

## God's people overcoming racism

*"Creating a New Community" a publication of Cookesbury Press, intelligently Biblically based with a Leader's Manual and Group Book, thirteen sections for adults and youth (can be adapted for children), progressively helps single cultures or mixed cultures to discover the reality of God's human design. Cost \$12.25 for one set.*

*"Make a World of Difference"—Global thinking, one loose leaf tome of intercultural resource activities, crafts and projects, for all ages. Enables early application of Christ to the world's diversity. Friendship Press \$16.00*

*We are placing each of these in the Resource Center, St. Stephen's, Goldsboro.*

Orders for personal copies may be sent to Diocese of East Carolina, 705 Doctor's Drive, P.O. Box 1336, Kinston, NC 28503, c/o Committee on Racism. Make check payable to Diocese of East Carolina. Indicate on check the name of resource being ordered.

We see, today, everywhere a world of 100 "racial" wars created by lack of love's profound communication. Your Committee on Racism believes new cultural appreciation, not simply of artifacts but people of all races, to be a sign of our Eucharist in all the world—city governments, school systems, the business world, town groups of all sorts and every home. We are working in East Carolina in many ways to encourage this as a main objective of our Episcopal evangelism for Jesus Christ.

Tell us what you are doing. Write to us c/o Diocesan House in Kinston—4th Day Cursilistas, especially. We can overcome RACISM!

*Janice Ellegor is a member of the Commission on Racism.*



ANY WAY YOU LOOK AT IT Pungo Village is lovely. The Pungo Village Apartments in Beaufort, a project coordinated by the Rev. Jud Mayfield, head of the Community Developers of Beaufort-Hyde, recently observed the occasion of its final inspection and open house. The apartments make up a community which allows those with special needs an opportunity to live independently in quality, affordable housing. The site is designed and can be rented only to elderly (sixty-two or older), disabled or handicapped people capable of living independently. The rent is based on income. Rental assistance is assigned subject to availability and need.

**"Racism: The source of one's belief, perpetuated by ignorance."**

from every group, can participate fully; instead we find people who are afraid and isolated, divided by racism. People hurt by racism include both the victims of discrimination and those who are in more privileged positions. The vast numbers of ethnic minorities suffer obvious losses, i.e. lack of available employment, decent affordable housing, education, etc. Those in the white majority always seem to prosper in the social and economic arenas, however, they are deprived of that sense of shared humanity. They find themselves surrounded in debilitating fear and are cut off from interaction with peoples whose culture, language or experiences are different from their own. With large groups of people being blocked from using their full capabilities, the social and economic loss to the larger society is enormous.

Finally, doing something about racism in our lives, as persons and as communities, requires that we move beyond understanding the problem and even having compassion for its victims. Those who are excluded and

## Elections at the One Hundred and Eighth Annual Convention of the Diocese of East Carolina

Mr. P.C. Barwick, Chancellor  
St. Mary's, Kinston

Mr. Wallace Weeks, Treasurer  
St. Mary's, Kinston

Dr. Lawrence F. Brewster, Historiographer  
St. Paul's, Greenville

The Rev. A.C. Marble, Jr., Convention Secretary  
St. Mary's, Kinston

### Executive Council

The Rev. Phil Glick  
St. Thomas, Ahoskie

The Rev. Russell Johnson  
Trinity, Lumberton

The Rev. Dr. Richard Warner, Jr.  
St. James-the-Fisherman, Shallotte  
(one year unexpired)

The Rev. Burton Whiteside  
Good Shepherd, Wilmington

Mr. David Stoller  
Christ, New Bern

Mrs. Elizabeth Pate  
Holy Trinity, Fayetteville

Mrs. Sheila Walker  
St. Andrew's, Goldsboro

Mrs. Norma VanVeld  
St. Timothy's, Greenville

### Trustee of the Diocese

Dr. Charles L. Garrett  
St. Anne's, Jacksonville

### Standing Committee

The Rev. Joshua MacKenzie, President  
Christ Church, Elizabeth City

The Rev. C. Phillip Craig, Vice-President  
St. Mary's, Kinston

Mrs. Ginny Shew, Secretary  
Church of the Servant, Wilmington

The Rev. Lucy Talbott  
St. Paul's in-the-Pines, Fayetteville

### Thompson Children's Home

Mrs. Rosemary Zimmerman  
Christ Church, Hope Mills

and mission pray for the safe release of Terry Waite, by name, every Sunday at all services. He is, as you may know, an envoy for the Archbishop of Canterbury and has been held hostage since January 20, 1987. Individuals could be encouraged to remember him in their daily prayers.

Sincerely,  
Warren G. Smith  
Communicant,  
Parish of St. Andrew,  
Clawson, Michigan

## Sp?

To the editor,

I am enjoying *CrossCurrent* each month along with *Episcopal Life*. I think the original linkage of *CrossCurrent* and *The Episcopalian* was a wise move in the sense that we not only receive news of East Carolina on a regular

basis but information on the overall church, as well.

However, I am puzzled as to the correct spelling of our newspaper's name. It's spelled three ways in each issue . . . *Cross Current* (logo), *Crosscurrent* (bottom of each page), *CrossCurrent* (editorial box). Would you please clear this mystery for me and the other East Carolinians who may also be wondering. Thanks.

God bless you,  
Ric Barnes  
St. Paul's, Beaufort

*Editor's note: You're right—it is a puzzlement. The correct spelling of CrossCurrent is CrossCurrent. However, this stylized spelling is lost when dressed in certain styles of type (logo) or all caps (bottom of each page), so the confusion is easily understood.*

## Letters to the Editor

### Stature diminished

To the editor:

The article in the March 9 *CrossCurrent* entitled "Letter to President Bush from Bishops and Church Leaders" outlines a position taken by the leadership of our church that does not reflect the position of many members.

Instead of supporting our President in a time of extreme anguish, they (according to the article) advised him "one of our 'chief' prayers will be that our country and its leaders will not trigger an unnecessary, immoral and disastrous military adventure which would be radically contrary to God's will for the human family." It further describes Mr. Bush's policy as bellicose and inflexible. This is definitely a negative response to the President's request for prayer and includes the connotation that any view other than theirs would be immoral, disastrous, and absolutely opposed to the will of God.

I am saddened that the Episcopal church, through its leaders, drove our President from his own church to receive his spiritual support from Billy Graham and Robert Schuller in his

hour of need.

Mr. Bush's decision that some basic international social fundamentals are not negotiable certainly should not be considered bellicose and inflexible by the church whose very foundations are built on inflexible truths that are not negotiable. Hallelujah! God heard the prayers and His will was to give Mr. Bush and the Coalition such an outstanding victory that the victories described in the Old Testament as being given by God to the Israelites pale by comparison.

Surely, God has supported us in a mighty way. The stature of those mentioned as signers of this letter to the President has diminished in my sight and my faith in their ability to discern the will of God has been compromised.

May God be with you always,  
Bill MacRae  
Beaufort

### Prayers for Terry White

Dear Editor,

This request is being sent to all the editors of diocesan periodicals in the United States.

Please consider suggesting that each parish



## Help Our Pre-schoolers

# Dynamic outreach project serves whole community

by Lisa Stiles Nance

The door opened and in rushed a little girl, her face all smiles and her eyes shining. For her and lots of other toddlers it is another exciting day at pre-school.

But, this little girl is different and she goes to a special kind of pre-school. She has Downe's Syndrome and her pre-school is the Help Our Pre-Schoolers Program or H.O.P. Program for mild to moderately developmentally delayed children, held Monday through Friday at Holy Trinity Church in Fayetteville.

Five years ago, another child entered the regular pre-school program at Holy Trinity. After time passed it became apparent to his teacher he just didn't fit in. Reluctantly, the teacher asked the parents to withdraw him. The parents wanted their son to have the pre-school experience and felt such an experience would help in his eventual transition into the public school system. After trying to help these parents find a suitable program for their son, the Rev. Jim Boyd saw a dilemma he felt sure other parents in the area were facing and decided Holy Trinity should start a program.

The first committee, headed by Sally Caldwell, contacted the Developmental Evaluation Center, a state supported center for diagnosing development problems in children. With the help of the director, Leo Crogan, they were able to find other children who had no pre-school programs available to them.

### "Open Door" policy

Grants from the Diocese of East Carolina and The Junior League of Fayetteville provided the necessary funding to get the



CIRCLE TIME AT H.O.P.

photo by Lisa Nance

program off the ground. Throughout the years other organizations such as the United Thank Offering, the Cumberland Foundation, the Association for Retarded Citizens, the Knights of Columbus, the Officer's Wives Clubs (including Noncommissioned Officer's Wives Clubs), and the Florence Rogers Trust have contributed to the H.O.P. Program. This financial assistance has enabled the program to continue an "open door" policy where no child is denied access to the program because of financial problems. Scholarships are given to any child who needs financial assistance. Private individual donations are always welcome as well as the donations of time.

Volunteers painted the room used for the program and the carpenter who built the cabinets donated his time.

The H.O.P. Program provides a valuable pre-school experience for mild to moderately developmentally delayed children. Currently, the program consists of two classes with eight students each. One represents the older children's program with ages 3, 4, and 5 year olds who are mildly delayed. The other is for younger children or those children functioning on a younger level. These are the children who are considered moderately delayed. Their ages range from 2 to 5 years old. The H.O.P. teacher, Becky Bingham, says that, "A mild delay means the child for one reason or another won't fit into a regular

class. He or she might just have a speech problem or become overstimulated by a class of more than eight children. It could mean minor problems with motor skills or emotions. The moderately delayed child could be a 5 year old on a 2 year old level."

### Special problems addressed

As well as the playtime and snack time you would find in ordinary programs, H.O.P. includes a circle time where the children learn about the weather, the calendar, and what day it is. Songs, finger play, and the flannel board are used to keep the attention of pre-schoolers that have a shorter than normal attention span. Puppets are frequently used as well as lots of pictures. A soothing favorite of all the children is the rice table where measuring skills are learned. Ms. Bingham tries to provide an art experience which usually includes painting. During the individual work time each child's particular problem is addressed. This could mean teaching about sequence or how to finish a task. Field trips are taken; the most frequent one is to the post office to meet the mailman.

According to Sally Caldwell, "One of our main objectives is to have a complete folder on each child that they can take into the public school system with them to show the needs of the child that should be addressed." In the spring, a representative from the Cumberland County School System provides intake processing. This is an evaluation of each child to determine if they are ready to go into the public school system and if any special programs would be available to them.

As Sally Caldwell so succinctly put it, "H.O.P. is a wonderful, dynamic program that is an outreach project which serves the whole community."

Lisa Nance is a member of Holy Trinity, Fayetteville.

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## DOCC conference set at Sewanee

It's back to "the basics" of faith and ministry for clergy and lay members who will participate in this summer's Disciples of Christ in Community conference at the University of the South.

The conference will take place June 17-21 and is designed for those who want to teach the popular Disciples of Christ in Community (DOCC) program in their own missions and parishes. DOCC, a congregation-centered adult Christian education program, was developed in 1975 by the Rev. John S. Jenkins of Trinity Church in New Orleans, Louisiana. The 25-33 week DOCC course of study, involving both clergy and lay people as presenters and lay group leaders, has been used in over 150 Episcopal churches to examine the Gospel in a twentieth-century context and to explore deeper levels of Christian understanding.

Topics covered in the DOCC program include the role of the church in response to nature and in response to Jesus; the meaning of community; listening as an act of love; the use of prayer; the covenant relationship; and the mission of Jesus. Small group discussion, which follows each weekly presentation, is an integral part of the program.

This summer's DOCC training conference offers participants the opportunity to experience the Disciples of Christ in Community program prior to sharing it with their own churches and to prepare to become presenters and group leaders of the curriculum.

Also offered as part of the conference will be two second-level courses for those who have completed the basic DOCC program. Conference courses available for advanced DOCC participants are "A Study of the Old Testament" and "The Works of C.S. Lewis." "The Works of C.S. Lewis" will be presented by the Rev. Sam Lloyd, Sewanee's university chaplain.

The conference cost for group leaders is \$265 and includes room, board, training sessions and conference materials. If group leaders choose not to stay on campus, the cost is \$180 and includes lunches, dinners, training sessions and materials. For presenters and all those enrolled in advanced DOCC courses, the conference cost is \$295. For presenters not staying on campus, the cost is \$210.

Conference participants will be housed in Quintard Hall, Sewanee's most comfortable housing facility, with food services offered in Cravens Hall. Both buildings are located on the university's School of Theology campus.

For more information on this summer's DOCC conference, contact Karen Keele, program director, at The School of Theology Extension Center, The University of the South, Tennessee 37375, or call 615-598-1341.

## Clergy Register

### Death

The Rev. Henry Herbert Witten, rector of St. Christopher's, Havelock, died March 17 at the age of fifty-three. A memorial service was held on March 18 at St. Christopher's with the Right Rev. B. Sidney Sanders officiating.

The Rev. Mr. Witten had been rector at St. Christopher's for fourteen years. He served on the board of directors for the A.A. Cunningham Air Museum Foundation, was a member of the Township Six Volunteer Fire Department and a board member of the Fireman's Relief Fund.

He is survived by his wife, Alice Proctor Witten, and sons, Henry Herbert Witten, III and David Carter Witten.

### Appointments

The Rev. Canon Edwin Earl Smith has accepted a call as rector of St. Mark's, Wilmington. The Rev. Mr. Smith is canon of All Saint's Cathedral in Milwaukee.

## Touch in Church

What is all this touching in Church?

It used to be a person could come to church and sit in the pew and not be bothered by all this friendliness and certainly not by touching.

I used to come to church and leave untouched.

Now I have to be nervous about what's expected of me.

I have to worry about responding to the person sitting next to me.

Oh, I wish it could be the way it used to be;

I could just ask the person next to me: How are you?

And the person could answer: Oh, just fine,

And we'd both go home...strangers who have known each other for twenty years.

But now the minister asks us to look at each other.

I'm worried about that hurt look I saw in that woman's eyes.

Now I'm concerned, because when the minister asks us to pass the peace,

The man next to me held my hand so tightly I wondered if he had been touched in years.

Now I'm upset because the lady next to me cried and then apologized

And said it was because I was so kind and that she needed

A friend right now.

Now I have to get involved.

Now I have to suffer when this community suffers.

Now I have to be more than a person coming to observe a service.

That man last week told me I'd never know how much I'd touched his life.

All I did was smile and tell him I understood what it was to be lonely.

Lord, I'm not big enough to touch and be touched!

The stretching scares me.

What if I disappoint somebody?

What if I'm too pushy?

What if I cling too much?

What if somebody ignores me?

"Pass the peace."

"The peace of God be with you." "And with you."

And mean it.

Lord, I can't resist meaning it!

I'm touched by it, I'm enveloped by it!

I find I do care about that person next to me!

I find I am involved!

And I'm scared.

O Lord, be here beside me.

You touch me, Lord, so that I can touch and be touched!

So that I can care and be cared for!

So that I can share my life with all those others that belong to you!

All this touching in church—Lord, it's changing me!

From *Reaching for Rainbows*, by Ann Weems, St. Paul's Epistle, Greenville.





A WINDBREAKER and cap for St. Francis are adjusted by Dickson Baldridge who doffed his duds in the heat of the Planting Day efforts.



BAGGING IT took on new meaning for Lynn Dunn and Halle Jones as they filled some of more than fifty bags with leaves and twigs.  
photos by Charlsie Harris

## Debbie Osborne's Communion Bread

### Ingredients:

- 6 cups bread or white flour
- 2 tablespoons butter
- 2 teaspoons salt
- 2 tablespoons sugar
- 2 packages dry yeast
- 2 1/2 cups water

### Directions:

1. Bring 2 cups water to boiling. Remove and dissolve in water, sugar, salt and butter. Cool until lukewarm. Stir in 2 cups flour.
2. Sprinkle yeast over 1/2 cup warm water. Add to mixture above.
3. Stir in 2 more cups flour.
4. Stir in remaining flour as needed to make stiff dough.
5. Knead dough on floured surface until smooth for about 10 minutes.
6. Place dough in buttered bowl. Turn dough over to grease top. Cover bowl with kitchen towel or suitable cloth. Place in warm spot—about 90°.
7. Allow dough to rise until double in bulk—about 1 1/2 hours.
8. Turn dough out on counter. Cover with cloth. Allow dough to rest for about 10 minutes.
9. Divide dough in thirds. Roll out each piece gently until about 1/2-3/4" thick. Jelly roll each piece into a loaf and tuck ends under.
10. Place loaves on greased cookie sheets. Make diagonal cuts with sharp knife. Be sure to make a cut through the dough and not just a depression. Lightly sprinkle loaves with flour.
11. Cover loaves. Allow loaves to rise until double in bulk—about 1 1/2 hours.
12. Bake at 375° for 25 minutes. All three loaves can be baked at one time.
13. If bread is not to be eaten within 12-24 hours, then it needs to be frozen to preserve its freshness. The bread may be kept frozen for up to 2 months.

Note: Recipe may need to be adjusted depending on weather conditions, particularly humidity.

*From the Advent Advisor, Church of the Advent, Williamston.*

# Survey results in successful planting

by Mary Anne Brock

What do ten miniature nandinas, twenty-eight willing workers, and a talent and interest survey have in common?

They all contributed to a successful Planting Day at St. James Church, Wilmington, recently.

The church's grounds commission wanted to improve the landscaping of the church grounds. Commission chair, John Parker, contacted nurseries and researched the possibilities. After a landscape rendering was provided, the question of whether to have plants installed by the nursery or to hold a Planting Day arose.

The landscape rendering called for a lot of plants. Would enough people come out for a Planting Day? Director of Programs, Charlsie Harris, and a talent and interest survey helped find the answer.

The survey, distributed last fall, asked members of the parish about their needs in the church and their interests in serving the church. Areas of interest listed included not only the "regular" commissions and groups, but several "one-shot deals."

"A lot of people can't be committed to a regular job," Mrs. Harris explains, "but can go all out for a one-shot deal."

Survey results indicated twenty-seven people had checked "work on grounds" as an interest. Those twenty-seven were contacted and invited to help with the Planting Day.

Four called to say they would be out of town and sixteen came to the Planting Day. After adding Grounds Commission members and several other people who responded to the general announcement in the church's newsletter, twenty-eight people came out for the event.

Mrs. Harris and Mr. Parker attribute the success of the day to the volunteers who worked diligently all morning. Fun and fellowship continued over a luncheon provided by another parishioner, Donald Mathews.

In addition to planting, the group managed to weed and prune the St. Francis Memorial Garden and the MacRae Garden, move azaleas, and rake the graveyard. Even after some of the leaves in the graveyard were used for mulch, the rakers still managed to fill fifty trash bags with leaves!

"It was a shared experience and created a sort of bonding," said Mrs. Harris. She is also pleased to know the talent and interest survey is serving its purpose in the life of the parish, "to match people to programs" and to show when programs need to be created "to match people."

Each plant has symbolic significance. The church tower is viewed as the symbol of Christ crucified. Two spartan junipers signify the thieves hanging on either side of Christ. Evergreens represent the ever present grace of God. Gold euonymus stands for heaven's streets of gold. The red berries on the nandinas symbolize the blood of Christ, and the white of the variegated osmanthus is to remind us of the bread of heaven.

Mr. Parker was so pleased with the results of the Planting Day he immediately began planning a sign for the crowds expected on the grounds during Wilmington's Azalea Festival Parade:

We forgive trespasses. Nevertheless,  
Please stay off the shrubbery.

*Mary Ann Brock is a member of St. James, Wilmington.*

## Events

The Most Rev. Samir Kafity, President-Bishop in Jerusalem and the Middle East, will address the Third Annual Conference of the Episcopal Peace and Justice Network, "The Middle East: A Case Study," May 16-18, to be held at the Washington National Cathedral NCA Conference Center, Washington, DC. On Sunday, May 19, Bishop Kafity will be the homilist at the 11 am service in the Cathedral. For further information telephone (202) 537-6546 or FAX (202) 364-6605.

## Where our treasure and hearts are

by the Rev. Phillip Glick

"For where your treasure is, there will be your heart also." Matt. 6:21

Does it really make any difference where we put our treasure? Maybe Jesus really meant to say, "Where your heart is, there is your treasure." That would make more sense, as though first our heart is converted, then we begin to give more of ourselves. But no; he says, "Where your treasure is, there will be your heart," as though our spirituality is connected to and flows from where we put our treasure.

Recently I listened to an Episcopal layman say, "If you want a closer, deeper relationship with Jesus Christ, then tithe." My heart skipped a beat or two right then. Certainly this guy had to be wrong. He sounded like those TV preachers who say, "God will reward you if only you send . . ." If sounded like you could buy your way into heaven.

As my heart beat more regularly, I thought

about Jesus' words, "Where your treasure is, there will be your heart," and I knew that layman was right.

Of course we can't buy our way into heaven, and God does not hold out financial success as a reward for us to do what we ought to be doing anyway. But you can tell a lot about what really interests people by seeing where they put their money. Our loyalty, our love, our spirituality, our heart does have a way of being where we put our treasure.

We cannot divide our lives into neat little compartments--family life here, checkbook there, spiritual life over here, church life someplace else.

How we spend our money and our time and our energy says a great deal about our relationship with Christ Jesus.

We cannot separate our spiritual life from how we spend our money, "For where your treasure is, there will be your heart also."

*From The Epistle, St. Thomas', Ahooskie.*

## Trinity Center Wish List



Trinity Center continues to grow and has found a variety of items which are needed in its ministry. If you as an individual or parish group would be able to donate some of these items, either by giving the item or by donating money towards the purchase of an item, we would be grateful. Please consider this list and contact Joann Bowers at Trinity Center, 247-5600, if you are able to donate an item. Our sincere thanks for your continued support of Trinity Center!

- Good Used Golf Carts
- 18 Rocking Chairs (10 Conference & 8

- Camp)
- 2 21" Remote Control Televisions (for Conference Center Living Rooms)
- 2 Remote Control VCRs
- 2 Overhead Projectors (Conference Center & Camp)
- 1 New or Used Pickup Truck
- 50 Small Clock Radios
- Good/Used Hand or Power Tools
- Belt Sander
- Table Saw
- Gasoline Powered Blower
- Four-Burner Gas Stove with Oven
- Ice Machine for Beach House
- 2 Microwaves
- Set of 4-foot Cabinets with Closed Doors
- Large Electric Frying Pan
- Ping Pong Table (Sturdy)
- Bug Zappers
- Hymnals and Prayer Books for Beach House
- 21" TV & VCR for Beach House

C.D.



## Book Review

# 'Faith takes practice' - Owen Meany

by Bobbie Marcroft

*A Prayer for Owen Meany*  
by John Irving.  
Ballentine Books.  
617 pages

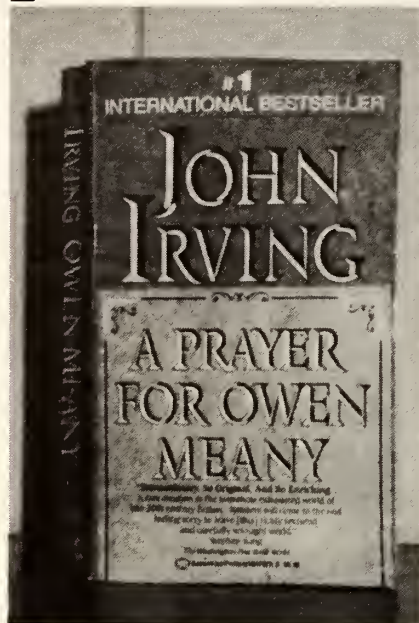
I would not ordinarily believe in such a weirdly ridiculous character as Owen Meany, the only child of the village granite quarrier, but since John Irving introduced us, I can't forget him.

Owen believed "You can do anything you want to—if you believe you can do it." He proved that. He also believed he was God's instrument—and he convinced me.

John Irving is not above playing God with his characters and God is a lot of what "A Prayer for Owen Meany" is all about. The time is the 1960's, the place a village in New Hampshire and this story of a remarkable friendship and the search for truth leads the fortunate reader on a walk on a tightwire between laughter and tears, never sure where the next step will lead when the next page is turned.

### The wrecked voice

Johnny Wheelwright, the lifelong friend, begins the narrative by remembering Owen as "the boy with the wrecked voice—the sound of his voice is impossible to convey," so Owen expresses himself in CAPITAL LETTERS which leaves endless options to the reader's imagination.



The colorful cast is skillfully drawn. Johnny's raucous cousins, Noah and Simon, and their sexy, sensitive sister, Hester, who understands Owen first and perhaps best, enter early. Tabby, his mother, who called him "her little fling," appears briefly yet becomes the catalyst for the search. It was her unexplained pregnancy that led her sister, Martha, to tell Johnny, "Your poor grand-

father died worrying why your mother was overweight." And it was her four-year courtship by Dan Needham, the professor at Gravesend Academy that led her mother, the indomitable Grandmother Wheelwright, to remark, "People have joined the priesthood in less time than it takes you to get married."

### Destiny in a dream

Of all the wonderfully sketched figures this master storyteller brings on stage, there is none more unusual, more moving, more comic nor more tragic than Owen Meany, the diminutive son of the village granite quarrier who saw his destiny in a dream and whom Grandmother Wheelwright always called "the granite mouse."

Owen remodeled Christmas the year he played the Baby Jesus (because he could fit in the crib) and followed up by scaring the daylight out of the audience as the Ghost of Christmas Yet To Come. The episode when the basketball team carried Dr. Dolder's perky little Volkswagen up the marble staircase to place it on the auditorium stage of the Academy's Great Hall had "Owen Meany's name written all over it," according to the headmaster.

Woven through this intricate story is a

subtle examination of America and America's involvement in Viet Nam. The Tonkin Gulf Resolution prompted Owen to ask, "DOES THAT MEAN THE PRESIDENT CAN DECLARE WAR WITHOUT DECLARING WAR?"

When you must say a reluctant farewell to Owen Meany, it is with regret, but with the sure knowledge that he truly proved "FAITH TAKES PRACTICE."

## Faith in God

I'm glad I went to church today.  
I'm glad I took the time away.  
From life's concerns and stress.  
To worship there in quietness.  
To let material thoughts take wings  
And set my mind on spiritual things.  
To worship, meditate and pray.  
I'm glad I went to church today.

Ruth M. Griffin, Elizabeth City, who recently received an honorable mention award by World of Poetry, Sacramento, California. Reprinted from "The Epistle," St. Paul's, Edenton.

## God is no stranger to children

by Bobbie Marcroft

*THE SPIRITUAL LIFE OF CHILDREN*  
By Robert Coles 358 pp \$22.95

For the past thirty years, Robert Coles has studied and written about children—their feeling about and reaction to the circumstances and conditions of their lives. This latest book is "an investigation of the ways in which children sift and sort spiritual matters." It brings into focus the depth of thought he encountered during this interviews with these youngsters who confided in him their innermost feelings about God and spirituality.

The openness of their discussion and the passion of their belief shows us children who are face to face with a God who is no stranger to them.

"...I don't understand how God can be God, and then be Jesus. I know He wanted to come here and visit, to show us you can be saved if you follow Him, where He wants you to go. But then He became God again and I don't know how."

"...I think of Him and I try to talk with Him. I ask Him the same questions, like how He remembers everything. You know what he says: 'I just do'."

"...When you're born, God has decided to put you where you are and not somewhere else."

In a lifetime of listening in his roles as teacher, doctor, sociologist and psychiatrist, Robert Coles has recorded the words and drawings of children as they explore and express their concerns, their fears and faiths, their hopes and dreams.

"...I was put here by God and I hope to stay until He says O.K., enough, come back. Then I'll not be here any more. By the end I hope I'll find out why I was sent down, and not plenty of others. God decides."

Another devout, but wry observation: "When I draw the Lord, He'll be a real big man. He has to be to explain the way things are."

Robert Coles' book is a remarkable contribution toward the understanding of the young mind as it seeks to understand itself.

"So it is we connect with one another, move in an out of one another's lives, teach and heal and affirm one another across space and time—all of us wanderers, explorers, adventurers, stragglers, rambles, sometimes tramps or vagabonds, even fugitives, but now and then pilgrims: as children, as parents, as old ones about to take that final step, to enter that territory whose character none of us has ever known. Yet how young we are when we start wondering about it all, the nature of the journey and of the final destination."

## House Church - discipleship vision

I A Vision:  
House Church exists for the purpose of discipleship and equipping Christians so that the Vision for the Kingdom of God being fully present can be realized.

II Definition:  
House Church is one of the three basic ingredients in the life of functional church. The three are:  
1. Personal prayer and Bible study daily.  
2. A corporate experience of worship weekly.  
3. House Church: Small intimate fellowships meeting weekly. House Church is comprised of three basic elements:

Praise and Worship, Bible Study/ Teaching and Pastoral Care or Prayer/Ministry (usually in that order).

III Leadership:  
Leaders are appointed by the clergy after themselves being members of House Church and experiencing the desire and call to serve as House Church leaders. Because the purpose of House Church is to disciple and equip, it is necessary for each House Church to cover a basic agenda of subjects.

From Saint Andrew's Call, St. Andrew's, Morehead City.

## Its happening at Kanuga

June 3-5 . . . Women's Conference

Co-sponsored with the Episcopal Churchwomen of Province IV.

June 9-14 — Summer Week I

Senior Young People's Conference (for grades 10 through just-graduated seniors).

Coordinators: The Rev. Brad Whitaker, St. Peter's, Rome, Georgia, and Ms. Kat Hardy, Church of the Good Shepherd, Raleigh, North Carolina.

Junior Young People's Conference (for grades 7-9).

Coordinators: Ms. Marilyn Werst, Christ Church Cathedral, Louisville, Kentucky, and the Rev. Benno Pattison, St. Augustine, Augusta, Georgia.

Conference for Adults Who Work With Youth

Coordinator: The Rev. John Palarine, Diocese of Central Florida.

June 16-21 — Summer Week II

Bible Symposium

Three tracks will be explored. Old Testament track by Bernhard Anderson. New Testament track by the Rt. Rev. William Frey. Thematic track by Anne Redding. Coordinator: The Rev. Dr. John Koenig.

Conference with Keith Miller—Hunger for Healing

Noted author, Keith Miller, leads this conference. He offers hope and Christian spiritual growth to participants struggling in a compulsive, codependent world. Coordinator: Susan Sloan.

Spirituality Conference

Richard Rohr, O.F.M., Franciscan and director of the center for Action and Contemplation in Albuquerque is keynoter. Coordinator: The Rev. Dr. Carleton Hayden.

June 23-28 — Summer Week III

Christian Education and Arts Conference

Keynoter is the Very Rev. Robert Giannini, formerly dean of The School of Theology, The University of the South, and now dean of Christ Church Cathedral, Indianapolis. Coordinator: LaDonna Wind.

Christianity and Society Conference—Discipleship Versus Theology: Practicing Christianity in Spite of Religion

Well-known author, Will D. Campbell will keynote for this conference which will focus on servant ministry in the world. Coordinator: The Rev. Robert Trache.

June 30-July 5 — Summer Week IV

Christianity and Literature Conference

Theme is Journey Into Christ: Explorations with Dante and T.S. Eliot. Keynoters/ coordinators: The Revs. Samuel Lloyd and Thomas Ward.

Renewal Conference

The Rev. Charles H. Murphy, Jr. and Anne Murphy from Birmingham, Alabama, along with the Rev. Kevin Martin, of the Episcopal Renewal Ministries will be keynoters. Coordinator: The Rev. Charles F. Walton.

July 6-13 — Summer Week V (please note date change)

Moral Development Symposium

Featuring as keynoters: James Fowler, Emory University; Thomas Lickona, State University of New York; and Nell Noddings, Stanford University. Emphasis will be on developing ethical understanding in schools, elementary through high school. Academic credit will be offered through Furman University. Coordinators: Dr. Doris Blazer and the Rev. Gus Boone.



# Rain fails to dampen spirit of New Beginnings

Dear Jesus,

Thank you for bringing us together,  
understanding our needs and problems,  
and being always there for us.

Thank you for sharing your unconditional  
love with us,  
and give us the strength to share that love  
with others.

Thank you for our friends.  
Thank you for our loving families.  
Thank you for New Beginnings.  
Thank you for the ocean.  
Thank you for me!

Thank you for peace in the Middle East.  
Please bring our troops home safely and  
soon.

Please rebuild the Middle East into a  
peaceful region.

Hey! God! I'm doing pretty good,  
but I could use some help.

Forgive us our sins,  
for we have sinned a lot!

## Youth Ministry

### First meeting

by Debbie Boyle

In our series on youth ministry, we have looked at ice breakers and goals—but the big question still remains—what do you DO in your first meeting? Practically speaking, what exactly do you say to them after your great ice breaker game that only lasted for fifteen minutes? HELP!

Never fear, we have well seasoned, experienced, and trained youth leaders who can offer sound and practical advice. For example, Kay Swindell of Jacksonville has a creative pot luck dinner—all prepared by the youth. Nothing can be store bought. This year, they served green macaroni and cheese and tuna fish salad shaped into a butterfly and colored like one, too. For dessert, they had "MUD", which consisted of chocolate pudding with oreos and gummy worms in the center. She, then, plays a few ice breaker games and has a quick business meeting. She advises "no God talk" at the first meeting.

Renee Willis of St. Timothy's, Greenville, uses her first meeting to establish a home base. Using ice breakers or volleyball and a cookout, she takes a moment or two to explain the expectations for the coming year.

Mingling with the youth one-on-one and making introductions, is the way Missie Harrell of St. Paul's, Edenton, uses her first meeting. She believes that the food is what gets the youth there, so she, too, plans a special first meeting, like a cookout at the beach. After a few mixer-type games, she tries to give an overview of events to look forward to during the year.

Jeff Davis of Kinston likes to meet with the youth and the adults at his first meeting. As he lays out the yearly events, he takes this time to get a head start on the year by having the youth sign up for things now, especially the diocesan events.

Now Chris Mason of Goldsboro jumps right into things by talking about identity and who you are and how do you treat others. He likes to play a game where everyone has a sign on their back, either "please accept me" or "please reject me." The youth mingle with each other and treat each other according to what the sign on their back says. Through this game, he is able to establish his goal for the year of accepting each other and working as a unified group right from the beginning.

Practically speaking, once you get past the first meeting, the other meetings just keep coming on—you actually look forward to them—and there is never enough time to do all the things that you want to do!

Debbie Boyle is the assistant youth leader at St. Paul's, Edenton.

Let us understand each other more,  
Guide us along the right path.

Amen.

Excerpts from "Letters to Jesus" and "Prayers"  
written by participants at New Beginnings #7.

New Beginnings #7 was held at Trinity Center the weekend of March 9-10, and what a great weekend it was! New Beginnings is a spiritual retreat weekend for 7-9 graders held in the spring and the fall. Through a rain storm on Friday night, twenty-seven staff members from across the diocese arrived to prepare for a record number of forty-two participants (registration capacity). Thankfully, the rain stopped by Saturday morning when participants arrived.

On a clear but cold Saturday morning, staff welcomed the participants and the weekend was underway, using Trinity's beach side conference facility. Through a series of talks, small group or "family" meetings, times for sharing, skits, music, and worship, participants learned about peer pressure, relationships with family and friends, their relationship with God, and how to deal with these relationships in the "real world." A dance was held Saturday night, and the weekend ended with a Eucharist on Sunday.

Detailed information about this weekend could go on and on, but the important thing to remember is just how much everyone cared for each other; through the power of the Holy Spirit, staff and participants became a community, and it is at least in part that through this community we can grow together in God's love.

Special thanks for this weekend go to a lot of people. As always, thanks to the participants for coming and sharing as openly as

they did. Extra special thanks goes to all those youth advisors, clergy, parents, and youth who worked hard to register participants for this weekend.

All of the staff worked hard to make the weekend a success. Patrick Cantwell of Wilmington served as the youth program coordinator; Christopher Leonard, also of Wilmington, served as the Prayer/Share/Care coordinator; and Jamie Tyndall of Grifton, assistant adult coordinator, worked faithfully with Christopher to assure that all needed materials were there when needed.

The Rev. Jeremiah Day, of Trinity and Zion churches, was the spiritual director for the weekend, and Ian MacDonald, of New Bern, was the music leader for the weekend. As always, I am impressed by the sincerity of those who worked "behind the scenes," the family leaders, and all who helped to make the weekend what it was.

Let me just say THANKS BE TO GOD!

Want to know what really happened at New Beginnings #7? The best way to find out is to ask friends who have been. I am sure they will gladly share their experiences and invite you to be a part of New Beginnings #8, to be held at Trinity Center, November 23-24, 1991.

Additional information regarding New Beginnings will be in the youth packet sent to your youth advisor or clergy person soon, or please feel free to write or call me with any questions that you may have:

Powell Bland  
New Beginnings Coordinator  
110 Regalwood Road  
Greenville, NC 27858  
(919)756-5112



PATRICK CANTWELL of Wilmington, New Beginnings program coordinator, led the weekend in tandem with the staff.

## Registrar named for Camp Trinity

A new camp registrar has been named for Camp Trinity. Mrs. Jo Parrott of Kinston will serve in this position. Correspondence and calls regarding camp should be made to: Camp Trinity, P.O. Box 1336, Kinston, NC 28503. We're delighted to have Jo aboard! She's a communicant of St. Mary's, Kinston.

Camp is filling quickly. Please register soon. For information of spaces available, contact Jo Parrott at 522-0885 during the hours of 9 am to 12 noon, Monday through Wednesday and Friday. As of this writing there are spaces available, especially for boys! We hope your child will join us this summer.

Nurse applicants are being sought for the summer. If you are interested in applying for the summer or a week session, please contact Carol Taylor, camp director at 522-0885.

C.T.

## Cookie Cantwell on '93 Design Team

Cookie Cantwell, St. John's Wilmington, has been chosen to serve on the 1993 Design Team for the Episcopal Youth Event. She will be joined by a youth from the Diocese of Tennessee to represent Province IV Youth Ministry. She will serve with other adult/youth teams chosen from each of the nine provinces. The Design Team is responsible for choosing the site, designing and coordinating all details for the conference. The EYE draws 1,500 youth from across the country.

C.T.

## N.C. dioceses meet

The Christian Social Ministry Commissions of the three dioceses in North Carolina held their fourth meeting in Greensboro on March 1 and 2.

A major topic of discussion was a joint conference in the spring of 1992. It will offer presentations and workshops concerning many areas of social ministry on the national church level and in each of our dioceses. Each diocese will be informed of the date and all other arrangements as soon as the plans are in place.

## Youth Commission recently elected

The 1991 Youth Commission met at St. Stephen's, Goldsboro, in February to begin planning for the fall of 1991 and spring of 1992 youth events. Information of these programs was sent to all parishes in May.

We have a super group of youth to represent the diocese for 1991. Below are the youth and adults elected and chosen for 1991 commission.

### Convocations:

#### Edenton

Stewart Hackney, Trinity  
April Lane, St. Paul's  
Burch Perry, St. Paul's  
Mary Scott Perry, St. Paul's

#### Fayetteville

Missy Howell, St. Stephen's  
Reagan O'Meara, Holy Trinity  
Chad Parks, St. Stephen's  
Katherine Tayloe, St. Stephen's

#### New Bern

Lydia Clutter, St. Mary's  
Ian MacDonald, Christ Church  
Don Moody, St. Paul's  
Tamara Shields, Christ Church

#### Wilmington

Megan Boyle, St. John's  
Caroline Bunn, St. John's  
Katie O'Neal, St. Andrew's on the Sound

### Youth Advisors:

The Rev. Chris Mason, Chairman,  
St. Stephen's  
The Rev. Robert Alves, St. John's  
The Rev. Scotty Brock, St. James  
Mrs. Billie Holland, Wilmington  
Mr. Rhys Kear, Holy Trinity  
Mrs. Susan Kear, Holy Trinity  
Mrs. Holly Mason, St. Stephen's  
Mrs. Patsy McPherson, St. Paul's  
Mrs. Kay Swindell, St. Anne's  
Mr. Jamie Tyndall, St. Mark's/St. John's

### Program Coordinators:

Mrs. Cookie Cantwell, Happenings  
Mr. Powell Bland, New Beginnings

### Youth Commission At-Large

Erica Garner, St. Anne's  
Kelly Goodman, St. Anne's  
Bes Harrell, St. Paul's  
Emily Kear, Holy Trinity  
Adam Stockwell, St. Anne's

## Reuse - Reuse - then Recycle

- ★ Carry a string shopping bag or a tote bag and when shopping for a few items - USE IT
- ★ When you leave a room at night, turn off the light, even if you are coming back in a few minutes
- ★ NEVER use styrofoam
- ★ Use only white paper products (dye pollutes the ground)
- ★ Don't let water run when you are not using it
- ★ Ask your grocery store manager to use paper bags made from recycled products that can be recycled again
- ★ Use vinegar and water for cleaning windows

If the churchwomen of this diocese with their families would do these things, we could make an impact on Eastern North Carolina.

Reprinted from *The Bell Ringer*, St. Mary's, Kinston.





"A MUCH BELOVED WINDOW," says former rector of Church of the Good Shepherd, the Rev. Dr. Edward Small, of the stained glass window at the back of the church. "The building has seen many changes in its history but this window stays right on."

**Good Shepherd** *con't from page A*  
the city man the kitchen. No federal, state or local funds are involved.

Good Shepherd House has been in operation since 1988. "You could look at it this way," the Rev. Mr. Whiteside explained. "We once had only a kitchen and a dining room. Now we have the whole house—living room, showers, laundry."

The ministry of Good Shepherd is separate yet joined to the parish of Good Shepherd and Ton Whiteside wears two hats—one as rector of the church, the other as director of Good Shepherd House.

#### Functions as a deacon church

Good Shepherd parish began with and has sustained a nurturing spirit through the years—St. James Home, Good Shepherd Day School and Chapel, Good Shepherd House. "It is very difficult to travel around Wilmington and find someone who has not been affected in a very positive way by the ministry of the Church of the Good Shepherd. The feminine influence has meant much to this church—Sister Cecelia Lawrence, Anna Louise Robertson, a deaconess, who would round up the kids and bring them to school or to church. She died two years ago in Hill Haven. The character of the church has been determined largely by those who have been here before—Ed Small, who was here seventeen years through the "boom days" of Good Shepherd. These people had a tremendous impact on the parish and the nurturing character of the church."

"Good Shepherd functions as a deacon church. Part of its role is not only to minister to ills within the community outside the walls of the church, but also to be a voice back to the church about problems that exist. I find that what goes on at Good Shepherd Church in conjunction with Good Shepherd ministry is a social healing, an opportunity to overcome barriers, social barriers, personal barriers, and as the circle of God's grace is enlarged through this interchange so then we as individuals are enlarged."

The words of a Palestinian Christian about prayers:

Pray not for Arab or Jew,  
for Palestinian or Israeli,  
but pray for yourselves  
that you might not divide them in your  
prayers,  
but keep them both together in your  
heart.

*Reprinted from Christ Church  
Crown, New Bern.*

### Making 'the product' available to others

I was talking to a parishioner this week who mentioned that production in their work was expected to be up this year and they'd be shipping a lot of stuff.

That reminded me of an old story about a plant that had a large facility, a receiving dock, and a lot of machinery functioning inside. A visitor was intrigued about the lack of a shipping dock for their product. The explanation given was that they used all their product internally and shipped nothing.

When I worked four summers with the Coca-Cola Company it was well understood that we were in the business of moving "product."

The church as the called people of the covenant, the new Israel, are in the business of receiving and making available to others our "product." In a sense our function is to know Jesus Christ and to present him in the power of the Holy Spirit in the hope that persons may decide to accept him as savior and serve him as Lord in fellowship of his church. We are also to be involved in works—love, compassion and charity, and by teaching, preaching, healing and serving.

May we be open to God's Word and sacraments in the Fellowship of the Church and be empowered to minister in Christ's name.

*by the Rev. Robert Hobgood, rector of  
St. Timothy's, Greenville*

### The Sandpiper

The sand danced while He played  
Rising in great swirls  
It raced in choreographed rhythm  
To greet the new dawn  
Then settled back into the gentle waltz  
As the day continued on  
This musician played not with flute  
But with the melody of the soul  
And years later He would say  
If He bid the people be still  
The very stones would erupt  
For He knew the compressed grains  
remembered  
That time before the dawn of man  
When the Sandpiper had played

*Sherrie James ©  
St. Andrew's, Morehead City*



GOOD SHEPHERD HOUSE



VOLUNTEERS FROM THE Wilmington area are seen setting up for lunch. More than 218,000 meals have been served at Good Shepherd House. *photos by Bobbie Marcroft*

## Around the Parishes

**St. Peter's Christian Counseling Center, Washington,** is now a part of the church's outreach ministry. The ministry is directed by Barbara Glatthorn, MSW, who will work part-time as therapist for the center. Ms. Glatthorn, head of the Christian Education Committee at St. Peter's, was a therapist in adult services at Tideland Mental Health Center and is now lead instructor of the social service associate program at BCCC.

regularly. The ECW plans to have the service reprinted in Spanish for the Mexican worshippers.

During "Old Homes Tour Weekend," Friday and Saturday, June 28 and 29, **St. Paul's, Beaufort,** will be open from 10 a.m. to 5 p.m. Members of the parish will serve as guides to explain St. Paul's history and tradition.

The ECW of **St. John's, Sladesville,** received a letter of thanks from one of the Mexican women who worshipped with them last summer. A new group of women has already arrived in the area for this year's crab-picking season and they attend St. John's

Recently, the **Beaufort County Habitat for Humanity** broke ground for the construction of its first house. **St. Thomas, Bath,** was the first church in Beaufort County to make a contribution to Habitat. At its March meeting, St. Thomas' vestry voted to send another \$500 to the organization.

DEAR LORD  
BE GOOD TO ME  
THE SEAS SO  
WIDE AND  
MY BOWTIE  
SO SMALL

**In Celebration of Children**  
CHILDREN'S DEFENSE FUND

At its recent Annual Awards Luncheon the North Carolina Press Club presented an award to the Diocese of East Carolina for its diocesan newspaper, *CrossCurrent*.



## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### St. John the Evangelist, Edenton

## 'Christ meets you right at the door'

by Debbie Boyle

"Everybody doesn't always take Christ to church with them, but Christ is here—He meets you right at the door."

This is the description of St. John the Evangelist Church, Edenton, given by a new parishioner who is looking forward to being confirmed by the bishop.

This beautiful white frame church was first established as a mission church in 1881, then demolished by a tornado in 1884. With enough of the framework left, the present church was built around it and bears the cornerstone of July 8, 1885. It has been recently renovated and placed on the National Register of Historic Places.

The congregation consists mainly of local residents, but there are some active parishioners who have recently retired to the area. A few of the Edentonians are old enough to have attended the technical training school once run by the parish priest during the 1920's for the cost of 15¢ per week.

However, St. John's is much more than a historical building and congregation—it is first a place of worship. "It is a sacred place; where we sit to listen, stand to sing, and kneel to pray" is how one parishioner tells it. The doors are open every Sunday, and a supply priest comes twice a month to celebrate

communion, which is a cherished event. On any Sunday there are the regulars, but there are always new worshipers, including teenagers and young adults who feel comfortable in this atmosphere.

#### A place of lay ministry

St. John's is a place of lay ministry where every parishioner has a job to do and does it with joy, with faithfulness, and with a true sense of serving God. There are the normal parish jobs that have to be done and there are those who serve in diocesan work. However, the proof of commitment by the laity is found every Sunday morning. The eighty-seven year old "sexton" (as she calls herself) opens the church and does the preparations for the service. Every Sunday morning, the Sunday School meets at 10 and stops at 10:45 so all can put on vestments. The Sunday School teacher is the organist and the children are the acolytes and the choir. Every Sunday morning the procession consists of at least three lay readers and the children. On the Sunday mornings without a priest, the lay sermon is delivered (not read) and generally by a ninety-three year old parishioner when his health permits.

True to its name, St. John the Evangelist is a place of evangelism. Every person is greeted by everyone whether it is their first time there

or they have been there for ninety-three years. Most importantly, the opportunity is never missed to invite each person back next week. Much time and care is spent teaching the children about Jesus and the church; and the support for the children is evidenced by including them in the services each week.

St. John's is also a place of quiet outreach and love, not only in its own congregation but in the community. For years there has been a clothing closet in the parish house for two days a week. The ladies of the ECW support all of the district outreach projects. More than these things, there is always some form of quiet outreach taking place. For example, on Easter morning a cardboard box was placed in the back of the church with green grass, presents, and some money. The priest was asked to bless it quietly before the service. As parishioners came in, some added things to the box. Afterwards, it was delivered to a young boy in the community that has a long term disease and whom they try to help throughout the year in different ways.

#### Stories to tell

More than their specific ministry, St. John's is a place of real people and each has a real story to tell. There is the love story of the two teenagers who met in a pew during Sunday School right after the young girl had moved to

town. They have been married thirty-some years now, raised their family in this church--and they still sit in the same pew!

Then there is the homecoming story of a lady who recently retired here with her native Edentonian husband. Even though she has been raised an Episcopalian, her husband was a Baptist and they had raised their family Baptist. Now he was coming back home to his home church. She found herself totally depressed in Edenton away from family and friends. But on one of her low days, she looked out of her window and saw the cross on the top of the tower of St. John's right across the street. She said it was calling her home and she believes that it not only saved her marriage but her life.

In concluding this article, there is one more story that needs to be told about St. John's--the remembrances of past good times and the fear of the uncertainty of the future of the church. This story will be told in the following poem written recently by a parishioner of thirty-some years. These thoughts expressed here should be a shared concern for the whole church, large or small, black or white, rich or poor. However, when one sits in St. John's on any Sunday morning, one can be still and know that Christ is here--and that is the future, as well as the past and the present.

con't on page H



SAINT JOHN THE EVANGELIST, EDENTON



CAREFULLY TAUGHT by Mrs. Tamar Clark, Sunday School teacher and organist at St. John's the Evangelist, Edenton, are Dennis, Debra and Thomas McNeil. Miss Emily Nixon enjoys a quiet moment in the church.



# The Bishop's Letter

My dear sisters and brothers in Christ:

It is interesting to read in national publications about the "continuing decline in membership" in the Episcopal Church. It is interesting to read stories that would make you think the Episcopal Church is on its last legs. It is interesting because it is so totally opposed to that which I experience Sunday after Sunday.

Thirty-nine presented for confirmation in St. James, Wilmington; thirty-five presented in St. John's, Wilmington; and forty presented in Christ Church, New Bern; and in all three instances the overwhelming majority of those presented were adults.

St. Paul's, Wilmington, which was in danger of closing three short years ago, had standing room only on Easter Day with almost five hundred people present. And it seems that wherever I go on Sunday (and some folks don't seem to realize that I am in at least one or two different congregations every Sunday), I am greeted by large and enthusiastic congregations. I find in almost every instance, services of worship that are rich and full, churches that are spotless, music that is carefully prepared. I find warmth and

commitment and love and gentleness. In short, wherever I go I find myself greeted by the presence and love of Christ.

I attribute this to the deep commitment of our clergy and lay people. I attribute it to the most capable group of clergy I have ever worked with who are supported by enthusiastic and capable lay persons. I know the church has its problems and society has its problems; and we certainly need to be concerned about them. But today I simply want to say that it is my privilege to worship with you, to experience your love and care and warmth, and to participate in services in which it is easy to "make a joyful noise unto the Lord."

I can only speak for East Carolina, but as I travel through our cities and towns it is clear that worship is happening, joy is happening, servant ministry is taking place. At least in East Carolina the Episcopal Church is not only alive and well; it's thriving. Thanks be to God.

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

## Conference supporting ministry well received

by P. Hamilton Fuller

The Diocese of East Carolina and Cape Fear Area Episcopal Churches co-sponsored a conference in mid-April "in support of ministry." St. Paul's, Wilmington, was host to the event which was designed to assist local parishes in ministry development and leadership training offering a choice of workshops in various areas of ministry. Teams and/or individuals from fourteen churches participated in the conference which will be replicated in other areas throughout the diocese in the fall.

Participants agreed the workshops were helpful for several reasons:

- 1) the topics discussed were varied, of high interest and relevant to parish leadership development;
- 2) the presenters were focused, direct and

offered opportunities to discuss particular parish problems/opportunities;

- 3) the regional availability and one-day design allowed more people to participate; and

- 4) the model offered time at the conclusion of the day for parish teams to reflect on the workshops attended and to develop strategies for parish ministry.

In evaluation the participants overwhelmingly endorsed the conference and expressed their desire for similar workshops in the future.

*The Rev. Dr. P. Hamilton Fuller is rector of St. Paul's, Wilmington.*

Editor's note: Subsequent "Saturdays in Support of Parish Ministry" will be held in the Central Area, September 21; the Northern Area, October 26; and the Fayetteville Area, December 7.

**Someday**, after mastering the wind, the waves, the tides and gravity, we shall harness for God the energies of love. And then for the second time in the history of the world, man will have discovered fire.

Pierre Teilhard de Chardin

## Family celebration at Trinity Center

The Second Annual Trinity Center Day celebration is slated for August 25. Trinity Center will have completed five years of service to the people of the Diocese of East Carolina as well as five years of effective outreach ministry to people everywhere regardless of race, creed or color. That outreach ministry grows constantly, helping the diocese to set an example of effective ministry through the special gifts we have in Trinity Center.

The Rt. Rev. B. Sidney Sanders will celebrate a Festival Holy Eucharist in the Camp Centrum at 11 a.m. The Diocesan Choir, which so enhanced the service last year, will be on hand again under the direction of Ben Hutto, with the Rev. Sue Reed.

After the service all are invited to enjoy a Trinity Center box lunch at a cost of \$4.50 a

person, and to spend a relaxing afternoon doing as you please with the beach, the ocean, the pool, Bogue Sound, and the pristine beauty of our diocesan camp and conference center at your disposal.

In order to make the day go as smoothly as possible, in anticipation of a large crowd, we have a few suggestions from the Rev. Joe Cooper, priest-in-charge of the celebration, as well as the staff of Trinity Center. We hope each person will:

- 1) Rent a bus or park cars at the Atlantic Station Shopping Center or Morehead City Plaza. You can carpool from there.
- 2) Please make your plans early and make your reservations through your parish.
- 3) Come to help celebrate the great gift our Lord has blessed us with in Trinity Center.

Channing Daniel

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

### DEADLINE

**Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.**

*CrossCurrent* is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 815 2nd Ave., N.Y.C., N.Y. 10017. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to 1201 Chestnut St., Suite #1200, Philadelphia, PA 19107.



**HUNDREDS OF PARISHIONERS** and former parishioners were on hand the "Sunday of Celebrations," April 28, at Christ Church, New Bern, to give thanks for the twenty-eight years of faithful and loving service of their rector, the Rev. C. Edward Sharp, and to wish him Godspeed in his retirement. Emotions ran the gamut from the delight of the forty newly confirmed to the joy of being together for the "family reunion" to the sadness in having to bid a biento to their rector and Mrs. Sharp. Bishops Thomas H. Wright, Hunley A. Elebash and B. Sidney Sanders are

seen reminiscing with Ed Sharp who has served his entire ministry (thirty-nine years) in the Diocese of East Carolina under these bishops. During luncheon in the courtyard several members of the parish paid tribute to their rector, among them Dale T. Millns, former vestryman and senior warden. When the tributes and salutes were made, and the presents opened and acknowledged, Ed and Virginia Sharp cut the cake, a dramatic confection fashioned in the likeness of Christ Church, complete with the Golden Crown.

photos by Ede Baldrige





TED McNABB AND BILL TRIMBLE

# Alive with music, praise, prayer and renewal

by Pat Howe

Saint Andrew's on the Sound in Wilmington was alive with music, prayer, praise and renewal on the evenings of April 17 and 18. The church played host to the Rev. John Stone Jenkins and the Rev. Ted McNabb. The two evenings of evangelism were enjoyed by parishioners from all over the diocese.

The beautiful voice of Ted McNabb held everyone spellbound as he sang "Walker of The Way", "Let it Shine", "Come to the Water", "Baptism" and "Jesus is Risen in Me", all songs written by Ted. He was an inspired teacher of an enthusiastic congregation as he brought forth four-part harmony on renewal music that relatively few knew. After the program, Ted admitted that he did not know in advance what John Stone Jenkins would preach on and the fact that there was such a complete meshing of Ted's music and the theme of John's preaching could only have been the Holy Spirit at work.

## Journey in faith

Wednesday evening John talked about Holy Week, Good Friday and Easter and asked us to take a journey in faith, to let our imagination go and become one with an unknown disciple standing at the foot of the cross. All he had left were memories of his beloved Jesus. We were led to feel each day of Holy Week and the starkness of the tomb to get to the depth of Easter. We "become followers of the way, not reciters of the creed" (beautifully expressed by Ted McNabb's "Walker of The Way"). We became a part of God's community.

Our faith journey as with all faith journeys began with being drawn to the humanity of Jesus. We are a generation of spiritual infants responding to *His* caring love. We finally understand that we killed *Him* by our sin just as much as those who crucified *Him* and learned that we often missed the point for which we were created—that we must be able to love someone and be able to let someone love us—Agape love, not manipulative love.

John asked us "What are you clutching that stands between you and God?" God says to us *His* love is our life—can you give up all your

idols to be one with *Him*? As you give up what you are clutching, you experience going into death and stand there at the foot of the cross with the unknown disciple. There to be emptied—and then filled with Easter joy. A radiant joy that cannot be felt until we cast aside all other gods.

## Have to want to change

On Thursday evening, John talked of Ascension and Pentecost—the great fifty days. He asked us to relax in the midst of being a child of God. God working through our self-protection is a drama that is repeated in every lifetime. Our arrogance, our pretentiousness about life always get in the way of our faith walk. He said the only way we can change is to let the Holy Spirit dwell in us. But we have to recognize the parts of our life that need changing. We have to want to change. We become what we worship whether it be money, power, status or God. As with all relationships we must work on developing our relationship with Jesus. We must be thankful for the gifts *He* has given us and grateful for the Giver.

We were told not to settle just for Easter—if we do we miss the best part of the story. Jesus is the vine and we are grafted onto that vine. The coming of the Holy Spirit is more than a "celestial injection of holy penicillin." It is the coming of the Christ Spirit so we become citizens of the Kingdom of God. It is the intimacy we have with the Risen Christ. Through the gift of the Holy Spirit, Christ sent the disciples out and in the same way today, *He* sends us out to do his work.

It is difficult to capture the holiness, the peacefulness and the incredible joy that was felt at Saint Andrew's on the Sound. It was evident that the Holy Spirit was very much a part of this experience. Thanks be to God for the presence of the Holy Spirit, the dynamic Christ-centered preaching of John Stone Jenkins, the inspirational music of Ted McNabb, and the spirit-filled ministry of Bill Trimble, rector of Saint Andrews on the Sound, that made these evenings possible.

*Pat Howe, former vestrywoman, is coordinator of EFM at St. Andrew's on the Sound.*

CrossCurrent is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in CrossCurrent, please send it in. It is at all possible, it will be published. And, given enough notice, it is at all possible, CrossCurrent will cover the event.

Don't imagine that CrossCurrent is fully aware of all that is going on in the Diocese's 75 churches but, somehow, just choosing to ignore what's happening. To the contrary, CrossCurrent is here to serve the Diocesan family by helping to keep it members informed about each other.

# Letter to the editor

## Coalition 16 missed

To the editor:

### St. John's Church and the coalition

During the years of the coalition, St. John's Church grew. This was a period of enlightenment. Much was learned about the business of the church and members' responsibilities. The members of the church were really excited most of the time, because there was so much to look forward to accomplishing. Everyone worked hard and made our church gain the look and the feeling of a close knit organization caring about each other and working together. However, the great thing about it was that the members learned to appreciate the church and became very proud of it.

It was felt that much was learned as a result of the association with the member churches. The fifth Sunday fellowship services of all the sixteen churches gave us an opportunity to really get together. The worship services that we had together gave us much time to fellowship and get to know each other. At the same time, it gave us an awareness of problems that most of our organizations had in common. Thus there was a means of sharing ideas about problems that made them seem easier to handle. It was gratifying to know that there were some churches smaller than our church. Our church finally got a chance to help other churches. It was the working together that made things fit together so well.

The annual meeting when all churches met together at Pettigrew Park was always exciting. The outdoor service at the park was always so warm and gratifying. It was just an overwhelming day which started with the procession including a representative from each of the sixteen churches. It just always made you feel so proud to see the representative from your church in that line with your church's banner. Then the service, the communion and the fellowship—all of it together made such a perfect day.

Most of the members of the coalition felt that we had such a great leader. He had many answers but he was not too proud to say "I don't know, but I'll find out what I can about it." He would go and look and come back with answers.

It (the coalition) was such a great thing but what happened? The laymen in the churches were disappointed when the coalition dissolved. There were explanations made from the church officials, but most of the laymen of these churches still don't understand.

### After the coalition

The members of St. John's Church learned a great deal during the years that it operated as a part of the coalition. Therefore, after the coalition discontinued there was not a feeling of impossibility. Instead, there was a great assurance that the church would still survive. There was and is a better understanding of the business of the church and what the diocese expects.

The senior warden has always attended meetings and kept the members informed. So the vestry meets regularly and discusses the business and informs the congregation. Thus the members seem to come closer together.

It is felt that the lay readers of the church are doing a better job. Under the leadership of Mrs. Mary Horton, many members have become more comfortable and feel more a part of the service. It was she who started the system in our church of having the lay members take part in the services by reading a lesson or the Psalm. This may seem small but it means a lot to the individual who participates. This has become a responsibility of which many of the members share.

The priest who came after the coalition stayed for a short time only. When she left, the church was again without a priest. This does not stop the services. The lay readers took over and they are doing well with the help of retired priests who come twice a month and do the services. The doors of St. John's Church are open every Sunday. The services continue and the members are more closely knit than ever.

*Ruby L. Jernigan, St. John the Evangelist, Edenton.*

*Editor's note: This letter was sent to the Racism Committee in response to an article written by the Rev. Walter Welsh, chair of the committee, published in the April issue.*

The Diocesan Committee on Racism of the Dept. of Christian Social Ministries is recommending two publications to help youth and adults of our local parishes to begin educational activities that will present evangelism opportunities for reevaluation of human relationships.

### CREATING A NEW COMMUNITY

*A Bible based, educationally sound, group participation, sharing, action event helping single cultures and mixed cultures discover the reality of God's design of the various individuals involved. \$13.00 for one set of a leader's manual and one participant's copy. Cokesbury Press.*

*Order now for fall planning or library.*

### MAKE A WORLD OF DIFFERENCE

*One loose-leaf tome of intercultural resource activities, crafts and projects for all ages. Should be in every parish learning community library. Global outlook—"gospel for the whole world." \$16.000 per copy. Friendship Press.*

Publications can be secured by writing to Episcopal Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503. Make checks payable to the diocese. Clearly indicate which publication ordered. One copy of each can be examined at the Resource Center, St. Stephen's, Goldsboro, NC 27530.

# Around the Parishes

For the first time anyone can recall St. Philip's, Southport, had to cancel its annual spring celebration in Brunswick Town. The festival service has always been held in the ruins of the old church. However, this year the facility is closed to the public until further notice by the U.S. Army Military Ocean Terminal, Sunny Point, due to a large quantity of explosives returned from Desert Storm operation.

After serving as a Probationer, Nancy Craig, St. Mary's, Kinston, was accepted by the Order of Julian of Norwich as an Oblate. The vows of poverty, obedience, chastity and prayer were taken April 28 in St. Mary's. Mrs.

Craig will now make a profession of those vows.

At its last meeting, the vestry of Church of the Advent, Williamston, established a Stewardship of Creation Commission to be led by Chloe Tuttle and Sylvia Jacocks. "This good earth is one of many of God's gifts to us. As children of God, it is incumbent upon us to assume roles of leadership to assist in protecting such gifts..." the Rev. Jim Horton.

Dr. Dale T. Millns, former senior warden at Christ Church, New Bern, was named Distinguished Citizen of 1991 by the Neuse Basin District of the Boy Scouts of America.



# Families are changing, not dying

by John Y. Powell, Ph.D.

Families today are often portrayed as "falling apart" while the strengths and resources of families are overlooked. American families have withstood massive societal changes in the past 40 years and to an amazing degree, American families have successfully adapted. If we reframe our definition of families from *idealized models* (for example, father working outside the home with mother at home full-time with primary role as child nurturer) to *relationships* (for example, fathers feeling free to cuddle their children), we may find that although families are changing, they are far from dying. In fact, some experts believe that by shedding superfluous definitions of families, we are able to discover and nurture underlying family strengths.

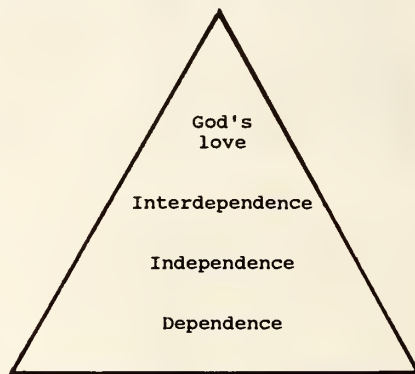
Modern families have the potential for evolving into forms that may provide more nurture and love than most families were able to give in earlier periods. An example of such change is the birth event itself. Up until a few years ago, mothers were routinely sedated during childbirth while fathers were excluded from labor and delivery rooms. Now it is common for parents to choose "natural childbirth" with fathers not only present but actively assisting and supporting the mothers' labor and delivery. The birth of the child is immediately "celebrated," which helps bond parents and infant.

## Family resilience and strength

Other observers would counter with the grim data relating to divorce and abandonment. Working as a part-time family therapist, I attempt to help families stay together whenever possible. Yet, some families may not be functional and fulfilling for their members; in such cases the choice of separation and divorce may be a freeing experience which enables personal growth. Also, some marriages that have held together for outward appearances have done little to give the children of the marriage nurture and security. While it is appropriate to be concerned about

today's divorce rate, we should be aware that, more than ever before in history, modern families whose members stay together are likely to do so more out of personal choice than societal pressures.

I continue to be amazed by the resilience of families and their inherent strength. One of the chief ways to nurture family strengths and positively influence mental health for children and parents is to assist families to move to levels of healthy interdependence in which each member is free to be a unique person. This model also reflects God's love for each family member. In the past, families tended to set up dependency relationships. In interdependent relationships, each member retains a sense of independent self-esteem, yet has learned that interdependent living is a higher, more satisfying way of life. In Christian terms, such interdependence focuses on God as the center of a family. This can be illustrated in a triangle with the peak of the triangle representing the highest level of family life:



## Family diversity

Every person begins life dependent upon parents and other caretakers for physical and emotional survival. During each stage of life a person struggles to master skills and attitudes that force individuation and separateness, yet every person needs to claim interdependence at the same time. A small

child illustrates how all humans engage in a life-dance of seeking independence and then needing reassurance. Watch a small child explore unfamiliar playground equipment in a fast-food restaurant which has a children's play area. Often a small child will break free of a parent's hand saying in actions if not in words, "I want to do this myself!" Moments later, perched atop a sliding board, the same child may call for his parent to help or reassure him.

Human beings never outgrow the need to "dance out" their needs, but advanced steps—such as God-centered interdependence—can be learned. Interdependence implies that each member of a family is a separate, independent person while choosing to share his or her life fully with others in his family. So, let us shed preconceived ideas that only certain forms of families are acceptable. Let us celebrate family diversity! Let us look at families afresh, from the inside out, discovering and nurturing family strengths.

This year the Family Ministries Commission is emphasizing family strengths. On November 22-23, 1991 a conference will be held at Trinity Center with the theme "Celebrating Families: Discovering and Nurturing Family Strengths". Leaders will be Harry Aponte, ACSW, an internationally recognized authority on families and family counseling, and the Rt. Rev. Frank Vest, Bishop of the Diocese of Southern Virginia.

**John Y. Powell, Ph.D., Chairman, Family Ministries Commission, is a member of St. Paul's Church, Greenville, and an Assistant Professor in the School of Social Work, East Carolina University.**



*National Episcopal Coalition  
on Alcohol and Drugs*

876 Market Way  
Clarkston, GA 30021  
(404) 292-2610

## Quotes of Interest

A thought-provoking question for Christians from an advertisement by the New York City Mayor's Voluntary Action Center: "How can you worship a homeless man on Sunday and ignore him on Monday?"

*CrossCurrent* is not published in July and August. The next issue of *CrossCurrent* will be September, 1991.



"It's a Father's Day gift from my son!"

## Why a farmworker ministry?

Each year approximately 30,000 migrant farmworkers live and work in North Carolina. These farmworkers do not have many of the protections that other workers have, and the ones they *do* have are rarely enforced. It is a bleak existence. Add to this...back-breaking labor, scorching sun, unsanitary living and working conditions...and it is not too difficult to see why the average life expectancy is only forty-nine. Alienation, isolation, racism, and cultural prejudice all add salt to their wounds. The very communities that depend upon their labor are unwilling to welcome them.

### What can you do?

1. Be aware. Food does not magically appear on store shelves. Remember farmworkers' important role in bringing food to your table. Teach your children, and include a

thank you to farmworkers in your family's grace.

2. Be a volunteer. Help, and educate yourself at the same time about conditions in North Carolina. Visit the Episcopal Farmworker Ministry Center in Newton Grove. We have lots of information and advice on how to start a ministry in your own area. Write Amy Trester, Post Office Box 1514, Dunn, NC 28334, or call (919) 567-6917.

3. Be a voice. Contact local legislators regarding farmworker issues. One way to do this is to get on the mailing list for "The Raleigh Report", which will keep you up to date on legislation before the general assembly. Write: Raleigh Report, N.C. Council of Churches, Methodist Building, 1307 Glenwood Avenue, Suite 162, Raleigh, NC 27605. Phone (919) 828-6501.

## A very special garden on tour

Circle Sunday, June 2, on your calendar because you don't want to miss the house tour sponsored by St. Andrews-on-the-Sound church on that afternoon from 1 til 6, when you will visit an exciting and unusual group of homes as well as a very special garden.

Among the homes on the tour are those of Mrs. Nancy Anderson at 6717 Cable Car Lane in McCumber Terrace; Mr. and Mrs. Arthur Cutter, 2302 New Orleans Place; Mrs. Peggy Dreyfous, 511 Bradley Creek Point Road; Mr. and Mrs. Thomas Dyer, 1401 Airlie Road; Mr. and Mrs. Scott Hedrick, #10 Shore Drive, Harbour Island; Mrs. Peggy Manchester, 1914 Prestwick Lane, Landfall;

S.N. McKenzie, 4 Island Drive, Harbour Island and the garden of Mr. and Mrs. A.W. Stafford, 401 Bradley Creek Point Road.

Refreshments will be served at the reception in the church from 4 til 6.

Tickets are \$10 with special admission of \$6 for those over sixty. Tickets are available at Belk Beery in Independence Mall, Redix on the causeway, Brass Lantern at Chandler's Wharf and the church office.

Proceeds from the fund raiser will be used for ongoing programs and projects of St. Andrews-On-The-Sound.

Bobbie Marcroft

July 5-7

**Inquirers' Weekend:** A weekend program for women who are exploring the possibility of entering the religious life. Inquirers are invited to participate in group sessions about various aspects of the life, to enter into dialogue with the sisters, and to meet other women who are considering a religious vocation. Candidates must be single women in good health who are free of family obligations. Normally candidates are below the age of fifty.

Guests may also make private retreats at other times, and groups are welcome to use our facilities for conference and retreats. To make reservations, write to the Guestmistress at Convent of St. Helena, P.O. Box 5645, Augusta, Georgia 30916-5645 or call 404-798-5201.

"Remembering the Future" will be the Rt. Rev. William Frey's topic at a conference at Aqueduct Conference Center in Chapel Hill, June 27-30. He will develop the theme that Christians have as much right, indeed, obligation, to borrow from the future as they do from the past. If they ignore the future that is promised, they will miss out on at least half of their inheritance. Much of Bishop Frey's teaching will focus on the New Testament concept of the New Creation and the call to radical discipleship.

Bishop Frey, Bishop of Colorado for seventeen years, is now dean and president of Trinity Episcopal School for Ministry in Ambridge, Pennsylvania.

For further information contact Aqueduct Conference Center at 919-933-5557.

Carol Taylor, youth coordinator and director of Camp Trinity, and Cookie Cantwell, Happenings coordinator, of the Diocese of East Carolina are among the conference leaders of "Real Issues Surrounding Kids", a conference for adults who work with youth, June 9 to 14 at Kanuga. The conference affords youth advisors an opportunity to focus on youth ministry.

Kanuga has a scholarship policy for those who otherwise would be unable to attend its programs. Requests for such assistance should go to Kanuga.

For further information contact Kanuga, Postal Drawer 250, Hendersonville, NC 28793, 704-692-9136.

During "Old Homes Tour Weekend," Friday and Saturday, June 28 and 29, St. Paul's, Beaufort, will be open from 10 a.m. to 5 p.m. Members of the parish will serve as guides to explain St. Paul's history and tradition.

## Fact\$ of life

*CrossCurrent's* raison d'être is stated in every issue (page B, *CrossCurrent*—Purpose); to let members of the diocesan family know what's happening to members of the diocesan family. Because we are a part of a large family, *CrossCurrent's* "marriage" to *Episcopal Life* has been well received, affording *CrossCurrent's* readers the opportunity to learn what's going on nationally and internationally in "the family." And all the information, education, entertainment, et. al., comes to each of us at no charge. Nor will there be a charge.

This is not to say, however, there are no expenses incurred in publishing and mailing *CrossCurrent*. There are, indeed, expenses and said expenses keep escalating in everything from materials to labor to postage.

So saying, it is to be hoped in an effort to help defray the costs readers will send in what would amount to a subscription, the suggested price for which would be \$7 a year. Checks should be made out to *CrossCurrent* and mailed to P.O. Box 1336, Kinston, NC 28530.

Thank you for your support.



# Oldie but goodie . . . now back playing the hits

by Terry Jordan

Imagine a time without electricity, Nintendo games, central air, telephones, and without the car! Seems like ancient history doesn't it, but the organ in St. Joseph's church came into being before all of these creature comforts. The year was 1857, and in the shop of organbuilder Henry Erben of New York construction began on a 1 manual (keyboard) 7-stop pipe organ. The little organ was shipped by train and wagon to Fayetteville.

One of Erben's popular stock models, the instrument was purchased by the congregation of St. John's church. After construction began on the sanctuary for the newly organized St. Joseph's parish, the organ was sold by St. John's to the new church. The organ was moved for the second and final time in 1896. The instrument was first heard by the congregation during St. Joseph's consecration service in 1897 and at least weekly thereafter (not counting countless weddings, funerals, and special services) until one Sunday morning in 1985. In the middle of the service, the organ let out a groan (and probably a bang or clank for good measure) and fell silent.

## A new '28 Prayer Book

Initial evaluation revealed pipes that wouldn't speak, pipes that wouldn't stop speaking, and air leaking everywhere. So the task was undertaken with much excitement tempered with the unique sense of traveling back in time to a different era.

St. Joseph's Church is on the National Register of Historic Places, and the furnishings inside the sanctuary are, for the most part, original. I suspect the arch in front of the organ case was added after the organ was installed. When the screen was removed to allow access to the right hand pull-off panels I discovered a "new" 1928 prayer-book, between the organ and the right hand wall. It probably dropped into its hiding place in the late twenties! The pages were still crisp after all these years. I knew then that treasure awaited me inside the instrument.

The interior of the little Erben Organ showed a quality of workmanship and

materials seldom encountered in this age of plastic and synthetics. A tracker organ uses wood strips and rods to convey the motion of the key to the pulling down of the pallet under the pipe. This action is simple but it requires very careful adjustment in order to provide the organist with uniformity of touch and prompt response of the notes produced by the pipes. Many hours were spent adjusting the "firing point" of the action. The results obtained made all the time spent worthwhile. The instrument's action is quick and silent. This is the result of the quality of the construction. I don't know many things made in 1991 that will exhibit similar performance in 134 years!

## Push the first valve down

Once the action was adjusted, work was done on the reservoir's curtain valve. This is the little wind box that controls how much compressed air from the blower is admitted to the reservoir. This organ was originally hand pumped, then powered by a water motor, city gas lines, and finally, in 1908, an electric blower was installed. This blower still furnishes the wind and, with the exception of having the motor rewound about 20 years ago, is all original. On the wall in the blower room is the factory instruction sheet. All of the instructions begin with "DO NOT..."

Next came repair and tuning of the pipes. Modern pipe organs use tuning slides on the metal pipes which may be moved up or down to lengthen or shorten the speaking length of the pipe. Changing the speaking length changes the pitch. In 1857, tuning slides were not used and the pipes were made dead length. The only means to tune this type pipe is with tuning cones. In this Erben organ, tuners of past days evidently did not have tuning cones and therefore used thumb and fingers to twist, mangle, and tear the pipes into pitch.

The wooden pipes suffered less damage since they are tuned with wooden stoppers covered with leather around the sides to form a tight seal against the inside of the pipe body.

## Nice to be back

The repaired and tuned Henry Erben organ was heard for the first time in over five years



ADJUSTING INTERNAL PARTS of St. Joseph's 7-stop pipe organ is Terry Jordan, who had the complicated albeit rewarding task of bringing the organ to life again.

during a community Thanksgiving Service. The sanctuary was filled to overflowing and St. Joseph's church organist, Mrs. Yvonne Wallace, played beautifully. Mrs. Wallace was sitting at the console that Sunday in 1985 when the music stopped, and she told me how nice it was to be back at the organ again... without the air blowing out around her feet and out around the music rack!

My thanks to the senior warden of St. Joseph's Church, Mrs. Gwendolyn Hodges, the interim rector, the Rev. Billy Hemingway, and members of the vestry for giving me the

thrill of repairing this magnificent example of the organbuilder's art. St. Joseph's Church has a rich heritage, a busy and diverse present, and a glorious future waiting to unfold. I am honored to have been a part of returning the "voice" to this historic and vibrant pipe organ.

*Terry Jordan, director of engineering for Cape Fear Broadcasting Company, is organist/choirmaster of St. Stephen's, Erwin and the former organist/choirmaster of St. Mark's, Fayetteville.*

# The prison ministry is one of the quiet ministries

by Debbie Boyle

Every Wednesday night from 7:30 to 8:30 at the N.C. Department of Corrections minimum security facility in Gatesville, a small group of volunteers holds a meeting with ten to twenty of the men there.

Under the umbrella of the Yoke Fellow Ministry, the group uses this time for Bible study, singing and prayer. The Yoke Fellow Ministry is a prison ministry established in all North Carolina prisons in order that there be continuity throughout the system. It is basically a listening ministry, but because of the shortage of volunteers to Gatesville, this structure of a teaching time has been established.

To be allowed in the facility, the volunteers must have permission, be trained by the Yoke Fellow, and have a man with them. (If all of the men are absent one night, one of the prison guards will go with them.)

The music is provided by one of the volunteers or a talented inmate, who can play the guitar or the organ that St. Paul's, Edenton, donated.

Once a month the volunteers bring in refreshments and there are special parties for special seasons of the year. At Christmas, the group hands out stockings, which are a pair of athletic socks stuffed with toiletries and candy.

This special group of volunteers consists of Nancy Wood of St. Paul's, Edenton, Carrie Slade of Edenton, Joyce and B.H. Brown of St.

Peter's, Gatesville, and Mr. and Mrs. Robert Grimes and their son. Dr. Helton McAndrew of St. Paul's, Edenton, received the volunteer of the year award last year after four years of faithfully volunteering.

Nancy Wood, a steadfast member of the group for six years, says that a friend talked her into first volunteering. Now she can give you four reasons why she continues: 1) there but for the grace of God go my own children; 2) the Lord ministered to me during my low times; 3) these men need to know Jesus so they can have Him to hold onto when they leave this facility and go back into everyday life; and 4) Jesus told us to minister to the prisoners. For Nancy, this ministry has lead to another because she manages a large Angel

Tree Project at St. Paul's, Edenton, during Christmas.

The consensus of this quiet group of volunteers can be found in this statement by one of them: "The men of Gatesville appreciate what we do so much that they minister to us more than we minister to them."

*"May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all evermore."*

*Quiet ministries often receive little or no attention from us. They never even pass through our budgets because they are usually free. There are others like this little group of volunteers to Gatesville and we would like you to share them with the diocese. Let us encourage one another.*

## What Pentecost is all about

*"And there appeared to them tongues as of fire, distributed and resting on each one of them . . . and we heard them telling in their own tongues the mighty works of God." Acts 2.*

The disciples were *together in place* and there was a sound--it penetrated their whole being, they could only describe it as *like* the rush of a mighty wind. It was different, so powerful, they could only say what it was *like*--not knowing exactly what it was.

Not only has something happened to them, but they're given work to do--they are commissioned and they are empowered. They have an experience of the Spirit Christ.

They become alive with the Spirit! I truly believe that whatever God calls up to, he empowers us for. God enables his

people to do those things that build the Kingdom.

We know God the Creator, God the Father--what we can envisage. We know the Son--he was born, lived, taught, healed, was crucified (as he said he would be), and told his disciples to wait (which they did--because his other promises were true) for the coming of the Counselor, the Advocate, to lead them into all truth.

God the Holy Spirit is what the celebration of Pentecost is all about. By the Holy Spirit the Church is born. By the Holy Spirit Christians are baptized in Christ's name. By the Holy Spirit we are ever renewed.

*The Rev. Robert Hobgood, reprinted from Good News, St. Timothy's, Greenville.*



BIBLE STUDYING AT GATESVILLE

photo credit—Debbie Boyle



# A son re-discovers his father

by Bobbie Marcroft

**PATRIMONY**  
A True Story. By Phillip Roth  
Simon Schuster 228 pages

Phillip Roth has written an intimate and emotional memoir of his father's stubborn battle against the hopelessness of an incurable disease and the helplessness of old age, yet despite its serious vein and the underlying theme of personal loss, it is a surprisingly comic story.

The Jewish elders who are a part of Herman Roth's life are unforgettable. There is Lil, his late-in-life-love who can't open a can of soup to suit him; Walter, whose memories of the Holocaust are unlike any the Roths have ever encountered before, and the aged musicians at his Florida condominium whose rendition of a Hayden quartet is described "as alarming as it was heroic."

It is a remarkable story of a son's re-discovery of his father as the old man clings tenaciously to life walking the path of memory back to Newark where he was an insurance salesman for Metropolitan.

"Life insurance is the hardest thing in the world to sell," his father once told him. "You know why? Because the only way the customer can win is if he dies."

Herman Roth knew every street corner in Newark. "Where building are destroyed, he

remembers the buildings that were there. You mustn't forget anything—that's the inscription on his coat of arms. To be alive, to him, is to be made of memory—to him, if a man's not made of memory, he's made of nothing."

Test after test finally uncovers his nemesis—a brain tumor. While surgery is possible, the prognosis is uncertain and when the doctor explains the procedure and its doubtful outcome, Herman Roth's quiet comment, "I've got a problem" is his first step in a valiant battle to delay the inevitable and he faces it as he has faced other problems in his life—with dignity, determination and courage.

But time and deterioration take their toll and when Herman tells a friend, "Phillip looks after me like a mother," the son realizes the role he has assumed in his father's mind.

Determined to save his father from prolonged procedures and needless suffering, he proposes the living will to which Herman says, "Send it over and I'll sign."

"How could I ever have forgotten that I was dealing with somebody who'd spent a lifetime talking to people about the thing they least wanted to talk about?"

Webster defines patrimony as an inheritance from one's father and ancestors. This is the story of the patrimony Herman Roth left his son, Phillip—a poignant and moving record of a relationship between a son and his father as their days together grow short.

# Banner days in Shallotte at St. James the Fisherman

by Chance Scranton

The church of St. James the Fisherman is a small one, situated on a hill in Shallotte, bulging at the cracks with happy Christians anxious for newcomers to feel welcomed.

Inside, four new banners adorn the walls—Jesus, Fisher of Men, Prince of Peace, Lamb of God and King of Heaven. The church school children, ranging in age from preschool to teenage, made them for their church. These children are under the guidance of three dedicated women, Dorothy Boyd, Gina Britton and Frances Warner. They have their own chapel service, complete with altar, then lessons and handicrafts. It was during the handicraft sessions that the Lenten banners were made. The last one was presented during a Passion Sunday service. Each of the ceremonies had the children taking part verbally and the presentation was accompanied by an appropriate song they had learned.

The people of St. James the Fisherman are proud of their church school, and rightly so. It's amazing how much has been accomplished in a year under the leadership of their first fulltime priest, the Rev. Dr. Richard W. Warner, Jr. The parish is growing rapidly and the cracks in the church continue to bulge with worshippers of all ages. With all the eagerness in evidence here, it won't be long

before this parish reaches its goal, a larger place to worship.

Chance Scranton is a member of St. James the Fisherman.



**DOROTHY BOYD**, church school leader, with some of the church school children, holds one of the four banners.

# Untangling false clues fun

by Katharine Melvin

**The Potter's Field**, by Ellis Peters. The Mysterious Press, published by Warner Brothers, 666 Fifth Avenue, New York, NY, c. 1990

This, the *Seventeenth Chronicle* of Brother Cadfael, of the Benedictine Abbey of Saint Peter and Saint Paul, at Shrewsbury, England, is the latest in a series of delightful historical mysteries that revolve around his many roles; that of monastic detective and also apothecary and herbalist for the Order's infirmary. Called "the best-loved of ecclesiastic detectives since Father Brown," Cadfael's vocation as a healer with salves, poultices, and unguents are but one part of his many interests and talents. Along with his old friend, the lord Sheriff of the town, Brother Cadfael has special favor from the Abbot to leave the enclave when needed to aid to the sheriff in some murder solution.

To disclose the plot of a mystery tale causes it to deflate like a balloon. Briefly, *The Potter's Field* (so termed for a potter who had his kiln there) has lately been handed over to the Benedictines at Shrewsbury in a swap of two fields. Eager to break up the unploughed ground, the Brothers begin ploughing with a team of oxen, but come to an unlooked for planting when the body of a young woman is discovered by their ploughshare. Cadfael and his associate, the lord Sheriff, have need of all their detective skills to pursue her identity.

The reader is left to untangle false clues, and finally to reach the surprising ending.

Ellis Peters' knowledge of twelfth century England, torn between opposing claimants for the throne, and her intimate acquaintance of the monastic life of that period brings medieval England to life. Her choice of words is another plus that is a joy to this reviewer. The reader comes to feel at one with the enclosed life of the monks and the war ravaged country of Stropshire. While each mystery differs, the setting remains constant. However, do not expect an expose of the cloistered life, but look for well-thought and intricately woven stories of suspense that carry one along with the history of this period, small glimpses of life inside the enclave, and vivid imagery.

Brother Cadfael's literacy popularity increases with each new *Chronicle*, as do his many fans among mystery "who-done-its." His Benedictine Abbey at Shrewsbury is not fiction, but a real nine hundred year old edifice. It is presently appealing for funds to help in its maintenance. It is the setting for all of the *Chronicles*.

Ellis Peters' books are international best-sellers. She is the recipient of the British Crime Writers' Association's Silver Dagger Award, as well as the coveted Edgar, conferred by the Mystery Writers of America. She lives in Stropshire near the Welsh border, the setting of her novels.

Katharine Melvin is a member of St. Paul's, Clinton.

# Camp staff a great mixture

by Carol Taylor

Camp Trinity has had a record response from camper applicants for the summer of 1991. We are excited about the summer ahead! There are still a few spaces left (primarily for boys) in a few camps. If you are interested in registering, please call Jo Parrott, camp registrar, 522-0885, to see if a space is available in a camp session.

The camp staff and session leaders for 1991 have been recruited and we are once again fortunate to have such wonderful leaders with our children!

The camp registrar is now located at the diocesan office in Kinston. Jo Parrott, a communicant of St. Mary's in Kinston, is now serving on staff as camp registrar. We are delighted to have her with us! If you have any questions regarding camp, please call Jo Parrott (522-0885 from 9 a.m.-1 p.m.).

The session leaders are clergy and laity who will be leading the Christian Education program for each of the camp sessions.

Explorers I The Rev. Ed Dunlap  
Sr. High Conference The Rev. Chris Mason

And a parishioner comments on Youth Sunday:

"Until yesterday, I thought that 'Youth Ministry' means the ways in which the Church and its people ministered to youth. I now know that it also means the ways in which the young people of St. Timothy's minister to the Church and its people. What a truly remarkable and wonderful gift you gave us all! The world is a better place because each of you is in it."

St. Timothy's, Greenville

Adventures	Mrs. Holly Mason The Rev. Mid Wooten Mr. Stephen Guttu Mrs. Pat Storie	Wyatt Shepherd, Lifeguard/Boats, Winston-Salem, NC, University of South Carolina Kim Brown, Pool Coordinator, Wilmington, NC, UNC-Chapel Hill
Discoverers I	The Rev. Ham Fuller Mrs. Cookie Cantwell	Micky Loughlin, Lifeguard/Pool, Wilmington, NC, UNC-Chapel Hill Sarah Poulos, Counselor, Greensboro, NC East Carolina University
Explorers II	The Rev. Jeff Douglas Mrs. Betty DeVeau	Naomi Randolph, Counselor, Washington, NC, UNC-Chapel Hill Kristine Oriti, Counselor, Cary, NC, East Carolina University
Discoverers II	TBA	Anne Campbell, Counselor, Goldsboro, NC, Randolph Macon
Explorers III	The Rev. Gary Fulton Mrs. Marty Fulton	Edmund Knott, Counselor, New Bern, NC, Virginia Episcopal School
Discoverers III	Mr. Andy Atkinson Mrs. Ada Atkinson	Jason Mottelet, Counselor, Washington, NC, UNC-Chapel Hill
Discoverers IV	Mrs. Terie Lawrence	Alan Smith, Counselor, Wilmington, NC, Williams College, Massachusetts Tommy Hagood, Counselor, Swansboro, NC, North Carolina State University

The 1991 Camp Trinity staff is a great mixture of new and old staff:  
Carol Taylor, Camp Director  
Jimmy Taylor, Assistant Camp Director, Wilmington, NC, Virginia Theological Seminary  
Penn Perry, Program Coordinator, Fayetteville, NC, Wake Forest University  
Meghan Tayloe, Music Coordinator, Washington, NC, UNC-Chapel Hill  
Alison Kafer, Arts and Crafts Coordinator, New Bern, NC, Wake Forest Univ.  
Molly DeVeau, Waterfront Coordinator, Kinston, NC, UNC-Chapel Hill

## Tommy Koonce named a Morehead scholar

Tommy Koonce, senior at Terry Sanford Senior High School, has been named a Morehead Scholar at the University of North Carolina-Chapel Hill. Tommy is a member of Holy Trinity, Fayetteville. Congratulations on this high honor! C.T.

Your first Mission here on Earth is to seek out and find, in daily—even hourly—communication, the One from whom your Mission is derived. ... to know God, and enjoy him forever, and to see His hand in all His works.

Your second Mission here on Earth is to do what you can, moment by moment, day by day, step by step, to make this world a better place, following the leading and guidance of God's Spirit within you and around you.

Your third Mission here on Earth is one which is uniquely yours, and that is:  
a) to exercise that Talent which you particularly came to Earth to use—your greatest gift, which you most delight to use,  
b) in the place(s) or setting(s) which God has caused to appeal to you the most,  
c) and for those purposes which God most needs to have done on the world.

from *The 1989 What Color Is Your Parachute?* © 1989 Richard Nelson Bolles



# 'Happening'— not just a weekend experience

by Cookie Cantwell

As the beauty of the spring bloomed around us, the joy of sharing our lives and of sharing God's love blossomed, too. Recently at Trinity Center, Happening #17 was experienced by eighty-one people. Coming from all areas of our diocese—Manteo, Kinston, Edenton, Shallotte, Lumberton, Wilmington, Jacksonville, Ayden, New Bern, Greenville, Grifton, Goldsboro, Washington, Nags Head, Emerald Isle, Newport, Fayetteville—we laughed loudly, listened carefully, participated fully and shared sincerely. Whenever a group of teenager's gets together, you can pretty much depend on the fact that a good time will be had. When you add a spiritual dimension based on the Good News of God's love as shown to us by Jesus Christ, we are guaranteed the BEST time there could possible be.

Happening is a weekend retreat run by high school students within the diocese with adult support. Happening is designed to challenge youth to look at spiritual reality based on the love of Jesus Christ. Happening's purpose is not only to have a wonderful weekend but to build the foundation for lifelong commitment to living a life based on Christian values and beliefs. It is a weekend full of fellowship and fun; but it is also a weekend of learning, sharing, growing, loving and experiencing.

The rector of the weekend was Joe DeVeau, St. Mary's, Kinston. Joe truly demonstrated what Christian leadership is all about. He was sensitive to other's needs, caring and loving.

Another awesome leader during this weekend was Ashley Holland, St. James, Wilmington. Ashley was the "head gopher." Her job throughout the weekend would have easily gone unnoticed by the participants but the entire staff knew the tremendous importance of her work. Ashley was responsible for keeping ahead of the scheduled events with all of the necessary supplies.

Happening is not just a weekend experience. Happening hopes to offer youth an alternative to the secular solutions to the pressures and problems faced by teenagers

today. It is hoped that following the Happening experience the Happeners will carry a renewed commitment back to their home parish and back into their everyday lives.

October 18-20 are the dates of Happening #18. Plans are already started for this exciting weekend. It promises to be another unique and wonderful encounter with truly terrific teenagers and adults who work with youth. It also promises to be a special time to experience our Risen Lord!

Right now spaces are still available for Happening #18 but they fill up quickly. Please get your application in early so you won't be disappointed. For further information please call or write Cookie Cantwell, 2216 Waverly Drive, Wilmington, NC 28403, (919) 763-5910.

## Follow the Way

by Chad Parks, a Happer

In a day and age where it seems I can't win and everywhere I turn there is nothing but sin. As if school doesn't make it hard enough, there is sex and drugs and all that stuff. I have places to go and people to see and just too many pressures are put on me. I used to have no one to turn to and nowhere to go,

I felt like I was going to explode. Then I met one heck of a guy and I always found Him by my side. I'd talk to Him night and day he'd listen to me and whatever I'd say. He gave me an outlet for my anger and pain. He is the one who kept me sane. With Him at my side I felt like I couldn't lose and could handle the pressures of sex and booze.

He's a true friend who really cares. I don't have to look I just know that He's there.

I always know I have nothing to hide at least with GOD at my side.

Love,  
A HAPPER



THE YOUTH GROUP of St. Paul's, Edenton, poses with one of their service projects, a mural for the Brithaven Home, for the Alzheimer patients to touch and feel. photo by Debbie Boyle

## Most fun-est EYC meeting

by Debbie Boyle

In this fourth and last article of the youth ministry series, we have asked our experienced and steadfast youth ministers what they considered the most fun meeting that they have done with EYC. As Jeff Davis of Kinston put it: "the whole point is to have fun."

Ada Atkinson says anything related to service projects is fun. To prove her point, she describes the Christmas project that the youth of St. John's, Wilmington, work on. This project involves sending goodie boxes to the parish's college students and service men and women. Would you believe baking sixty dozen cookies as a group? Or popping enough popcorn? And how about decorating the boxes? (If you ever want to try this industrious project, please call Ada for some hard learned and practical advice!)

Along these same lines, Missie Harrell of St. Paul's, Edenton, sponsors an Older Friends Dinner each year with the words fun and meaningful used simultaneously. Invitations go out to all of the older parishioners of St. Paul's for dinner. When the older friends arrive, they play a match-up game with the youth so that everyone has a dinner partner. The highlight of the evening has been when the oldest member there plays the piano. The success of this event is proven every spring when Missie begins being asked the date of the dinner by the older friends and the youth.

Renee Willis of St. Timothy's, Greenville, thinks special trips are the most fun, as well as the most bonding for the group. She has taken trips to the State Fair and white water rafting, among other things. Interestingly though, she said that the most thank yous she received from the youth was after she had done a

program on dating.

Of course, there is always an olympic event to have fun with, but leave it to Kay Swindell of Jacksonville not to have an ordinary one. The team events for the day consisted of things like throwing a ten pound banana the furthest, passing a bucket of water cup by cup from one end of a line to the other, sipping Dr. Pepper from a large cooking pot with a straw, and a Most Water Logged contest. The prize for the winning team was to hit the leaders with cream pies.

Every series should conclude with something spectacular--something you can take with you, right? Let's turn to Cookie Cantrell of St. John's, Wilmington, and Chris Mason of Goldsboro for the finale. Their most fun event if YUCK Day or GRUBBY Day. They mentioned things like spraying each other with water and/or shaving cream, throwing cream pies, playing games in the mud, and not dressing up in one's Sunday best. They did not give specific instructions due to the lack of any direction in this particular event and due to the fact that they were laughing too much at the mere thought of the fun.


After all of this, the question in your mind might be: "to be or not to be a youth leader?" If you want to have fun, if you want to play games, if you want to do service projects in your community, if you want to do some Bible study, if you want to learn more about some of the problems of the world today, if you want to sing great songs, if you want to belong to a group that does all of these things—then go for it!

And remember that you are not alone, your diocese stands ready to offer you all of the help and encouragement that you need.

Debbie Boyle is the assistant youth leader at St. Paul's, Edenton.



EDNA BREWBAKER, WYATT LANE, ASHLEY HOLLAND AND JOE DE VEAU



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cordially invites  
**The Entire Diocesan Family**  
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**The Second Annual Trinity Center Day**  
**Sunday, August 25**  
**RSVP (919) 247-5600**  
**Box Lunch \$4.50**

**HAPPENING #18**

Name \_\_\_\_\_ Name Called By \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Parents or Guardian \_\_\_\_\_  
(Father) (Mother)

Telephone \_\_\_\_\_ Sex: Male \_\_\_\_\_ Female \_\_\_\_\_

Grade \_\_\_\_\_ Parish Church \_\_\_\_\_ City \_\_\_\_\_

Priest's Signature \_\_\_\_\_ Date \_\_\_\_\_

Return Application To:  
Cookie Cantwell  
2216 Waverly Drive  
Wilmington, NC 28403  
(919) 763-5910

Please make checks payable to "Happening." (Registration fee of \$75.00 must accompany application because financial commitments are made upon receipt of your registration. Payment is non-refundable but applicable to future Happening events.)





LINING UP FOR THE PROCESSION are acolytes Dennis, Thomas and Debra McNeil.  
photos by Debbie Boyle

THE HANDSOME STAINED GLASS window over the altar at St. John's was given in memory of Jane R. and John R. Page. Later refurbishing of the window was given in memory of Harri Page Gorham.  
photos by Debbie Boyle

St. John's con't from page A

## Happenings at St. John's Church

It was the year of sixty-one,  
When my work at St. John's had first begun.  
As a new bride, then I was one,  
Close observation showed work to be done.

To begin there was the Sunday School  
The children were eager to learn about Christ,  
They were careful not to break the rules,  
Thus during the lessons they sought advice.

In those years Sunday School was in the evening at three  
The children were excited and happy as could be.  
They asked many questions and bubbled with glee,  
Too soon came the end and for home they did flee.

There was a choir organized for the children to sing.  
They would be in place before the church bell rang.  
Their singing was joyful without any strain.  
To them it was delightful to pray and sing.

The priests did come and the priests did go.  
Some seemed more interested than the one before.  
Some worked with the children very hard,  
While others just used them but their interest avoid.

Youngsters have a way of growing up,  
Their interest did change and they were on their way.  
The few youngsters left did not fill the duty cup,  
Thus youth activities came to quite a delay.

Off to schools and colleges the older youngsters were sent.  
They found jobs and in other places decided to live.  
To stay away was not their intent,  
But life became so pleasant, their service they did give.

So we may be proud of our church as it stands.  
It has been a spiritual light for many a man.  
There is still a strong light high above the sand.  
Each member greets strangers with a steady hand.

by Ruby Jernigan

### TOUGH QUESTION OF THE MONTH!

This is dedicated to the idea that we are continually called to act on our Christian values and it is hoped that these questions might amuse, bemuse and enlighten. Here's this month's question(s):

If you were placed on trial for being a Christian, would there be enough evidence to convict you?

from The Bell Ringer, St. Mary's, Kinston

## Suggestions for saving the earth

The following suggestions to save the earth come from the Episcopal Church Women of our diocese.

**Stop junk mail.** Write: Mail Preference Service, Direct Marketing Assn., 11 West 42nd St., New York, NY 10163-3861. *Don't buy aerosol cans. Oven cleaners are toxic.* As an alternative sprinkle water followed by layers of baking soda; use fine steel wool for tough spots. *Compact fluorescent light bulbs.*

This bulb screws into standard sockets and gives off light that looks just like an incandescent bulb and uses about 1/4 of the energy. *"Precycle."* Try to buy items which are packaged in biodegradable or recyclable materials. One-third of all plastic used in packaging is thrown away as soon as we open a package.

Try to become conscious of saving our earth in all areas of our daily living.

## Eskimo hands have holes

Go outside in early February in the Midwest without gloves on, and quite likely it will feel as though you have Eskimo hands. But there is another way of understanding the term Eskimo hands other than having living ices for hands. Among the artists of the primitive Eskimos there was a curious and charming custom. When creating human figures, an Eskimo artist often carved large holes in the figure's hands. The pierced hands of the hunter were intended to signify that part of the game that was caught being allowed to fall through to the rest of creation. Hunters, and all others, were to share of portion of all the gifts that came to them.

More than a reminder of the cold and ice of winter, Eskimo culture was and is known for the art of hospitality. Those who wish to understand the spirit of hospitality and to practice this ageless sacred art can find much to learn in the tradition of the Eskimos. Whenever we share our home, our food, or our drink with a guest, we are allowing part of the good things that have come to us to be passed to others. This sharing of bounty becomes a very natural expression when we see that all that comes to us is a gift. We do not merit or earn gifts; they are tokens of love.

As we look around at the multitude of good things that we have been given and then look at the degree of generosity in our lives, we need to ask whether we truly have Eskimo hands. We can ask this question not only at

times of formal hospitality but whenever we are presented with opportunities to share. Do we look upon our natural physical gifts, our intelligence, education, good fortune and success as personal possessions? If we think we have earned them, we will have thinned our fists tightly and cling to what we have. But, if we see them as gifts given by a loving and generous God, then we pray for the gift of pierced hands and ask to have Eskimo hands.

Reprinted from *Trinity Times, Holy Trinity, Hampstead*, submitted by Bonnie and Elon Kleinau.

## Ordination reflections

"When Bishop Sanders and sixteen priests laid hands on my head, I wondered—briefly—if my neck would break and if I would be able to hold up under the weight of hands laid on and the weight of the vows I had undertaken. Then I remembered the 'we will' that filled the church with such power and strength as you promised to uphold me in those vows and in this ministry. I remember that today . . .

"Once, I wondered how a biscuit in gravy might feel, soaked and fortified with warmth and richness. Now I think I know."

The Rev. Hilary Morgan West, St. Andrew's by the Sea, Nags Head.

## The Mississippi Conference on Church Music & Liturgy

August 6-11

All Saints' School, Vicksburg, Mississippi

### When In Our Music

Faculty:

Judy Breneman

St. Phillip-in-the-Hills, Tucson, AZ

The Reverend Canon Geoffrey Butcher

St. John's Cathedral, Albuquerque, NM

Jeffrey Rickard

University, Trinity, Redlands, CA

David Ashley White

Composer-in-Residence, Houston, TX

Sponsored by the Episcopal Diocese of Mississippi, David P. Stokes, Chair, Music Commission  
For details write: Leslie Casaday, Conference Director, Box 12443, Jackson, MS 39236



**Please note:**

***CROSS CURRENT* is  
not published in July  
or August. The volume  
is complete as bound.**







# Episcopal Life

SEPTEMBER 1991

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Bishop A.C. Marble, Jr.-among us as a servant

By J. Gary Fulton

The air was still, the morning steamy hot as the great procession formed at the cathedral church of St. Andrew and marched two blocks to the Jackson (Mississippi) Municipal Auditorium. It was Saturday, the fifteenth of June. More than two-thousand Episcopalians had gathered inside the auditorium to witness and participate in the consecration and ordination of the newest bishop of the Church, the Rt. Rev. Alfred Clark (Chip) Marble, Jr. Co-consecrator's included Bishops B. Sidney Sanders of the Diocese of East Carolina, and Robert W. Estill of the Diocese of North Carolina.

The magnificent pageantry began with Alleluia! Sing to Jesus!" during which the procession of lay people, deacons, priests and shops, led by a verger, crosses, candles and eighty-five parish, mission and diocesan ministers, entered the auditorium and solemnly marched down the two central aisles to the singing of the hymn.

With the weighty hands of twenty prelates attended and pressing upon the bishop-elect's head, former Presiding Bishop John Maury Elin led his colleagues in the prayer which made Marble the 869th bishop in the American Episcopal Church and the 8th bishop of the Diocese of Mississippi. Edmund Browning, the current Presiding Bishop and normally the chief consecrator, as with his family for a son's graduation.)

A fine two-hundred voice choir, representing singers from churches across the diocese, helped lead congregational singing. They were supported by keyboard musicians, string, brass and reed instruments, plus a hand bell choir.

#### **"The Servant Song"**

The hymns and songs used in the service were chosen by Bishop Marble and it was a wonderfully well balanced, eclectic program.



THE RT. REV. A.C. MARBLE, JR.

Musical presentations during the communication of the people included: "Veni Sancti Spiritus" from the Taize Community in France, a haunting repetitious phrase over which a soprano soloist sang the melody; a Ghanaian (African) folk song entitled "Jesu, Jesu, fill us with your love;" "The Servant Song" from the charismatic renewal movement; "I come with joy," an American folk melody.

In the spring of 1981, when Chip was serving the Church in Meridian, Mississippi, his organist/choirmaster was dying of cancer. Diane Miller's theology was powerfully proclaimed in a poem written in the last month of her life:

Lord, help me live each day  
as if it were my last,  
Help me to reach out and hold fast  
To life in your sustaining source  
To life and your sustaining grace:  
For you are the Lord of life,  
and death has no dominion over me.

Ten years later, David Paul Stokes, chairman of the Commission on Music and Liturgy for the diocese, set that poem to music and it was dedicated to Bishop Marble on the occasion of his consecration. The song is entitled, "The Lord of Life."

#### **Servant Ministry**

The theme which Marble chose for his consecration was Servant Ministry.

Bishop Sanders preached the sermon, telling the Mississippi flock that this theme "lies at the very heart and center of (Chip's) life. It is at the heart and center of Chip's life because he knows it to be at the heart and center of his crucified and risen Lord...Chip will gird himself with a towel and wash your feet." Bishop Sanders then warned his listeners: "Beware of servant ministers because they call you to servant ministries, too. Servant ministers will never be content

with congregations who see themselves as a bunch of like-minded people who gather together once a week for mutual benefit and superficial enjoyment. Servant ministers do not allow clergy to be comfortable chaplains to the establishment."

Bishop Sanders said that compassion flows from servant ministry. "Chip will walk beside you; he will never judge you. He will hold you accountable; he will not judge."

Following his consecration, Bishop Marble was vested in the traditional symbols of his new office. His rochet and chimere were gifts from the clergy of the diocese. The Church of the Mediator in Meridian presented his pastoral staff. His ring was a gift from St. Alban's Church in Bovina, Mississippi. And the bishop's pectoral cross was a gift from the Diocese of East Carolina.

Following the two-hour service, the Episcopal Church Women of the diocese hosted a reception on the lawn of the auditorium. A jazz band provided entertainment while guests drank wine, ate finger foods and visited with the bishop and other honored guests.

Marble, formerly Bishop Sanders' assistant for program and ministry in the Diocese of East Carolina, will assist the present diocesan, the Rt. Rev. Duncan W. Gray, Jr., until Bishop Gray's retirement. At that time, Bishop Marble will become the chief pastor and spiritual leader of the Diocese of Mississippi.

The Diocese of East Carolina has lost a favorite son, but the church and the Diocese of Mississippi have gained a fine bishop. He will be sorely missed by us, for he came among us as a servant who girded himself with a towel and washed our feet and taught us about the love of God.

*The Rev. Mr. Fulton is rector of St. James, St. Thomas and St. Matthew (DownEast Cluster). Photo - Jane Wynne*

### Sermon preached at consecration of Alfred Clark Marble, Jr.

*Psalm 100:1 Be joyful in the Lord all you who serve the Lord with gladness and come before His presence with a song.*

Because of recent surgery on my vocal cords, I have been working with a speech therapist. He is a man in his forties who was turned off by the church at an early age. Nevertheless, in the space of our time together, we have become good friends. "So you're a bishop," he said one day. "That's right," I replied. "Well, tell me, what exactly does a bishop do?" After I had answered that question to the satisfaction of absolutely no one, he had another question for me, "Why do you wear that purple shirt?" "Because it is the symbol of the office of a bishop," I replied. "I see," he said. "That explains it. I knew

nobody would wear a purple shirt unless they had to." And even today as I wear my purple shirt, I wonder whether it is a symbol of the office or officiousness of a bishop and the church.

Look around you. You are seated among some of the most gifted people in the history of the world. Blessed with education, intelligence, resources, wealth, we literally have almost everything any of us could ever desire. God has poured out upon us the abundance of His gifts. But I wonder what happens to those gifts once we possess them. For gifts cease to be gifts once they cease to be given away. Are we like the parents who clutch their child so tightly to their chest that they take from him the possibility of life?

And I wonder do the hungry not look to us

for food, and the naked for clothing and the dispossessed for justice because all they see is the officiousness of our purple shirts and gifts grasped so tightly that they no longer contain the possibility of life?

#### **Servant ministry**

Perhaps partly because of these concerns, Chip chose very carefully the theme for today's service. The theme is servant ministry. Chip chose this theme because it lies at the very heart and center of his life. It is at the heart and center of Chip's life because he knows it to be at the heart and center of his crucified and risen Lord. James and John desire the purple shirts; Chip will gird himself with a towel and wash your feet.

But beware of servant ministers because they call you to servant ministries. Servant

ministers will never be content with congregations who see themselves as a bunch of like-minded people who gather together once a week for mutual benefit and superficial enjoyment. Servant ministers do not allow clergy to be comfortable chaplains to the establishment. Chip has recently completed a program, begun at his instigation, in which every parish and mission in our diocese did an intensive self-study to identify their unique gifts and abilities, and then to identify the unique ministries they could offer to the communities in which they were located. For many congregations, these have been resurrection experiences. In the course of losing their lives in servant ministries, these congregations have found their lives and

*con't on page H*



# The Bishop's Letter

My dear sisters and brothers in Christ:

I returned from the General Convention of the Episcopal Church yesterday. We met in Phoenix, Arizona, for twelve days. We met from early morning until late at night. As I write this, I find myself exhausted, but also deeply heartened by the way our church does things. The church tried desperately to listen to everyone, and to pass legislation which reaffirmed the traditional teachings of the church without making anyone losers. I believe it accomplished just that.

Meeting in Phoenix meant that there were a number of Native Americans present, including Stephen Plummer, our Native American Bishop of Navaho Land. Once again the church was forced to face what our institutional racism has done to people. Also, there was much talk about the environment. Most of it was eye-opening and consciousness raising.

There was too much talk about sexuality. It is as if our national church has become just as fixated on that subject as has the rest of society. There was practically no talk about the blessing of same-sex unions. It was not seriously considered. The church reaffirmed

its statement that sex should only take place in life-long monogamous heterosexual marriage.

I found myself constantly experiencing two completely contrasting emotions. The first was a tremendous sense of joy that came to me primarily at our small group bible study which took place in the midst of our daily morning Eucharist. My group contained a woman priest who happened to be a member of Integrity, a young, super intelligent black man from Georgia, two rather traditional older priests, the president of the Episcopal Church Women from Mississippi, a conservative older businessman from San Francisco whose parish church had become predominantly "gay" during the past fifteen years (yes, he is still hanging in there and has become a supporter of gay rights) and two biblical fundamentalists who are members of Episcopalians United. It was incredible that we could speak to each other at all. What was even more incredible was that God gave us the grace to listen to each other. By the end of our twelve days together, I don't believe anyone's position had changed, but we had each come to love one another very much.

There was tremendous joy in that, and in the magnificent music, and in worshipping with throngs of Episcopalians every day.

But I also found myself weeping most of the first week because of the tremendous pain that I was experiencing, along with everyone else. I felt the incredible pain of what the white man has done to the Native Americans. I felt the incredible pain of the ultra-conservative members of Episcopalians United, and the Prayer Book Society, and the Episcopal Synod of America. I felt the incredible pain of my gay and lesbian brothers and sisters in Christ as they searched for a place in a church that has too often made them feel like outcasts. I felt my incredible pain as I tried to wrestle conscientiously with deep problems that have no easy answers.

Someone once said that the cross is the place where love and sin meet, and as long as we stand at the foot of that cross, the pain will not go away. This pain is not going to go away during my lifetime; I came home convinced of that. There are no easy answers; I am convinced of that. But instead of looking for easy answers or simplistic solutions, this General Convention chose to live in the midst

of that pain.

I brought back with me some of communion vessels that we used in our worship. They were created by Native American craftsmen. The cruet and the show scenes of the Arizona desert. The or bread plate, shows the symbol for the of Tears, the Indian and his pony with head bent in sorrow. I placed them on side of the mantel in the Diocesan House a few moments ago. Across from them three figures carved out of olive wood, to our diocese from the Diocese of Jerusalem for the heroic work that Josie Hookw Bath did in one of their hospitals. And o stands the magnificent tapestry that spea beautifully of our diocese, and its land, a congregations and people.

From East Carolina to our Native Americans in Arizona, to our brothers and sisters in Jerusalem; perhaps that is the greatness of church. It was this pain and beatn experienced in Phoenix. Thanks be to C

Faith  
B. Sidney Sanders  
Bishop of East Carolina

## Of mystery, grace, love

By J. Gary Fulton

I am a cynic and a skeptic. Cynicism and skepticism are my weaknesses, but also my strengths; my burdens, but also my gifts. For they help me see in a way that others sometimes do not see. They also come out of my dark side, the brooding side of me that I often do not see myself until it is full blown and oppressive. Left unchecked, they seek to destroy me. Kept in balance, they inform and clarify and enrich my perspective.

It was from this brooding-cynical-skeptical state that I watched the scurry of bishops and clergy preparing for the consecration of yet another Episcopal prelate.

Earlier in the morning, I had gone to the restaurant for a cup of coffee to take to the poolside while I read and wrote. There were four bishops having breakfast, all of whom I knew personally, two of whom I had known before their consecrations. (Had I been a priest that long? I mused.) I greeted them at their table and declined their invitation to join them. Though I longed for a personal, intimate few minutes with each of them, my wish was not to be realized for they all departed for the airport immediately following the consecration. More bishops appeared in the following hour. Twenty were in town for this consecration, I learned.

It takes three bishops to make a bishop, I

remembered from my seminary days. I tried to make sense out of the amount of money that had been spent to transport these bishops to this city, to house and feed them, and to return them to their respective sees the next day to celebrate, preach and confirm. I thought of the banquet the evening before and how costly that must have been. At the municipal auditorium, I saw the elaborate preparations that had been made for this celebration, and the preparations still underway for a reception on the grounds that was to follow.

**"Cynicism and skepticism are my weaknesses...my strengths...my burdens...my gifts."**

Asking those questions

Another deep, pervasive feeling emerged in me. I felt an incredible, overwhelming sense of loneliness. I did not have to be alone, certainly. There were clergy and bishops with whom I could talk, children and their mothers with whom I could visit, the Diocese of East Carolina's bishop, wife and staff with whom I could relate. It was not being alone that bothered, but rather loneliness. I did not fit

con't on page H

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldridge

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts, art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16 St., Wilmington, N.C. 28401.

### DEADLINE

**Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.**

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**THE SERVICE OF THE ORDINATION** of Deacons took place June 22 in St. James Church, Wilmington. Seen leaving the church following the service are (left to right) Russell Charles West, Jr., St. Mark's, Wilmington; the Rev. C. Phillip Craig, St. Mary's, Kinston; the Rev. James C. Cooke, Jr., St. Anne's, Jacksonville; Frank Dobinson Russ, Jr., St. James, Wilmington; Jo Ann Bell, St. Paul's, Greenville; the Rev. Edwin E. Smith, the new rector of St. Mark's, Wilmington; Ernest Raymond Oliver, Jr., St. Philip's, Southport; John Martin Russell, St. Thomas, Oriental;

and the Very Rev. Donald S. Armentrout, interim dean of the School of Theology of University of the South. At the reception for the newly ordained deacons, the Rev. Edw Smith had an opportunity to get acquainted with Frank Russ and talk to him about Mr. Russ' post at St. Christopher's, Elizabethtown. Before heading off to their assignments the deacons posed with their bishop: (left to right) Ernest Oliver, John Russell, Bishop B. Sanders, Frank Russ, Jo Ann Bell and Russell C. West.

photo credit—Ede Baldridge



# Letters

## Saddened and angered

To the Editor:

I was saddened and angered by Mr. MacRae's letter in the May issue of *CrossCurrent* when I read that "God heard the prayers and His will was to give Mr. Bush and the Coalition such an outstanding victory that the victories described in the Old Testament as being given by God to the Israelites pale by comparison." If Mr. MacRae truly believes that God takes sides in wars, he does not have an understanding of the God revealed in Jesus Christ.

We did not win the war because God was on "our side." We won the war because of our superior military strength, our advanced weapons, and the vast number of troops that comprised the coalition.

No, Mr. MacRae, God was not on our side. The God that we worship in the Church would not have killed more than 150,000 Iraqis for they are God's children, too.

Sincerely,  
Miki Craig  
St. Thomas's, Ahoskie

## Goodbye from Chip Marble

To the people of the Diocese of East Carolina:

How do you express gratitude for eight years of sharing life with clergy and lay people throughout the diocese? I wish I could say goodbye to each of you personally but that is impossible for both of us. My experience here as assistant to Bishop Sanders has been very rich and full. I don't know of anything that could have better prepared me for the call to be Bishop of Mississippi than these past eight years with Bishop Sanders and you.

The celebration at Trinity on May 11 was a wonderful way to say goodbye, a place where many of us have shared many wonderful hours in work and play. The service, beautiful uncheon, and friends from across the diocese made it a day we will long remember. Bishop

Sanders, many thanks to the Rev. Joe Cooper, Chan Daniel, and the Trinity staff for a great day!

May I also take this opportunity to thank you for my pectoral cross which was presented to me in Jackson at the consecration on June 15. I will seek to wear it faithfully, and it will be a symbol of these eight years in East Carolina. Diene was thrilled with the purse and has already purchased for our home in Jackson and antique chest and sofa (made in North Carolina)! The gift will also help us with all those expenses of relocation. It was a most generous expression and we are most grateful.

Finally, let me ask for your continued prayers and support as we begin this new journey, and know that we will keep you in our prayers.

Faithfully,  
A.C. (Chip) Marble, Jr.

## Answering a call

Dear Bishop Sanders -

"Something" (God?) is calling me to use this amount to further the church's work with migrant farmworkers. I felt the call after reading an article in *CrossCurrent*. I do love fresh fruits and vegetables, and was suddenly horrified at the thought of the conditions of the human beings (my brothers and sisters) who bring them to my table. I thank the Diocese of East Carolina for the ministry we have with these folks.

Thank you also for your words each issue—it gives me comfort to feel there are other people (yea, even *Episcopal* people) who share the concerns I do. (There are lots of us who share them, I know—sometimes it just feels like there aren't many!!)

So, one check if for the worker ministry and the other is payment for *CrossCurrent*—it's a great newspaper.

Your sister in Christ,

Margaret Shaw  
St. Francis Episcopal Church, Greensboro



## Fifth Sunday in Hyde County

By George Abele

There are four churches in Hyde County, and they work together in what is called Hyde County Episcopal Council. Their aim is to make the presence of the church felt in the community, and to provide the sacraments and services to these churches regularly. It was felt by establishing the council that the expense could be shared, thus enabling them to have a priest living in Hyde to lead and help them in their efforts. Hyde County is steeped in history and tradition and part of that history is the Episcopal Church. The Rev. George Abele came to the county in February to help revitalize the church in the area.

On each fifth Sunday of the year these churches have a joint service rotating the location of that service between the churches. After the service the host church for that Sunday serves a covered dish lunch. This allows all the congregations to spend some time together and share some ideas.

Hyde County being both an agricultural and seafood county, we have a unique situation with the contract labor brought in from Mexico. One of our churches, namely St.

John's in Sladesville, has created a ministry for these people, and they turn out en masse on Sunday mornings. Some of these people are church and some are not, but they all come to church. We have obtained prayer books in Spanish along with English which allows all to follow the service whether in English or Spanish and we have good group participation.

On these Fifth Sundays, they come to the service along with all the other people and take part in the service as they normally do at St. John's each Sunday.

And, so, you see that there is a varied type of ministry in Hyde County. Each of our communities, whether at St. George's, Lake Landing; All Saint's, Fairfield; Calvary, Swan Quarter; or at St. John's, Sladesville, each has something to offer.

The picture that you see was taken at the last Fifth Sunday held at St. George's, Lake Landing.

We invite you all to come to Hyde County to worship with us and to enjoy the quaint churches found in this pristine part of our diocese.

## AROUND THE PARISHES

The Rev. and Mrs. Frank W. King, Christ Church, Hope Mills, have announced the birth of a daughter, Kelsey Anne, June 9.

The choir from Church of the Servant, Wilmington, has been invited to join the Choristers of the Cathedral of St. John the Divine, Sunday, October 6, to celebrate the Feast of St. Francis and participate in

the Missa Gaia (Earth Mass) at 11 a.m.

The new contact person of the resource center of the diocese is Peggy T. Luna who can be reached at Post Office Box 984, 200 North James Street, c/o St. Stephen's Church, Goldsboro, North Carolina 27533-0984, (919) 734-4263. Office hours are Monday through Friday, 8:30 a.m. to 5 p.m.

## CLERGY REGISTER

### Deacons

Jo Ann Bell and R.C. West, Jr. were ordained vocational deacons on June 22. Ms. Bell will assist the Rev. Kenneth Asel at Emmanuel Church, Farmville. Mr. West has been assigned to Church of the Servant, Wilmington.

Frank D. Russ, Jr., John M. Russell and Ernest R. Oliver, Jr. were ordained transitional deacons on June 22. Mr. Russ will serve at St. Christopher's, Elizabethtown, and Mr. Russell will serve at St. Thomas, Oriental. Mr. Oliver will be serving a parish in Wheaton, Illinois.

Bo Etters is now serving at St. Paul's, Wilmington. He formerly served at St. Andrew's-On-The-Sound, Wilmington.

### Assignments

The Rev. J. Kenneth Asel is rector of Emmanuel, Farmville. He is also interim Deployment Officer for the diocese. The Rev. Mr. Asel is from the Diocese of West Texas.

The Rev. Robert L. Beasley, former assistant at Christ Church, New Bern, is rector of St. Philip's, Southport.

The Rev. Bonnie Clarke is rector of St. Augustine's, Kinston.

The Rev. Russell L. Johnson, former rector of Trinity, Lumberton, is rector of St. Paul's,

Edenton. His celebration of new ministry was June 19.

The Rev. Charles M. Riddle, III is serving as interim rector of Christ Church, New Bern. The Rev. Mr. Riddle is from the Diocese of West Tennessee.

The Rev. Canon Edwin Earl Smith is rector of St. Mark's, Wilmington. The Rev. Mr. Smith was canon of All Saint's Cathedral, Milwaukee.

The Rev. Ronald G. Abrams will become rector of Holy Trinity, Fayetteville, in September. He comes from the Diocese of Long Island.

The Rev. Pamela Miller will begin in September serving as rector of St. Christopher's, Havelock. She comes from the Diocese of Minnesota.

The Rev. William F. Hemingway is taking services at St. Michael's, Fort Bragg, Fayetteville.

The Rev. Sidney S. Holt, retired, is priest-in-charge of All Soul's, Northwest.

### Retired

The Rev. Frank M. Ross, former rector of St. Philip's, Southport, is living in Southport.

The Rev. C. Edward Sharp, former rector of Christ Church, New Bern, is living in New Bern.

## Farmworker's needs are on-going

By Barbara P. Houston

Although summer is almost over, the work at the Episcopal Farmworkers Ministry's clothing shed at Newton Grove is far from over. Important to remember is that we have a lot of farmworkers who are permanent residents. The summer wages for these workers may have to last all year, and they are seriously in need of basic necessities and clothing to see them through the cold winter months ahead. Many volunteers from churches in the Diocese of East Carolina and the Diocese of North Carolina operate the clothing shed several days a week throughout the fall and winter months.

Often the seasonal farmworkers homes are drafty with no insulation, cracks around windows, doors and in floors that let in the cold winter air. Therefore, heavy winter clothing is needed now, and especially warm clothing for infants and children. Also needed and in short supply are: men's shoes, jeans and pants, shirts, underclothes and socks; large women's sizes; maternity clothes; sheets, pillow cases, pillows, blankets, curtains, towels, washcloths, dishes, pots and pans.

Personal hygiene/health kits are always needed. They consist of a bar of soap, toothbrush, toothpaste, deodorant, washcloth, hand towel, shampoo and comb. Also, greatly appreciated is the layette for migrant families which includes a plastic baby bathtub, disposable diapers (newborn size), infant wipes, baby soap (or Tone, Dove), box of Ivory Flakes for baby laundry, towel, washcloth, 3 infant shirts, 2 receiving blankets, 2 gowns or stretchsuits, teething toy, small baby record book, Desitin or A&D Ointment, and a card signed by all group members contributing to the layette.

The emergency food package for migrant families--2 quarts shelf milk, 4 bags dried

beans, 2 bags dried peas, 2 boxes macaroni and cheese, 2 cans tuna fish, 1 box cream of wheat, 1 bag rice, 1 can peaches, and dried soup mix--is most welcome.

Any of these articles would help to ease some of the hardships these farmworkers endure. "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Matt. 25:40.

Your gifts of clothing, food packages, personal hygiene kits, or layettes can be sent to the Clothing Shed near Newton Grove or can be sent to St. Mary's Church, 800 Rountree, Kinston, N.C. 28501.

Gifts of money will enable the purchase of soap, toothbrushes, toothpaste, and other personal items or food items. Checks made out to St. Mary's, but identified as for the farmworker ministry, will also be appreciated.

If your church is not involved and would like to be or if you as an individual would like to be involved with this ministry, please contact Jody Voss, 105 Carmel Court, Cary, N.C. 27511 or call 919-467-2030.

Mrs. Houston is a member of St. Mary's, Kinston.

In "Vest" in  
Families  
Aponte is  
Coming!

Nov. 22-23



# Attuned to complex issues people must face

by Lisa Stiles Nance

Nestled among the pine straw and ivy, as simple and sturdy as the tall pine trees that surround it, St. Paul's-In-The-Pines sits unpretentiously on the corner of St. Paul Street and Ireland Drive. Within walking distance is a senior high school, a junior high school, a Quick Stop, an elementary school and a branch of the public library. It is only a few miles from Cape Fear Valley Medical Center.

But its close proximity to community agencies is not the only reason St. Paul's-In-The-Pines is an important member of the community. Another major reason is its outreach in the Fayetteville area. St. Paul's-In-The-Pines ministers to anyone in need, never afraid to address the special needs of those others may consider "society's misfits." These various ministries include a support for AIDS victims, serving breakfast to the homeless in conjunction with another area Episcopal church, providing a Hospitality Room for relatives of patients at the nearby hospital, providing a meeting place for various support groups, a Clown Ministry, as well as having a multi-faceted Christian Education program. The parishioners of St. Paul's-In-The-Pines are good examples of the saying that "actions speak louder than words." Recently parishioner Anne Mizelle was honored as Volunteer of the Year, having given 794 hours to the Women's Center of Fayetteville.

It is no wonder that St. Paul's-In-The-Pines continues to carry on a variety of ministries to the community. It was this thought during the turbulent times of the early sixties, that prompted the members of two area Episcopal churches to address the needs of the military of the community. The Right Reverend Thomas H. Wright, Bishop of East Carolina, was approached by ten vestrymen, five from St. John's and five from Holy Trinity, to address those needs and take the first steps toward building another Episcopal church in Fayetteville.

The assistant rector of St. John's, the Rev. Jordan Peck, became the first vicar of St. Paul's. It was in the Rev. Mr. Peck's garage, where a beautiful chapel was constructed, that the first service was held. This first service of Morning Prayer was held on January 26, 1964, appropriately one day after the day that has traditionally commemorated the conversion of Saint Paul.

With donations from the Diocese Mission Fund and the Elliott Fund of St. John's Church, the parish was able to acquire the present property on Ireland Drive and build the church. The groundbreaking ceremonies took place on April 12, 1964. Bishop Thomas H. Wright officiated on June 27, 1964 as the



cornerstone was laid. In November, he would return to dedicate the completed building to the Glory of God and in honor of St. Paul.

## Stained glass windows project

The budding parish flourished and was able in 1968 to add an enlarged parish hall. It was in 1969, after the arrival of the Rev. Thomas A. Gregg, that the stained glass windows became a parish project. The talented rector, along with parishioner Orville Gravley, taught other parishioners the art of making stained glass. Throughout the years there have been many people involved in this project, culminating in thirteen windows and a stained glass cross over the altar. The breathtaking windows depict in brilliant colors such scenes as the Annunciation, the Nativity, Christ's Ministry to the Adulteress, the Crucifixion, the Resurrection, the Ascension, Pentecost, Saul: Man of the Law, the Conversion of St. Paul, St. Paul in Prison, and the last window to be completed, the Theology of St. Paul. These windows are a tribute to Christ's majesty and the great works of St. Paul as an example for all of us. They are also an example of the talent and devotion of this close-knit congregation.

An ongoing ministry at St. Paul's-In-The-Pines, for the last four years, has been an effort to give support to anyone with AIDS. The church has placed an ad in the local paper welcoming anyone with AIDS to join them for worship, offered the parish hall for AIDS support group meetings and acted as a liaison with the local AIDS Hotline. Dr. Sam Calvert, the contact person, says that currently, "We are sponsoring a family where the mom has AIDS. For Christmas we provided them with toys, food and money. The first Sunday night of the month different people or groups in the church cook a supper for them." Educational materials about AIDS are also provided at the church.

## God's Clods

A unique and delightful outreach program is the clown ministry at St. Paul's-In-The-Pines, called God's Clods. Members of the parish tell Bible stories through techniques of clowning, mime, and puppetry. Clowns with names such as Amazon Gracie, the Gift Rapper, Giggles, Tumbelina, and Doodad (to

name a few) spread the Good News throughout the community and beyond. Using original material, these talented clowns have performed or participated in parades, festivals, Christian Education conferences, special events at Cape Fear Valley Medical Center, fundraisers, and visited many of the area's churches. An especially important achievement for God's Clods was the development of a reading done in mime, for the church's Great Vigil of Easter. Based on the dry bones reading from Ezekiel, Betsy Willis (also known as Doodad) says it is the clowns expression of "the ministry behind Easter." The clowns make it possible for young and old alike to learn and laugh as they experience God's word.

Another outreach into the community by St. Paul's-In-The-Pines is their Hospitality Room. The church converted some unused rooms off the Parish Hall into a place for people who have relatives at Cape Fear Valley Medical Center. The room provides sleeping facilities and a bathroom for family members as well as the convenience of being only a short distance from the hospital.

The many programs St. Paul's-In-The-Pines offers for the community and for the

parish show a congregation attuned to the variety of issues facing people in a complex world. Many of the parishioners attribute this continuing awareness to the talented individuals who go to St. Paul's-In-The-Pines and to its rector. The Rev. Lucy Talbott came to St. Paul's-In-The-Pines in October 1983. She has been described by some of her parishioners as "fantastic," "a cracker-jack preacher" and someone "attuned to the individual needs of the parishioners."

It is obvious that she and the members of St. Paul's-In-The-Pines are continuing to carry on the tradition and original vision of providing for the special needs of a very diverse community.

## Easy to hedge

All that we have comes from God. That is a tenet of the Christian faith; not the only one, of course, but quite basic. It is also one that we can rather easily give intellectual assent to but when we try to put it into practice, we tend to find mitigating circumstances that hinder us from living it out.

Living into the Christian faith is not easy, even when everything is going fairly smoothly. How easy it is to 'hedge our bets!' How easy it is to say "God understands"--at least I occasionally have the grace to say, "I hope God understands" when I begin to 'fudge' on my resolution.

God gives us our time and talent. What we do with it is solely our responsibility. When we recognize them as gifts, we have a chance to use them in His service; otherwise we are simply doing 'our thing'--and these two ideas do not equate.

My mind, my upbringing, my cultural environment all reinforce that basic part of me that insists I stand on my own two feet and do everything myself. The result, every time, is that I cannot do it--I work harder and longer to bring it to pass but I can never get it done! God through Jesus cannot get through to me even though I operate on the premise that I am His--when in reality I am simply mine: He can't reach me.

Intellectually I know this is stupid but I continue to do it. When I get discouraged enough, frustrated enough, and downright defeated, God does have a chance to redeem me and transform me. And then do you know what happens? I start all over again doing my thing.

Maybe some of you know how to separate the secular from the sacred, the spiritual from the physical. I hear people use these terms regularly as though they know the difference; I don't!

"O Lord, I believe; help mine unbelief."

All that we have comes from God.

The Rev. Laurence P. Houston, Jr., rector of St. Paul's, Greenville



THE REV. LUCY B. TALBOTT



ST. PAUL'S SPECIAL WINDOWS

photos by Lisa Nance



# Prayerful reflection, not celebration

By Harry Muir

There's something that just feels good about a welcome home celebration--friends, wives and children waiting for the plane to land--yellow ribbons lining the road as the troops come home--a sign in the window at Burger King saying "Welcome Back Donald."

Even before the troops began coming home, the churches in town came together for a celebration. We praised our God and thanked Him for the quick victory that soared so many of our friends and relatives. We also prayed for our enemy who did suffer heavy casualties.

But the celebration got bigger. Soon it was out of proportion to what we were celebrating. Our smallest major war became our largest celebration. The military began to complain about the cost of providing troops and hardware for parades. Points of light (private sector money that was to make this a kinder and gentler nation for the poor) were diverted to pay for parades, fireworks and balloons. Bankrupt cities, cutting budgets for schools and trash pick-up, were stuck with the clean up cost.

Who in the Middle East would welcome our left over balloons and confetti for their

celebration. Saddam Hussien? Maybe, he did survive as probably the strongest military power in the region. The Kuwaiti royal family? That would be pushing their luck. Certainly not the third generation Palestinian in Kuwait who faces deportation or worse. Not the Sheites or Kurds who heeded our call to arms. Not the people of Israel who were going to benefit from all the good will of the coalition members in the region?

## Did we accomplish anything?

In a moment of exuberance our president said, "Maybe now we won't be so hesitant to use our military might."

That's what we are really celebrating. Vietnam is behind us. We're back in the saddle again...and anybody who doesn't believe that had better watch out. The USSR is disintegrating and we're the big kid on the block. We are clearly the strongest military power in the world.

That calls for prayerful reflection, not celebration.

Our men and women, our warriors, are home. The divorce rate around our military bases is skyrocketing. Many face staggering personal debts and businesses that have disintegrated.

These men and women need our hugs and

help more than parades that seem to confuse them as much as they do me. They need family counseling and maybe financial assistance to get their lives back in order.

Wars may be "necessary" or "in the national interest," but we can never see them as a good thing. Our Lord said to love our enemies. While duty may convince a Christian to go to war, there must always be a conflict between that duty and the message of a Lord who said that what ever we do to the least of His children, we do to Him. Is it possible for a Christian to return from war without a sense that, no matter how "justified," he has sinned?

The last parade should be over by the time this goes to press. We can only delay the silence for so long. Perhaps then our Christian warriors can lay their sin before their God and accept His forgiveness--then get on with their lives.

*This column is a project of the Peace and Justice Commission. Our hope is that in the topics addressed and in your responses we will grow in understanding. We encourage your participation. Responses should be sent to the CrossCurrent Editor. Send suggestions and ideas for future columns to Harry Muir, 120 Main Street, Bath, NC 27808.*

## Equipment off to Africa

Katy and Rudy Whitley, Church of the Advent, Williamston, traveled to Kenya recently. Katy was part of a team making a video of the water projects there. The video is one of many projects to mark the 50th anniversary of the Presiding Bishop's Fund for World Relief in 1991.

Katy remarked that the most desperate need in these areas is water. As she witnessed women walking miles to bring back 10-gallon jars of water on their backs and heads each day for their families (a gallon of water weighs 8.3 pounds, that's 83 pounds for ten gallons.) the amount of human drudgery became an equal weight on her mind. Katy and Rudy visited several villages, traveling over rough or non-existent mountainous roads. Because of the rugged condition of the terrain, sometimes their Toyota truck would cover only twenty miles in five hours.

Because the men of the country are involved in farming without benefit of mechanical aids, the women have taken up the burden of digging the wells. Although the water projects are the work of the Anglican dioceses, the projects provide water for the whole community--regardless of church affiliation.

African Team Ministries has received \$3500 from the Church of the Advent to purchase well-digging equipment that will travel from village to village. The equipment will be shipped from Houston, Texas, to Mombasa, Kenya.

*from the Advent Advisor*

# A tool for spiritual growth on shared journey

By Elizabeth Martin

*Creating a New Community: God's People Overcoming Racism. 1980: Graded Press. To order copies call toll free 1-800-672-1789. (Cokesbury)*

As chair of the Department of Christian Education I am often asked for quality materials for use in small group adult seminars. Here is a superb resource! Cokesbury is gaining a reputation for developing study materials which treat issues in a caring but thought-provoking manner.

The discovery of this material is timely for the Episcopal Church. In July, the 70th General Convention passed the following resolution:

Resolution #A199

Resolved, The House of Bishops concurring, that the 70th General Convention of the Episcopal Church in the United States of America urge each diocese and local congregation to conduct an audit on institutional racism of its life and work; and be it further Resolved, That in response to these audits we ask each diocese and local congregation to take such actions as may help us to admit to the racism in our midst and to initiate changes in our structure and programs that will redress this wound in the Body of Christ.

## EXPLANATION

It is all too common in our life as the Church and as a nation to decry racism in other without perceiving the racism in our own body. Racism is a stewardship issue as well as a justice issue in that it deprives individuals

and the corporate community of the full utilization of and access to the gifts of the diversity of races and cultures God has given to us. As stewards of the gifts of God it is our responsibility to rejoice at the diversity of these gifts and to use all of God's gifts to their fullest. (from the Blue Book p. 475)

## Explore a new vision of community

The goal of this study series is "to explore a new vision of community that reflects God's love for all people, to examine racism in our lives, and to plan for positive change in our communities." The course is designed to enable participants to experience a sense of shared action instead of encouraging institutional change *only* without personal growth, or vice versa. It encourages participants to act in specific ways that are *appropriate* to the opportunities they encounter in their daily lives, the understanding they have developed, and the *readiness* to act that they have achieved.

Three educational processes are utilized in the course in order to broaden the impact of the material for the participants. The first process is the biblical theological basis of "shalom" which calls us to value all people as children of God. Bible study guides are provided for each session along with reflective discussion and journal questions to guide both individual and group explorations. These passages are provided to aid participants in looking at the "ways they choose to live their faith vis a vis the beliefs of the with."

## Experiential approach

The second process is the experiential approach. Studies of learning have shown

that we remember 95% of what we learn through our own experience of a subject. Experiential learning brings into play the emotional, attitudinal, and intuitive resources of the learner. The activities in the course outline are well developed and presented in a manner that the leader can duplicate. The activities appear to avoid the "Mickey Mouse" nature of some experiential approaches.

The third process utilized by the authors is systems analysis. This approach is used "to explore, apply, and evaluate preventive and corrective strategies for individual, community, and institutional change." The preface to the material emphasizes that the purpose of this course is NOT to convince people of their guilt or to blame them for their participation in racist institutions or practices.

Looking at the basics of the material the following comments may be helpful to those considering using it:

- each (13) lesson is designed for 1 1/2 hour time frame
- practical suggestions for setting up program in your church (i.e., facilities, leadership, publicity, pitfalls to beware as well as strategies to deal with them)

- excellent leader preparation materials will require some time to prepare activities
- music used is printed in participant's book

## 'Not only with our lips'

The day this material arrived on my desk I was preparing for a bible study group that evening. Galatians 3:26-29 was part of the text for the evening's study.

*"You are all children of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourself with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise." (NIV)*

God claims each and every one of us as his children. Our acceptance of Jesus as our Lord and Savior in our baptism bears then the responsibility of proclaiming this good news in our life style as well as in our words. We are called to look at the ways we *choose* to live out our faith vis a vis our knowledge and experience of the beliefs of the faith.

I would encourage your church to use this resource as a tool for spiritual growth on the journey we all share.



"IT WAS A WONDERFUL and refreshing week and I hope I will be able to share some of what I experienced in the months ahead," said the Rev. Richard Warner, Jr., rector of St. James the Fisherman, Shallotte, about the week spent at the School of Theology, the University of the South, Sewanee, Tennessee. Others from the diocese who attended the Disciples of Christ in Community Conference were: (back row) Phyllis Porcher, Virginia Woodruff, Bill Ray, Dora Bounds and Bill Trimble; (front row) Dick Warner, Ellen Williams, Don Porcher and Ed Dunlap.

## Are the Tates members of your church?

Have you met the various members of the Tate family? There is old man Dic Tate, who wants to run everything, while Uncle Ro Tate tries to change everything. Their sister-in-law, Agi Tate, stirs up plenty of trouble with help from her husband, Irri Tate.

Whenever new projects are suggested, Hesi Tate and wife, Vega Tate, want to wait until next year. Then there is Aunt Imi Tate who wants the church to be "just like it used to be when..." Devas Tate provides the voice of doom, while Poten Tate wants to be a big shot.

Not all members of the family are bad. Brother Facili Tate is quite helpful in parish activities. And a delightful, happy member of the family is Miss Felici Tate. Cousins Cogi Tate and Medi Tate like to think things over and lend a steady, helping hand.

There is the black sheep of the family, Ampu Tate. He has completely cut himself off from the church.

*Interchange, the Diocese of Southern Ohio*



# Vocation in daily work: Teacher as Christian

By Steve Beck

*"Deliver us in our various occupations from the service of self alone, that we may do the work you give us to do in truth and beauty and for the common good..." (Collect for Vocation in Daily Work, BCP)*

What I wanted--still hope for, at some time--is to work in Central America. I have been to Nicaragua with Witness For Peace. I have written letters to editors and made slide presentations about my experience there. I have written for materials from a variety of organizations and explored many avenues of possible service there. Having a wife and two sons whom I love and want to be with, I can't just pick up and go. There has to be a plan--one which involves them. There has to be, somewhere in all this, money to live on.

Hardly a day goes by that I don't think about Nicaragua and the things I saw there: the poverty, which I could walk away from, as my hosts could not; the people I met--like Leonel, who walked across the mountain from Guanacastillo to San Juan Del Rio Coco to school, along a road that had been previously mined by the Contras; the tiny, thrown-together shanties across the highway from the airport in Managua... Hopefully Nicaragua is in my future somewhere.

## Guiding principles

But, I have thought, what if it isn't? What if teaching right where I am is my vocation? And if I were to teach college English in Southeastern North Carolina as if it were my Christian vocation, what would be my guiding principles?

As I continue to learn more about peace and justice issues, which I see as being at the heart of Christianity, I find myself wanting more and more to make sure that every part of my life is consistent with these values. How do I live peace and justice? How do I teach peace and justice issues--not as topics of a course, but as the core of my life, and as member of a community that needs to confront these issues?

As an English instructor who is growing in awareness of peace and justice, I would like for my students to be aware that there are spiritual principles which guide my life. I don't want to come across as preachy, moralistic, or self-righteous. I simply want them to know that spirituality matters to me. For me, being a Christian in the work place doesn't mean proselytizing--at least not the kind where you go around collaring people and asking them if they're saved. I am not talking about teaching as a way of saving souls. It is that, I think, but not in the way in which it is commonly and narrowly construed. I am talking about living the Gospel in that place where I am.

## The "system" and values

I have heard teachers talk about "witnessing" in the classroom. I have also seen teachers of this same mentality berate and belittle their students. They want everyone to

"get saved," but they fail to decry the dehumanizing acts done every day in the name of education. Not only do they fail to decry; they often excel at dehumanization themselves, because they want to succeed in the system, and are willing to do so on the system's terms. A system which is certainly not Christian, and which is probably not just. Even when we as teachers recognize an injustice, we are often too deeply conditioned by our own education to act upon our awareness. To keep our jobs, there need not be a willing complicity with the system. Nor is "Do you know Jesus?" enough. A more important question, perhaps, is, "As a Christian, how am I to conduct myself in the classroom?"

It is important that I work for peace and justice in my own work place, for, if I can't act on my beliefs there, how can I expect to stand with others in their struggles--in El Salvador or elsewhere? How can I teach others something that I don't practice?

I can question the system in which I work. I can point out its weaknesses and injustices. Sometimes I can work around the system. And sometimes I must oppose it. We have a dominant culture. Must everything I do contribute to its continued dominance? Do I follow my conscience, or the mandated curriculum? Do I question the dominant culture, or do I strengthen it? Where do I draw the line between my responsibilities as a teacher within the system and my values as a Christian? We need not choose indoctrination over education.

## Developing awareness

I would like to teach my students to work for peace and justice in their own community. I want them to be informed about issues that are significant where they live. I have seen first-hand that third-world students have a strong awareness of social, political and economic issues. North American students, we are told, don't even watch the news on television. How, then, will they develop this awareness? One way they learn, of course, is by example.

Therefore, I can work for peace and justice in my community as well. It seems clear that poverty, oppression and exclusion from the political process are not peculiar to the third world or eastern bloc countries. In my community there are homeless, illiterate and unemployed. Abused women and children. Migrant workers. An abused eco-system. Wherever I live, there are ample opportunities to work for peace and justice. Perhaps I could learn to make the community college where I teach one part of a whole community of learners. Teaching in community, teaching as community--what hinders or nourishes each?

## Responding to students

For many of my students, poverty creates a variety of obstacles to getting an education. Many of them are not only first generation college students, they are first generation high school graduates as well. They come from homes where there are no books, no

newspapers. Their environment for studying at home is limited, at best. They have no role models to encourage them, and little exposure to the world outside their own county. Their whole environment is an impoverished one, at least from the standpoint of the middle class culture to which they aspire. But that does not make them stupid or incapable of learning. So I can try to encourage my stu-

*'For me, being a Christian in the work place doesn't mean proselytizing...collaring people...asking them if they're saved.'*

dents, instead of turning up my nose and weeding them out for the disadvantages that make learning a struggle for them, saying that they simply aren't college material.

I can respond to my students with love, rather than as an intimidating or oppressive authority figure. I can practice competent, caring professionalism. I want them to know that they are more than a grade, more than an enrollment statistic. That a grade is not a measure of their individual worth. I want my students to know that I am in solidarity with them, not with the established bureaucracy. But how do I separate myself from a system that I am so much a part of?

## Acknowledging dignity

Openness is important. How can I ask them to share themselves if I don't open up myself to them, choosing instead to maintain a "professional distance?" Not all of them will open up to me, to who I am and what I have to say. Sometimes this is because I will be seen as Teacher regardless of what I do. Sometimes the chemistry just isn't there.

As teacher-advocates of peace and justice, we must practice compassion, refusing to do the inhumane or arbitrary--like failing a student who neglects to write the prescribed minimum number of words on an essay; refusing to belittle or demean; acknowledging students' dignity as human beings. I can try to see in each student the person that Jesus dies for, and to love that person that He loves. I can practice living Jesus with others, loving Jesus in others.

A student comes by my office to make up a quiz. I give her a copy and say, "Find a place down the hall to complete this and bring it back when you're finished."

When she returns, she says, "You trusted me!" What would have been my loss had I not? What did we both gain because I did?

## Price to pay

There is a price to pay. Not all students will respond in kind. Their education has been too thorough for that. Some are too deeply conditioned to respond to me as anything other than the enemy. I will have to live with that. I cannot shift in and out of the power mode, in

and out of suspicion and precaution, and still maintain my integrity. If I do shift, their response will justly be, "He says one thing and does another." And it may well be that I am not always consistent, even when I am trying hard to be. At least I will be able to live with my motives.

I want my students to understand that there is, for them, just as there is for me, a pivotal relationship between what they value and how they apply what they know. I want them to be educated for life, not for a narrowly defined job which might be obsolete by the time they have mastered the requisite skills. I don't want to be a part of just equipping people for slots in the system.

How do we teach students to get ahead without implying that it is acceptable to step on others to get what we want? That people are more important than profit? Which do we affirm in the classroom--competition or cooperation? Where and when do students learn about conflict resolution as a vital skill for home and the work place? Where do they learn about stress management--stress that will kill some of them before they graduate? Do we affirm life, growth and spirituality, or do we affirm conformity and spiritual death?

## Realization a good beginning

I certainly don't have all the answers; but, then, perhaps that realization is a good beginning point for all teachers. Proverbs 1:7 states that "The fear of the Lord is the beginning of knowledge." We must acknowledge that it is God, rather than the State, that has first claim on our lives. We must acknowledge that spiritual growth, rather than the materialism and acquisitiveness encouraged by our culture, is the basis of real happiness.

Those of us who are concerned about issues of peace and justice need to look at our own values as Christians, and at how we apply those values in our classrooms. Then, perhaps, we can become true teachers, rather than mere purveyors of knowledge. Then, perhaps, at least a little more justice and peace will dwell in our land.

## Day School of Prayer

On Saturday, November 9, the second Diocesan Day School of Prayer for 1991 will be held at St. John's, Wilmington, beginning with an address by Bishop Sanders. The school held at St. Peter's, Washington, on March 16, was well attended and following Bishop Sanders keynote address included several workshops on different types of prayer. The workshops, lead by clergy and laity from around the diocese, included "How To Get Started In Prayer," "Intercession," "Contemplative Prayer" and others, were repeated in morning and afternoon sessions.

The program for November 9 Day School will be mailed to all churches in the diocese, with particular emphasis on the Wilmington area. The Rev. Bill Dornemann will be coordinator for the day long program.

The Day Schools of Prayer are sponsored by the diocesan commission on healing and prayer and are held twice a year in different parishes around the diocese to make them readily available to the whole church, with a minimum amount of travel.



'CRAFTY' ECW MEMBERS, Cookie Minton and Loraine Babcock, conduct a workshop in Bliss Hall of St. James the Fisherman, Shallotte, in preparation for the Holiday Craft Fair, Saturday, November 16. Proceeds from the fair will help build a new church in downtown Shallotte.

**Do you know returning or new students attending East Carolina University this year?**

ECU Episcopal Campus Ministry would like to welcome them and help in their transition from home to campus in any way we can. We are a parish-based ministry located at St. Paul's Church, 401 E. 4th Street, Greenville, one block from 5th Street campus.

**We meet each Wednesday.**

**Where:** St. Paul's, 401 E. 4th Street

**Format:** Eucharist in the church at 5:30 p.m.

Supper is provided after the service by parishioners. Programs/conversation follow supper.

**The Episcopal Student Fellowship invites all students to join with us weekly in this diverse, fun, and supportive Christian community.**

Please send student names with home and/or campus addresses to:

Mrs. Marty Gartman, Campus Minister  
St. Paul's Church  
401 E. 4th Street  
Greenville, NC 27858



# We're called to be 'surprised with joy'

By the Rt. Rev. Hunley A. Elebash

*The following is the text of a homily by the Rt. Rev. Hunley A. Elebash, Bishop of the Diocese of East Carolina (retired), on the occasion of the Celebration and Blessing of the Marriage of Lynne Elizabeth Sanders and Randall Burke McFarland in St. Mary's Church, Kinston, on November 24, 1990, and is presented by the Family Ministries Commission as the second in a series of essays and articles focusing on family relationships and models:*

Lynne and Randall, and to all of us who share with you on this day . . .

In this Celebration and Blessing your promises are full and necessary and basic. Prayers and promises and scriptures prepare us for the stamina needed and ground rules for marriage and family. There is no need to repeat or rephrase them. No need to say--This is serious and important business. No

need to say--Try hard to make it work. You already know these things. Basic and plain prose is happily and gladly declared, given and exchanged on this occasion. Our remarks must not diminish the basic experience and purpose.

With the permission of the Prayer Book, however, a short homily or response on such an occasion may suggest, point out or touch us with God's gracious presence and poetry--the mystery and beauty of love. If you will allow me, I should like to offer these touches.

Lynne and Randall, we hope and pray you will nourish and feed some good personal and joint hopes and dreams and prayers. It is better to be a hoper or a dreamer or a prayer or a lover than a combatant. The confusion of our world must not draw us into combat. Sometimes hopes and dreams and prayers have a way of being naive and impractical. Don't be fooled! Hopes and dreams and prayers also have a way of filling the hearts and

souls and bringing residual love, joy and strength to actuality and reality. Lynne and Randall, nourish and feed some good personal joint hopes and dreams and prayers.

Lynne and Randall, we hope and pray you will provide for and make some good surprises come into being in your life. Some surprises come with the vicissitudes of life--some good and some bad. I am speaking of those good surprises that come into being by the motives of affection, love and choice. We are not called to be dull and mechanical. We are called to be "surprised with joy" by those deep seeds of love and joy. Marriage and family are not meant to be dull. It is better to be a "surpriser" than a "dullard"! Lynne and Randall, provide for and make some good surprises come into being in your life together.

Lynne and Randall, allow God's mysteries and love to enfold you. Don't pretend to know too much about home and family. The un-

knowns of life, love and family comprise galaxies of space in comparison to a few earth-bound maxims. More and more these unknown mysteries have a way of becoming more important than the knowns. Allow God's mysteries and love to embrace and hold you, your family, and all mankind. It is better to be a receiver of the mysteries of God than self-contained and over-confident or a pretender to know the last word on all things. Lynne and Randall, allow God's mysteries and love to enfold you.

St. John's Gospel (2:1-12) tells us Christ Jesus was present at the wedding at Cana of Galilee. He is here also! Changing water into wine--maybe not. But possibly changing combatants into hopers and dreamers and prayers and lovers, and dullards into surprisers with joy, and over-confidents and pretenders into receivers! Christ is here to change mere existence into love and joy. Thanks be to God! Amen.

## Care and 'feeding' of new rectors

By John C. Rivers

As I was once asked to do by a neighboring priest on his retiring, I could come here and do today, i.e. tell you how you should treat your new rector and his family. I could tell you that his wife is his wife and not your unpaid lay curate. I could point out that he does not run home and tell her everything he's been told in confidence, so don't assume that he does when you talk to her. That's insulting to his priesthood. I might even point out that the rectory is their home and not an extension of the parish house kitchen or office when you need an extra pan for a church supper or want to leave a message for the sexton.

If I were going to treat you to an admonition on dos and don'ts about your new rector and his family, which I'm sure you don't need, I would say that if he has children, he has children like yours and not mini-priests or demi-angels. I would say don't assume like so many in this town that he has personally tried the Little Rascals case in his mind and emotions and reached a verdict that agrees or disagrees with yours. Most likely he doesn't know or hasn't spent that much time thinking about it, although I predict that will change dramatically once he gets on board here. I could suggest that you ask him by what name or title he is most comfortable being called.

I could plead, don't be chintzy with him about his salary, his perks, his vacation time, his time off for study and continuing education. I could assure you that he didn't accept God's call to a holy life of service as a priest either to get rich or take a free ride as far as working is concerned. He'll work hard but mostly neither he nor you will see, feel, smell or touch the results of his efforts until much later.

### Don't wait

Once the kids in school were kidding my son saying, "What's your father do all week? Preachers only work on Sunday." To which my son replied, "I don't know because we don't see much of him at home. He's always working."

When a new minister comes to a church, lots of folks are just waiting to see if he calls on them first. Don't wait. Invite him to come see you; maybe even settle on a specific time. But if you really don't need a visit that much, realize that he's got hundreds of you to minister to--some in serious need right now. Let him know your situation one way or another. He'll be grateful and it will help him in his work plans. There is a kind of basic rule

It is up to us to make sure that we are not accused of false advertising. The signs say "The Episcopal Church Welcomes You."

I pray it is so.

The Rev. William Bradbury, St. Peter's, Washington.

here I would like to pause to emphasize. It is "if you have something on your mind concerning your rector, let him know what it is." He and his family, their foibles, shortcomings and faux pas are *not* legitimate topics of conversation on the cocktail circuit. Gossip can kill a relationship or destroy a ministry. It is the Devil's work to undo essential good with rumor, innuendo, and unfounded half truths. What applies to the new pastor, in fact, for Christians, applies to *all* persons.

All these things I could preach about and more this Sunday, but of course, I won't. And before it even dawns in your mind, let me assure you that neither the bishop nor anyone else put me up to not preaching about all the things I said I wasn't going to preach on concerning how to treat your new rector family.

### Remember St. Paul's treatise

What I will say is in all your relationships with other people, including a new rector, please harken back and use as a benchmark and guide St. Paul's often quoted yet never hackneyed treatise on Christian love in I Corinthians 13. As a kind of closing meditation, let me read it yet again, slowly and deliberately (I Cor 13:4-8, 13).

*Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it can't on page H*

## Refuge for families in court trial

Emmanuel Church of Farmville, in cooperation with St. Paul's Church in Edenton, established a refuge for the parents and children involved in the Little Rascals trial. It opened the first week in August and will remain so for as long as the children are involved in the testimony.

The Stephen Ministers of St. Paul's approached J. Kenneth Asel, rector of Emmanuel, about providing this service. Stephen Ministry is a program of laity who received special training to provide one-on-one Christian ministry to those in need of pastoral care. They "walk" with their care receiver as a special Christian friend, providing (not counseling) empathy as a fellow member of God's Kingdom. Stephen Ministry was first established in the Evangelical Lutheran Church but has since spread to many denominations.

The members of Emmanuel are involved by providing hospitality and refreshments. All parishioners will bring snacks each month so visitors will have a respite from the emotional legal proceedings.

Fr. Asel remarked, "No matter the final outcome of the trial, this is a terrible tragedy for all involved. It will remain a source of great pain for years to come. It is essential the people of Farmville extend the love of God to both sides."

No members of the press will be permitted in the area reserved for the families, which will be in the church's new fellowship hall across the street from the familiar structure at 108 S. Walnut. The Rev. Russell Johnson, rector of St. Paul's, Edenton, and Sue Wackerhagen, president of Emmanuel's Episcopal Churchwomen, are handling local arrangements. For further information call 919-753-3737.

## Youth Ministry Events

September 27-29	Senior High School Diocesan Youth Event for grades 9-12, Trinity Center.
October 18-20	Happening #18 - For 2nd semester 9-12 graders, Trinity Center.
November 8-10	Adults Who Work With Youth Conference, for youth advisors and clergy, Trinity Center.
November 23-24	New Beginnings #8 for grades 7-9, Trinity Center.
December 27-January 1	Winterlight, youth conference for grades 9-12, Kanuga, Hendersonville.



MIME AND JAZZ combined recently for the "Bookstore Cafe Night" at Church of the Servant, Wilmington. Jim Sims played and sang classics and original pieces during the evening, while the book sale was in progress.



KELSEY ALLEN, age two, and his mother, Elise, peruse children's favorites before deciding on purchases. Used books and collector's items make this fundraiser one of the most popular in the area.



## Sermon con't from page A

identities for the very first time.

### Compassion

From servant ministry flows compassion. A few moments ago we sang "Brother let me be your servant, let me be as Christ to you; Pray that I may have the grace to let you be my servant, too." Chip will walk beside you, he will never judge you. He will hold you accountable, he will not judge. And how desperately we need compassion today.

Judge with horror the child abuser, then weep with me in the sacristy as I stand with a beautiful woman holding her gorgeous child that I have just baptized. Listen as she tells me of how she was physically and sexually abused as a child, and how great the odds are that she, the abused child, will be an abuser of her children. Watch as she shakes with revulsion as she tells me that some of these tendencies are already appearing in her.

Or sit with me as I listen to the homosexual who has been married for ten years and has two children. He has tried marriage, therapy and healing to prove to himself that he is straight, but has concluded, rightly or wrongly, that he is gay, and that for him there is no answer to his life but suicide.

Condemnation or compassion...you decide.

I believe with all my heart that no one practices violence on another unless they have been violated themselves; and that no one can love another to a greater degree than they know themselves to be loved. We are called to be the community where people are freed to love deeply, because they are bathed in the forgiving resurrecting love of Christ.

### Christian joy

And finally, Chip brings with him to this diocese that which may be the greatest Christian gift, the gift of Christian joy. In one of her songs Kathy Mattea sings "It seems that all creation is asking us to dance." I believe that Christians are above all people

that have been engrafted in Christ's dance.

But lately, we have acted like seventh graders at their first dance. We are so busy watching everybody else's feet that we can't dance at all. Listen to us as we talk to one another at the dance. "Look at that biblical fundamentalist," we say. "He was only supposed to take one step to the right and he took four." Or, "Isn't that charismatic disgusting; right in the middle of the dance he lets go of his partner and raises his hands." Or, "Look at that traditionalist, why he's hardly moving at all." Or, "Look at that liberal; if that is not the vilest dance I've ever seen. If someone doesn't throw him out of this dance hall immediately, I'm never going to pay my money to come back here again."

### Brokenness can be healed

I do not mean to minimize our differences or belittle serious issues. But is it not at least possible that God's love for us is so fierce and uncompromising that all our brokenness is equal in His sight, and our vain posturing nothing worth. Is it not possible that through the grace of God we may lift our eyes, stop watching one another's feet and perhaps on the distant horizon catch a breathless vision of the city of God? And perhaps if we join hands and share the vision and let the dance begin, the lame will walk and the deaf will hear, and our brokenness can be healed.

As I told you at the beginning of this sermon, I have damaged vocal chords. Because of that, I cannot sing. I therefore entrust the responsibility of singing the Lord's song for me to each of you. And in God's great economy of things and because we are members one of another, perhaps the day will come when, even in my brokenness, I can dance for you.

*The Right Reverend B. Sidney Sanders  
June 15, 1991*

## Mystery con't from page B

here; did not belong. My loneliness, brooding skepticism and cynicism, coming full blown out of my shadow, began to ask those questions that usually do, and perhaps should, remain in the realm of rhetoric: What is it all about? Does it make any sense? Will those who observe us today—those outside our system, our denomination, our expression of faith—understand, or care, what we are doing? Is this for ourselves only? How is the larger church impacted? How is society changed? What are the historical, cultural, political and spiritual implications of this pageantry for which we are preparing? Does God care about this stuff? And what, after all, does any of this have to do with His Kingdom?

Soon enough I was in that auditorium with about 2,000 other souls. And then the pageantry began. We sang "Alleluia? Sing to Jesus?" and the verger led the procession down the aisles: a procession of golden crosses, candles and banners; of lay people, deacons, priests and bishops. Soon enough there was a lump in my throat and the tears came. I could not sing; those around me sang my part. And I began to understand. And I was touched by and immersed in, if only for the briefest moment, the Kingdom of God brushing the kingdom of man like a feather floating earthward from an angel's wing.

### A heart thing - a soul thing

Then the words came to me: In the end it's not a head thing at all, you see, but a heart thing and a soul thing. Sure, there's the history, and the theology, and the ethics. But first and last, there is the mystery, and the grace, and the love.

The loneliness was gone. I was surrounded by family, by my Christian community. Brothers and sisters sang the songs and said the words for me. My cynicism and skepticism were healing—for the moment at least. I began to understand something of why the Christian community gathers Sunday after Sunday, doing pageantry, singing songs, listening to ancient scripture, breaking bread and drinking wine together.

There is a streak of skepticism, cynicism, the dark side and loneliness in all of us, I suppose. Sometimes, in that state, we have to

let others sing the songs and say the words for us. Most of us need healing from something. And we need a sense of community. And an openness to be touched by God. So we gather, week after week, to do these things and to become vulnerable to the possibility that a feather from the Kingdom will touch our cheeks and make us well again.

The pageantry was over. The church had a new—and potentially great—bishop. Friends, acquaintances, relatives and strangers departed Jackson by twos and threes. The city returned to its routine and few noticed that we had been there. But those of us who had been there were changed. At least a little, and for a while. We were different. And we were better. For the Kingdom of God had come closer to our hearts that day when bishops and priests scurried about and mothers told secrets and children laughed and played in the pool and the sun beat down through the thick, moist Mississippi air.

*The Rev. J. Gary Fulton is rector of St. James, Belhaven, St. Thomas, Bath, and St. Matthew, Yatesville.*



## EVENTS

**Clergy Conference** is scheduled for September 30-October 1 at Trinity Center.

Saturday, October 5, St. Mary's, Kinston, A **Saturday in Support of Ministry**, 8:30 a.m.-3 p.m. These workshops are the second in a series of area workshops offered by the Program Committee of the diocese. Topics include evangelism, stewardship, grief support, Sunday school, adult education, leadership, and more. Participants have the opportunity to attend two workshops during the day.

St. Timothy's, Greenville, is getting ready for its ever-popular **Lobster Fair**, Saturday, October 12.

The 33rd **Albemarle Craftsman's Fair** is set for October 25-26, 10 a.m. to 9 p.m.; October 27, 1 p.m. to 6 p.m., Knobbs Creek

Recreation Center, Ward Street, Elizabeth City.

The Family Ministries Conference, "Celebrating Families: Discovering and Nurturing Family Strengths," will be held November 22-23 at Trinity Center.

The conference is designed for clergy and professionals as well as lay people interested in working toward enhancing family strengths. Leaders will be Harry Aponte, ASCW director family training therapy program of Philadelphia, former director of the Philadelphia Child Guidance Clinic, and the Rt. Rev. Frank West, Bishop Coadjutor, Diocese of Southern Virginia, former Suffragan Bishop of North Carolina and rector of Christ Church, Charlotte.

Brochures with registration forms will be mailed to each parish in late August.

## No immunity to the cold clammys

By Robert D. Cook

Talk about stress! The article in *Parade* magazine about stressed-out clergy appeared the day before our annual report to the IRS! That Sunday morning several people mentioned the article to me, and the coincidental timing is a perfect illustration of my reaction to it.

Sure, there's stress among the ordained clergy today; everything that article said jibes with my experience and observation. What's surprising is the unspoken assumption that clergy should somehow be exempt from stress! I guess the old double-standard still hangs on in some ways, but the fact of the matter is that we all live in a stressful world, and ordination in no way conveys immunization from the cold clammys, April 15th, and acid indigestion.

There are, however, ways in which we all cope with those stresses, not the least of which is constantly working to improve our conscious contact with God. That is a source of inner strength and peace available to us all.

*The Rev. Robert D. Cook is rector of St. James, Wilmington.*

"Christians are Christians at their own personal expense . . . they lower their own lifestyles so that others' lifestyles may be raised . . . if there's going to be a better church here, we're going to be the ones to do it . . ."

*Bob Bonner, staff officer for stewardship, the Episcopal Church Center, at a recent meeting in New Bern.*

## Convention delegates

The General Convention, with its two Houses, is the highest legislative body of the Episcopal Church. It alone can amend the constitution and the Book of Common Prayer (each of these acts requires two successive conventions). It adopts, amends or repeals the canons (laws) of the church, and determines the program and budget of the national church and the Assessment Budget of the General Convention.

In addition to our bishop, the Right Reverend B. Sidney Sanders, the following delegates represent East Carolina:

Clergy: the Rev. Phillip Craig, the Rev. Joseph Cooper, the Rev. Joshua MacKenzie, the Rev. James Cooke. (Alternate: the Rev. David Chamberlain)

Lay: Charles Garrett, Clarence Leary, Alice Lynch, Robert Van Veld. (Alternate: Ted Gartman)

ECW: Patti Campbell, Harriett Sutton, Ruth Woodley, Mary Horton, Nancy Broadwell, Billie Craft.

## Broadwell UTO chair

Near to the heart of the Episcopal Church Women's (ECW) Triennial meeting, the United Thank Offering (UTO) ingathering was the centerpiece for the closing Eucharist of the General Convention. A parade of women representing every diocese in the Episcopal Church deposited envelopes representing a contribution to the UTO.

The UTO, a ministry of the ECW, has gathered more than \$3 million since last July -- a sum amassed largely from nickels and dimes deposited in UTO's familiar blue coin boxes since last July. The offering will be dispersed by early fall to more than 132 projects that support the work of the church in the United States and abroad.

Delegates to the triennial concluded their meeting with the installation of new officers. Nancy Broadwell from the Diocese of East Carolina was installed as chair of the UTO. (ENS—July 25)

## New training available for youth ministers

Applications are now being accepted for specialized training and placement of lay youth ministers and evangelists through the new "Order of St. Philip the Evangelist." The Order of St. Philip is operated under the auspices of Episcopal Renewal Ministries (ERM), an Evergreen, Colorado-based, nonprofit organization.

The Rev. Chuck Reischman, director of the Order, is encouraging rectors and parishioners to identify lay persons over 18 years old who exhibit leadership and a desire to minister within the parish setting as a youth leader and/or evangelist. Upon application completion, and approval of the Orders Evaluation Board, suitable candidates will move to Denver, Colorado, for six months of intensive classroom and field training. Selected students are then placed in host parishes throughout the country that have expressed a need for youth leaders or evangelists.

For more information on the Order of St. Philip, contact the Rev. Chuck Reischman at ERM, 2942 State Highway 74, Suite 205, Evergreen, Colorado 80439.

## New rectors con't from page G

*will pass away. So faith, hope, love abide, these three; but the greatest of these is love.*

You're essentially good folk, in a loving vital but not-as-yet-perfect parish family. May the pending marriage between your new priest and the Lord's people be fruitful. May you all together multiply the number of faithful in Christ's service in this community and world. May they know you are Christians by your love.

*The Rev. John C. Rivers has been interim rector at St. Paul's, Edenton.*



# Episcopal Life

OCTOBER 1991

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

FC283  
M67

### Convention exhibits Anglican spirit of compromise

We arrived in Phoenix in the cool of the Arizona afternoon (105° F.) and found our way to the East Carolina headquarters at the Phoenix Sheraton. A short walk to the beautiful convention center for registration and orientation convinced us that the importance of the issues of this 70th General Convention of our church would keep all of us hard at work.

Our impressions fall into four major areas: worship, legislative action, convention exhibits (for groups such as publishers, colleges and seminaries, special ministries, etc.) and fun.

1. **Worship:** The convention began with worship, remained centered in worship and Bible study, and closed in prayer. The opening Eucharist on Wednesday evening, July 10, began when the Rt. Rev. Steven Plummer (Bishop of Navajoland) and Alfred Yazzie, a medicine man from Ft. Defiance, consecrated the worship area with the traditional Navajo prayers of the Blessing Way:

"To the Great Mother Earth  
To the Great Father Sky  
To the Great Father above and  
To the wonderful spirits of this universe,  
the Great Spirits"

This chant (in the native language) declared the 5000 in attendance that what we were about was the Father's business, a business which always has to do with the wholeness of creation.

In our worship center were 300 round tables with eight of us at each table. Every morning of the convention we began with a Bible study and Eucharist. At each table was at least one priest and he or she celebrated with those at the High Altar so that the time needed for our study, celebration and communion was completed in one hour. This part of our life together proved to be one of the most meaningful parts of the convention. People from all over the country (indeed at a few tables, from around the world) were there to read the Gospel and reflect together about God's call on each of us during this convention and afterward. There were special worship services, such as the Native American celebration which was conducted by Navajo (with traditional music and prayers) and service in Spanish which celebrated the lives of our Spanish and Mexican heritage. Two very powerful worship experiences were during the Sunday service for the Episcopal Churchwomen at which the Rt. Rev. Barbara Harris preached, and the Tuesday evening healing celebration and United Thank Offering Ingathering where the preacher was the Rt. Rev. Lord Runcie Cuddesdon (former Archbishop of Canterbury). Both of these experiences were angelizing.

The convention of our church worked well, and you can be proud of its desire to be



**WE LOST OUR MARBLES** in Mississippi is the message on the t-shirt worn by the Rev. C. Phillip Craig, rector of St. Mary's, Kinston, and a delegate to General Convention. It evoked a broad smile from the Rt. Rev. A.C. (Chip) Marble, Jr., Bishop of Mississippi, former assistant for program and ministry in the Diocese of East Carolina.

in the presence of the Lord of Life in worship and service.

2. **Legislative Action** began as soon as the convention was organized for its work. From the opening gavel to the closing one, the deputies and the bishops dealt with well over 550 different pieces of legislation. It would be impossible to describe the wide range of concerns in this short space, and you will be hearing about many of them in the months ahead. For now a short report on four of those legislative areas: human sexuality, racism, environment and inclusive language.

Of the many resolutions about human sexuality the opening text on one of the most important follows:

"Resolved, the House of \_\_\_\_ concurring, that this 70th General Convention affirms that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within the life-long, monogamous union of husband and wife in heart, body and mind...intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord; as it is set forth in the Book of Common Prayer." This resolution goes on to identify the problem between this teaching and the

experience of many people in the church. It calls on the deputies and their bishops to continue dialogue and directs the House of Bishops to develop a pastoral teaching on this matter. The resolution was overwhelmingly passed by both clergy and lay deputies.

Racism was one of the major themes. We had opportunity to discuss and clarify and address this issue which violates our baptismal covenant. The resolutions identify specific areas in the life of the church which need evaluation to encourage correction of this human sin.

There is a growing concern for the environment. We recycled paper, aluminum, etc. each day. One resolution established and funded a comprehensive plan for our stewardship of the earth. One moment of humor came when a resolution was presented to encourage the Episcopal Church to reduce the amount of paper it uses in its work (we were looking at over 1½ million copies of printed material in front of us).

The Standing Liturgical Commission was encouraged to continue its work with the supplemental texts dealing with inclusive language. These will be available for congregational use under the bishop's direction. The convention was clear that there would be no totally new services.

There was much other work, from giving consent to the election of bishops to the issues of the Palestine Christians; the 854 delegates (and their counterparts in the House of Bishops) worked from 7:30 am committee meetings until after the public hearings closed at 10 pm. Even Sunday afternoon and evening found us in work sessions. The workbooks grew into a text of 8½x11 sheets over 4½ inches thick.

Over this very large family was the very capable leadership of the Very Rev. David B. Collins. As the retiring president of the House, we gave him our thanks, and welcomed Pam Chinnis, the first woman to

be elected as president of the House.

Very few special interest groups left the convention feeling that they had obtained all they came seeking; but we feel proud that the church was willing to plunge into the middle of some of the most difficult areas of human life and to try to listen for the direction of the Holy Spirit. We saw no delegates being casual about their responsibilities. It was long and hard work and we feel blessed to have been sent in the name of East Carolina.

3. **Convention Exhibits** were located in a special exhibit hall. One hundred and fifty booths held everything from Morehouse Publishing Co. and National Episcopal Cursillo, to the beautiful native jewelry of Helen Yellowhorse. It was much like a carnival, yet filled with important information about the life of the church.

4. **Fun** is always part of the fellowship of East Carolina. Your delegation kept its humor through all the committee meetings, hearings and voting. There were some special moments, such as the evening our entire delegation took Bishop and Mrs. Marble to dinner. Special t-shirts were prepared for the occasion. In black, they read across the front, "We Lost Our Marbles in Mississippi". We conveyed your love to them and they send their love and greetings to East Carolina.

The whole delegation from East Carolina—delegates to the Triennial, deputies to the General Convention, our bishop, alternates, spouses, visitors—thank you for your prayers and support. We will look for times to talk to each of you in person.

*Faithfully,*

*Clarence Leary, Alice (Dill) Lynch, Ted Gartman, Bob VanVeld, Josh MacKenzie, Jim Cooke, Phil Craig, Joe Cooper and alternates, Ruth Woodley and David Chamberlain.*

### Prayer makes UTO different

by Lisa S. Nance

Nancy Broadwell was elected the national chairperson for the United Thank Offering by the United Thank Offering Committee in April of this year. In July, at the Triennial Convention held in Phoenix, she was installed. As the national chairperson of the United Thank Offering Committee, she will help establish policy and coordinate the actions of the other members of the committee which is made up of one person elected from each of the nine provinces of the Episcopal Church. This far-reaching committee extends to Central South America as well as Taiwan. Proud of her new responsibility but unruffled by it, the soft

spoken member of Holy Trinity Church in Fayetteville describes the United Thank Offering as, "Our daily responsibility to the gifts that God has given us."

In 1889, the United Thank Offering (UTO) was founded by the women of the church. Each member of a parish is given a little blue box in which to deposit money when they are grateful for something. Along with the money deposited, the person also says a prayer of thanksgiving to God. "It's the prayer that makes UTO different," Mrs. Broadwell says.

In fall and spring congregations around the world have ingatherings to collect the boxes. In 1990 the total collected was over three million dollars, all of which was given away

*con't on page B*



# The Bishop's Letter

My dear sisters and brothers in Christ:

Greetings in the name of our Lord Jesus Christ.

For me, it has been quite a summer. During June, I was at Kanuga for Synod meeting, in Mississippi for Chip's consecration as bishop coadjutor, back to Kanuga to co-lead the Christian Ed Conference with Dean Giannini. July found me in Phoenix for General Convention and a quick week at North Litchfield Beach, South Carolina, for a vacation both with nuclear and extended family. Finally, in August, I was able to visit two sessions of Camp Trinity where Carol Taylor had once again put together the finest group of counselors I have ever seen. Camp Trinity, incredibly, gets better every year. Last week we had an excellent executive council overnight, and this week a most productive Trinity Center board of managers overnight. In case you have not heard, Mike Morgan is our new executive director of Trinity and we are convinced we have found the right person. Be sure to introduce yourself the next time you are there.

My health continues to be good, and my

voice is stronger than it has been during the past year. This is the result of the surgery I had this past year plus a new medication I am on that eases the spasms of the muscle that controls my vocal chords.

However, in the interest of personal stewardship, it seems wise for me not to attempt more than one service on a Sunday. In order that I may limit myself to this schedule, I have asked Bishop Gordon Charlton to take a service two Sundays a month and Bishop Elebash to take a service one Sunday a month. Bishop Charlton and I became good friends when he was director of field education at Virginia Seminary. He later became dean of the Seminary of the Southwest, and then suffragan bishop of Texas. He and his lovely wife, Curler, have retired to Pittsboro. You will find them to be a warm and delightful couple. Of course, Bishop Elebash needs no introduction to any of you. I am hoping that I can persuade Bishops Charlton and Elebash to hold some services for me during the early fall of next year.

Then December first of 1992 I plan to hire the Rt. Rev. Charles Vache, who will then be

the retired bishop of Southern Virginia, as my part-time assistant bishop. Bishop Vache will be available for services each Sunday, and will be here in the office in Kinston two or three days a week. He will also maintain his residence in Portsmouth, Virginia. I believe that if I can find the right replacement for Chip and have Bishop Vache's help that we will be in an extremely strong position.

Finally, I wrote you earlier that the Reverend Ken Asel, rector of Emmanuel Church, Farmville, would spend one day a week in this office working on clergy deployment, supply clergy assignments and vacancy consultations. Ken is a capable and dedicated priest and a pleasure to work with. However, it soon became apparent to both Ken and me that the job was taking too much of Ken's time. We both agreed that his primary job was at Emmanuel, and reluctantly I agreed to begin to look elsewhere.

I have since hired the Rev. King McGlaughon to be a full-time interim replacement for Chip Marble. King is a thirty-nine year old who entered seminary from St. Anne's in Jacksonville. King was a

lawyer before entering seminary. After completing his seminary degree at General New York, the faculty urged him to remain there to pursue an advanced degree. He just completed his course work toward a degree. He has also been serving at Grace Church, Newark, New Jersey, as associate rector. You will find King to be bright, personable and deeply dedicated to our Lord and His church. King will do an excellent job for us, and will also keep us from having to rush our search for Chip's replacement.

I believe that's enough news for one letter. I feel good and am excited about the coming year. To be frank with you, last winter spring were difficult for me because of uncertainty over my voice, and the grief at us in this office felt who had worked with Chip for eight years. That's behind us now and I look forward to getting back in swing.

May God bless and keep you and yours.

**Faithful**  
**B. Sidney Sanders**  
**Bishop of East Carolina**

## Coming full circle

by Bobbie Marcroft

He lists his hometown as Chicago, but he has roots in North Carolina, for his father left the Carolinas in 1923 bound for "the promised land"—Chicago, so in a sense, Canon Edwin E. Smith has come full circle.

And still another circle is complete for he was associate pastor of Philadelphia's St. Thomas, historically the first black Episcopal church in America, and he is now the pastor of St. Mark's in Wilmington, the first Episcopal church consecrated for black people in North Carolina. Both churches were founded from a need for a more congenial atmosphere—St. Thomas in 1792 and St. Mark's in 1870.

An accomplished musician from a musically talented family, Canon Smith studied applied music at De Paux University in Chicago and was the first black intern with the Chicago Symphony where he played the clarinet.

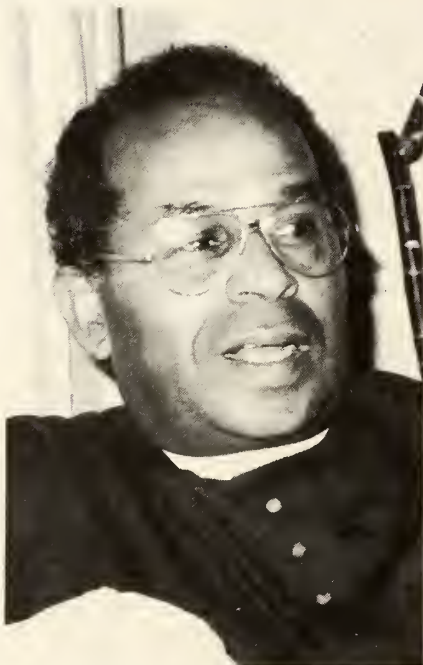
His father had followed two brothers north to join their jazz publishing company. "I still have some of the sheet music they published." But the record industry was born and the sheet music publishing business was no longer profitable. He fondly remembers when Art Tatum, Fats Waller and other jazz greats frequented an uncle's piano repair shop in Chicago.

### Served in Haight Asbury

The gospel revival era of the Windy City during 1945-1955 led him to the ministry. His clerical career, spanning 35 years, has taken him from Pennsylvania to New York, from Tampa to Milwaukee and to San Francisco's St. Cyprian's Church in the Haight Asbury section during the days when the flower children came to full bloom.

"It was interesting to see the speed with which that was packaged and shipped out," he mused. "At one time they wanted to change the street names—Haight and Asbury—to Love and Joy."

He received his bachelor of science from the University of Illinois, master of divinity and theology degrees from Seabury-Western



**THE REV. EDWIN E. SMITH**

Theological Seminary and a master's degree from Marquette University. For two years, 1964-1966, he was chaplain at St. Augustine College in Raleigh.

Canon Smith has a sense of history, a characteristic that finds a home both in the church and the city. St. Mark's beginnings and its activities—the Brooklyn mission on the north side of the city and McCumber mission on Wrightsville Sound—appeal to his love of research and writing while his deep interest in teaching, pastoring and community leadership blends well with the needs of the central city.

Webster defines 'canon' as a member of a clerical group living according to a canon, or rule. Canon Smith says, "In the Anglican church, you find a lot of titles and they go back to England and the cathedral canons."

### Drawn to Episcopal faith

Baptized in the Methodist faith, he was exposed to various faiths—Methodist, Baptist, Catholic—but he found he was drawn to the "comprehensiveness of the Episcopal faith. You will find the Episcopal church has an extreme respect for the democratic process."

When he was associate rector of St. Thomas Church in Philadelphia, he was privy to the early documents of the historic church and vividly recalls one sentence in particular in the church's application for acceptance to the diocese: "...to lead all lost races to the one Shepherd and Bishop of our souls."

St. Mark's Church and Canon Edwin E. Smith—a timely and happy combination for the church and for the city.

## UTO con't from page A

in the form of over one hundred grants to further the mission of the church throughout the world.

A member of Holy Trinity since 1955, Mrs. Broadwell has always been an active member. She is currently involved with the altar guild and is a member of the vestry. In the past, Holy Trinity has benefitted from her involvement with the stewardship committee and Episcopal Church Women. On the diocesan level, Mrs. Broadwell has been on the Diocesan Stewardship Committee as well as the diocese's Episcopal Church Women president in 1987 and 1989, and, of course, the United Thank Offering.

It was her involvement in the Episcopal Church Women (ECW) that first put Mrs. Broadwell in touch with the United Thank Offering. As president of the ECW and then again as secretary, she learned much about the United Thank Offering. "UTO was the first diocesan level job I did," she explains. In fact she enjoyed it so much that she agreed ten years later to be coordinator, twice.

Mrs. Broadwell is married to land developer and builder, Waverly Broadwell, and has three children, Betsy, Ann and David.

Nancy will not be in the company of strangers in her new position. Nine of the



**NANCY BROADWELL**

members have been on the committee for past three years. Mrs. Broadwell states, "This is a very good committee to be with." She adds that her goal for the committee is, "To use the talents of these people in the best way."

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrick

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. All to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts, art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

### DEADLINE

**Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.**

*CrossCurrent* is published monthly by the Domestic and Foreign Mission Society (ISSN 1050-0057), 815 2nd Ave. N.Y.C., N.Y. 10017. 75 cents a copy, \$5 per year, two years, \$11. Foreign postage: \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to 1201 Chestnut St., Suite #12, Philadelphia, PA 19107.



**PRESIDING BISHOP'S FUND  
FOR WORLD RELIEF**



## EVENTS

St. Timothy's in Greenville is sponsoring its 14th **Lobster Fair** on Saturday, October 12.

A handmade quilt will be raffled and a tasting booth allows fair-goers to sample the goodies. For children: pony rides, games of skill and chance, face painting, cookie decorating and more. Eat, play, pick-up dinner, get some Christmas shopping done, and have a family outing.

St. Timothy's is at the end of 14th Street Extension (near Rt. 43 East), Greenville. For tickets or more information, call the church at (919) 355-2125.

**The Coalition of Black Episcopalians** will hold its annual banquet Saturday, October 19, at noon, in King's Restaurant, Highway #70 East, Kinston. Tickets for the banquet are \$10 and can be purchased from members of the coalition churches or by sending a check to Sheila T. Walker, 1408 Manchester Drive, Kinston, NC 28501, before October 12.

**Solo Flight**, an intergenerational conference for all Episcopal single adults, will be held at Kanuga, Thursday, October 31, to Sunday, November 3. The conference invites singles to join professionals with specialized training in personal growth and development, applied behavioral sciences, counseling and group dynamics.

The weekend program is as follows:

**Thursday:**  
*The Challenge of the Solo Flight* - Dr. Emma Lou Benignus

**Friday:**  
*The Opportunity of Aloneness* - Robert

Neuville, M.S.W.

*Freedom from Crutches* - Dr. William Batsel  
*Completely Me - One is a Whole Number* - Dr. Kay Collier-Stone

**Saturday:**

*And God Created Sexual Human Beings...*

The Rev. Dr. William Spong; The Rev. Dr. Marvin Ellison, Writing Theologian, Presbyterian Church; Dr. Pearl Rutledge, Counseling Psychologist; The Rev. Sandra Wilson

**Sunday:**

*Single Celebration*

**Also:** Susan Bradley-Cox, triathlete, with daily sessions on stress/relaxation.

Coordinator: Dr. Kay Collier-Stone—chair, Department of Singles Ministry, Diocese of Lexington, and member of National Single Leaders Consortium

Chaplin: The Rev. Dr. William Spong—director, Counseling Center, Seminary of the Southwest, Austin, Texas

For further information call Kanuga, (704) 692-9136.

**The Family Ministries Conference, "Celebrating Families: Discovering and Nurturing Family Strengths,"** will be held November 22-23 at Trinity Center.

The conference is designed for clergy and professionals as well as lay people interested in working toward enhancing family strengths. Leaders will be Harry Aponte, ACSW director family training therapy program of Philadelphia, former director of the Philadelphia Child Guidance Clinic, and the Rt. Rev. Frank West, Bishop Coadjutor, Diocese of Southern Virginia, former Suffragan Bishop of North Carolina and rector of Christ Church, Charlotte.

## Haiti church needs chalices

In a country in which 90% of the population is Roman Catholic and whose African descended citizens are 100% affectionados in the ancient spiritualism of their ancestors—that is to say, Voodoo—the Episcopal Church continues to carve a place in the culture for that faith brought to the New World from England. The Episcopal Church in Haiti faithfully provides its members with the sacraments, as well as the education of children and adults in the faith, and in such matters as language, mathematics, history, and skills related to commerce, agriculture and housekeeping. It is an enormous task and responsibility in the poorest nation in the western hemisphere, a nation of monumental illiteracy, unemployment, sickness and disease.

There is an Episcopal seminary near the town of Montrouis, an hour's drive northwest of the capital city of Port-au-Prince where young men are trained in a period of three or four years to take small mission congregations situated in isolated rural areas many miles from public transportation and decent roads. The congregations are as poor as the country. Many of them are now finding parishes in the United States to be in companion relationship with them. (For further information about a companion relationship, contact: Eileen Noel, Coordinator, Partnership Program, Eglise Episcopale d'Haiti, Holy Trinity School, Agape Flights, 7990 15th Street East, Sarasota, FL 34243.)

When these men graduate from seminary—having become some of the best educated and trained persons in the society—the bishop, Luc Garnier, asks the Episcopal sisters at St. Margaret's Convent to provide a chalice, paten and a set of eucharistic vestments for each. This becomes a challenge to the sisters

as they reach into their list of friends in the United States and ask for help to respond to the bishop's request. In a recent letter from Sister Marjorie Raphael, SSM, she writes that three young men were graduating and ordained to the diaconate in September. The sisters would like to provide four seasonal stoles and a surplice for each, in addition to the required chalices, patens and vestments when these men are ordained priests next year.

"If there are any redundant chalices in North Carolina," she writes, "don't forget us!"

Recently, following the sudden death of the Rev. Larry Seyler who had assisted me in the DownEast Cluster in eastern Beaufort and Hyde Counties, through the generosity of his widow, we were able to send two boxes of clerical shirts and vestments to the Diocese of Haiti. In addition, I cleaned my own closet and was able to send some vestments I no longer use.

If any congregation, clergyman or clergy widow has vestments, shirts and collars, chalices and patens no longer being used, and if you are willing to donate these to the church in Haiti, they may be sent UPS to Sister Marjorie Raphael, c/o Agape Flights, 7990 15th Street East, Sarasota, FL 34243 or contact me (919/923-9141 or c/o St. Thomas Church, P.O. Box 257, Bath, NC 27808). In addition to paying the UPS freight, you will be asked to pay 75 cents per pound for the air freight from Sarasota to P-au-P.

So, altar guilds and others, please look through your closets and see if there are not some "redundant" vessels and vestments that might be put back into good use by some faithful priest toiling in the midst of poverty in the Diocese of Haiti.

*The Rev. Gary Fulton*



### SAINTHOOD-DECLARING NAME TAG

parade brochure describing each class's contribution to the parade. The emcee describes the participants' floats and costumes. We close singing "I Sing a Song of the Saints of God". Refreshments are provided for all.

We hope to add some adults "working the crowd" in costume of saints they've chosen, able to converse about who they are, etc. Each year we refine the process a little bit. Many parishioners comment that the All Saints Parade is their favorite time—it's minus the hullabaloo of Christmas and Easter—it's just great fun.

### If only we could hear the music

I used to be stone deaf.  
I would see people stand up and go through all kinds of gyrations.  
They called it dancing.  
It looked absurd to me.

\*\*\*

until one day I heard the music.  
And then I understood.  
How beautiful was the dance.

Anthony de Mello  
in *The Song of the Bird*



THE REV. NAN A. PEETE

### Canon Nan Peete speaker at banquet

The Coalition of Black Episcopalians invites the members of all churches in the Diocese of East Carolina to attend its banquet Saturday, October 19, at King's Restaurant, Hwy. 70 East, Kinston, at noon.

The Rev. Canon Nan Peete will be the keynote speaker. Canon Peete is Canon to the Ordinary, Diocese of Atlanta. In July, 1988, Canon Peete was the first woman priest to address the Lambeth Conference in Canterbury, England. She also delivered the keynote address to Triennial at the General Convention in Phoenix, Arizona.

Tickets may be obtained from members of the coalition churches, from the diocesan office or from Sheila Thompson Walker, 1408 Manchester Drive, Kinston, NC 28501, by sending a check for \$10 a ticket, payable to CBE Diocese of East Carolina, before October 12. Tickets will be sent by return mail.

## When the saints go marching in at St. Timothy's, it's great fun!

by Elizabeth Martin

The All Saints Parade has become a fun-filled tradition at St. Timothy's, Greenville, held on the Sunday after All Saints Day. I'll never forget our Sunday School teacher's actions the first time I said, "We're going to have a parade, with floats and everything." I believe! After the initial shock wore off, everyone pitched in and had fun while learning about sainthood.

Planning begins the first Sunday in October at a teacher's meeting. Saints are selected for each of the younger classes to focus on, while the junior and senior high classes examine the concept of sainthood. Wagons borrowed or dug out of garages, costumes made and any props needed are gathered during the month. Each class prepares for the parade learning about its saint and being a

saint through baptism.

Several committees are chosen: balloons, name tags, refreshments, set-up. We set up our parade route by staking out a semicircular area on our lawn with tobacco stakes. Crepe paper streamers are strung to keep the onlookers separated from the parade participants. Early Sunday morning, balloons are blown up and attached to the stakes to add to the festive air. Chairs are placed in the viewing area and a p.a. system (borrowed from the Recreation and Parks Department) is set up for the emcee.

Children meet their teachers in their classes and don costumes and props. Every person, onlooker and participant, has a name tag (like the one shown) proclaiming their sainthood. A recording of "When the Saints Go Marching In" accompanies the parade procession. Onlookers are provided with a



WINSTON KOBE AND TERESA PITT LEAD THE ALL SAINTS PARADE



# The 'family' came by bus and by bicycle



**OLD FRIENDS**—Trinity Center Day afforded members of the diocesan family a chance to make and renew friendships with each other and with Bishop Sanders.



**A SEA OF BOX LUNCHES** surrounded (left to right) Kelly Radford, Brook Coyne and Myrtle Tucker, food coordinator for Trinity Center. In almost no time the box lunches were spoken for and the room emptied.



**FULLY DOCUMENTED**—Thanks to Car Taylor, Diocesan Youth Coordinator, Trinity Center Day's festivities were duly recorded on video tape.



**SPLISH, SPLASH**—Martina Jones, St. Thomas, Ahoskie, and her accommodating swimming companion, did a few laps in the pool.



**SINGIN' IN THE RAIN**—Ben Hutto, guest speaker and conductor of the diocesan choir, at the music conference and on Trinity Center Day, was all set for raindrops which held off until the picnic was over.



**OVERSEEING THE PARTICULARS** of the picnic, from refreshments to first aid, was Mike Morgan, new executive director of Trinity Center, with volunteer helpers, Terri Blakenship and Laura Robinson.



**VANTAGE POINTS**—A comfortable rocking chair on the porch gave Mrs. A. Litchfield an unobstructed view of picnic at the lake.





**RABBITS ENJOY PICNICS**, too. Drew Pridgen (right), took her pal, the Velveteen Rabbit, to share the fun with her and her mother, Cher, both members of St. Andrew's-on-the-Sound, Wilmington, and Alice Snead, St. Paul's, Wilmington.



**FROGS WERE JUMPIN'**, not fish, and pond life attracted the attention of a group of youngsters from St. Joseph's, Fayetteville, whose members came by chartered bus.



**THE PAUSE THAT REFRESHED**—Nancy Sanders, St. Mary's, Kinston, and Carol Schriber, Grace Church, Whiteville, took a few minutes just before the rain fell to get caught up with each other's activities.



**A FISHERMAN FISHES** and is ready wherever he goes, explained James B. Tyler, St. Francis, Goldsboro, to Donna Dunlap, also of St. Francis, as they headed for the lake. *photos by Ede Baldrige*

## The Body of Christ

by Debbie Boyle

On July 26, St. Peter's, Swansboro, sponsored an art auction at Emerald Isle City Hall. But this was not the ordinary auction raising monies for the church. This was a special event to raise funds for a member of the parish.

P.J. Owens, Jr. is the two year old parishioner who has a rare and strange disease called eosinophilic granuloma. About a year ago, lesions attacking the bones, which doctors believe were caused by a virus, began to show up on P.J. The treatment has been aggressive radiation and the one specialist in this field was found in New York. Throughout all of this, P.J. has remained a trooper.

St. Peter's met Jesus' call to take care of the sick, and "insomuch as you have done it unto one...of these my brethren, you have done it unto me." The church realized that P.J.'s father, a painting contractor, was losing work due to the recession and the military leaving the area during the Gulf War. P.J.'s medical bills were mounting and there was the added financial load of a new baby on the way.

The art auction, the brain child of Fred Korwin, brought in \$7,000 for P.J. and his family. Local artists from the surrounding counties donated their works. The community jumped in to support the parish's venture, especially the local TV, radio and newspapers. As one parishioner stated, "More importantly, the auction brought a lot of spirit of doing and giving to St. Peter's."

P.J. is still under close surveillance by his doctors, but doing okay for today. One thing his mother wants is to find a play school for him so he can socialize with other children and learn there is more to life than hospitals.

Each Sunday there are many *slightly used* choir members *parked* in the congregation lot who have plenty of *mileage* left in them. Most of these *models* need only *minor tune-ups* which the *Master Mechanic* will gladly do free of charge. It would only take about *10 gallons of High Test* dedication to put these models on the *Choir Loft Expressway*.

So, *fill up* at the next rehearsal with a *tune up in your tank!*

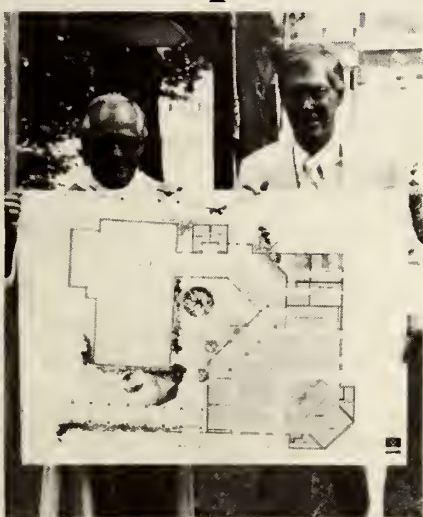
*from St. John's Wilmington*

## St. James the Fisherman plans new church building

At a special meeting recently, architect Larry Timbes presented the proposed plans for a new worship facility to the parishioners of St. James the Fisherman Church in Shallotte.

Preceding the presentation, the Rev. Dr. Richard W. Warner, Jr., rector of St. James, reviewed the fast growth of the parish and thus the need for more worship area as well as classrooms for the rapidly expanding Christian Education program. Mr. Timbes and his associate, Steve Billings, of Myrtle Beach, showed a model they had constructed which had been superimposed on a topographic model assembled by Bill Potts, co-chair of the building committee. Architectural drawings were also shown and after financial affairs were explained, comments made and questions answered, the plans were well received and accepted.

The church will be erected at the same Main Street location, near the intersection of Highway 179 and U.S. #17 Business. The



**THE REV. DR. RICHARD W. WARNER, JR.**, rector of St. James the Fisherman Church, and William H. Potts, chairman of the building committee, show an architectural drawing of the proposed new church.

present Bliss Hall, named to honor the Rev. Reginald T. Bliss, rector emeritus of St. James, will be preserved. The new sanctuary will be built on an East-West axis in line with the existing Prayer Garden, and the ground will be graded for hall and sanctuary to be on the same level. Screen walls will be built front and back of Bliss Hall, which, with the new church, will form a central cloister.

The parishioners learned that the Rt. Rev. B. Sidney Sanders, Bishop of the Diocese of East Carolina, has pledged support for the \$400,000 project. Construction of the new Episcopal church on the hill is scheduled to begin in May of 1992.

The building committee of St. James is co-chaired by Chance Scranton and serving on the committee are Sky Bramley, Bob Buck, Kenny Carter, Jere Comeford, Susan Greene, Nancy Smith, Jean Stanley and Ed Thomas.

*The Rev. Dr. Richard W. Warner, Jr., rector St. James the Fisherman Church.*



# Exploring the complexities of music ministry

by Christina Baldrige

Anyone who attended the Trinity Center Day celebration can tell you these conferences are a wonderful thing. From some people's reactions, I believe it may be nearly as thrilling to hear the diocesan choir as it is to participate in it. No doubt the fine musical offerings sent a message of their own.

The emphasis this year was a little different from the first two conferences. The Rev. Joe Cooper (Church of the Servant, Wilmington), who is the organizer, incorporates participant's suggestions in his planning; consequently, the problems of small choirs and/or small churches were the focus this year. Some of the conferees came from churches which have no choir at all; so they were particularly interested in Ben Hutto's workshop on recruiting and motivating where, among other things, choir members' needs were addressed. He also mentioned that frequently a church is the only place most people can gather to sing. Something to think about.

Ben Hutto (organist, choirmaster, Christ Church, Charlotte) lead our first diocesan music conference in '89 and returned this year bringing the Rev. Canon M. Sue Reid (Canon to the Ordinary for education and spiritual formation, Diocese of Indianapolis), who offered insights into the role of the musicians in their various relationships with



DIOCESAN CHOIR ON TRINITY CENTER DAY

the clergy, vestry, congregations and community. I, for one, had never given much thought to the complexities of the music ministry.

One of the many points Sue made concerned the different attitudes about the role of the choir and its music. Most of the people

involved in the service music see themselves as part of the worship experience, offering a gift which ideally will enhance the message in the scripture and sermon. It was a surprise to hear Sue say that some of the congregation (and maybe even the clergy) considers the music "a pleasant interlude." Sue gave us a

lot to think about.

Another new "twist" this year was that it started Friday noon, for those who could get there early; and about half the participants did! The early birds were able to attend two extra sessions and get in a little rest before the short drive over to First Presbyterian Church in Morehead City where we had Evensong, the opening session and Compline.

In addition to all we learned from Ben and Sue and the other wonderful workshop leaders, Reggie Rushing, of Rushing Music Company in Wilmington, displayed (and sold) his wares, and Susan Sims was affectionately referred to as "the Book-and-Bag Lady" (that's what she had for sale).

For many, the best part of the weekend may have been singing with so many accomplished musicians under the excellent direction of Ben Hutto. Of course, any gathering at Trinity Center is blessed with its beautiful grounds, delicious food and the fellowship with new and old friends.



THE REV. SUE REID

It would be a good thing to see clergy, vestry and congregations encouraging and supporting the musicians in their efforts to be better ministers. The annual conference on church music is a wonderful way to enrich everyone's Christian experience.

Ms. Baldrige is a member of St. Paul's, Wilmington, and is in the choir.



TOKEA SHEPARD, THE REV. P. HAMILTON FULLER AND JEFFREY BRADFORD BOLSTER, JR.

## Crossroads student takes a giant step

Tokea Shepard, a Crossroads of North Carolina program student, was baptized recently at St. Paul's, Wilmington. Tokea went to St. Paul's in the summer of 1990 to attend Vacation Bible School. In the autumn, with other 3rd and 4th graders, Tokea joined regular Sunday parish programs and worship.

Her sincere interest in baptism led her to request that sacrament for herself. She has been shepherded by a parish family and attends church every Sunday having become an integral part of and special blessing to the parish community.

P.H.F.

## Henry Witten, beloved Cursillista

On March 17, 1991, Henry Herbert Witten, Jr. passed away. A native of Akron, Ohio, Henry was ordained a priest in 1971, and he became rector of St. Christopher's Church in Havelock in 1976, where he remained until his death.

Henry became a special part of the Cursillo movement as it developed in the Diocese of East Carolina. He made his Cursillo at EC#2 and then became an active part of the Fourth Day Community. Henry returned to numerous Cursillo weekends, serving both as a spiritual director and as a kitchen cha cha. He shared his spiritual insight and his sense of humor with both the candidates and staff as he worked in this ministry.

As Christians we are called, with the help of God's grace, to contribute our idealism, our self surrender and our spirit of charity to

make the Kingdom of Our Lord Jesus Christ more effective in us, and in all our brothers and sisters. To this end, Henry focused his energy, time and talents, and he was able to share God's love in his own special way.

Henry leaves behind his wife, Alice, and his sons. He also leaves behind countless others to whom he ministered. Although the pain of separation is great, we rejoice in Henry's entry into the Kingdom of God, and we pray that the ministry of which he was a part can continue to spread the joy of God's love in the Diocese of East Carolina.

This resolution was adopted by the Secretariat of the Cursillo of the Diocese of East Carolina, this, the 24th day of August, 1991.

Walter Jones  
Lay Director

## Your ministry to the clergy

by J. Gary Fulton

In July, I returned to Christ Church in Grosse Pointe, Michigan, a large parish I has served as associate rector for Christian Education from 1976 to 1980. There was a party on the last night in town to visit with a group of twenty or so couples who had been members of a Friday night prayer and sharing group I had organized years ago.

I was struck, as I listened to the members of that group talk, with the amount of complaining they did about their church and about the clergy who served them. In fact, throughout the entire evening I don't think I heard one good thing said about either. *Deja vu*, I thought. I remembered how it had been like that when I was there. Some things never change, I told our hosts, after the last guests had left the party.

Earlier this week, I was trying to create order out of a chaos of papers that had yet to be filed since my coming to Bath three years ago. I ran across an evaluation that had been done by members of my congregation in Chapel Hill. Why in God's name I saved it, I'll never know. Here follows a list of perceptions our consultant discerned from his conversations with small groups who came to gripe about, or defend me: "Too busy to chat; doesn't preach enough; spends too much time in administration; is gone a lot; does not make

newcomer calls; doesn't like parish youth; takes too much on himself; delegates too much to others; works too hard; tries to get out of work." (I wonder how many of my readers are thinking, "Some things never change!")?

I'm not certain what the point of all of this is, but let me try to make a couple. The first has to do with perceptions. My guess is that each person in a congregation has some notion of what s/he wants her or his priest to be and do. This inevitably results in conflicting expectations between parishioners and their priest. Coupled with that is the difficulty the clergyperson has in setting priorities for his or her time. There is invariably the guilt of having "left undone those things which we ought to have done." (1928 BCP, pg. 6).

The one comment in the evaluation that really got to me was the one about being "too busy to chat." I remember those days. We were in transition from a pastoral to a program church and the congregation was resisting the change. Sometimes my life was crazy and I just simply did not have time to chit-chat. The person who made that comment was right. People do want their priests to take time for them. And most priests want to take time with their people.

There will be times when some of you will become unhappy with me. What to do when a parishioner is unhappy with his or her priest?

On this day -

Mend a quarrel, Search out a forgotten friend.

Dismiss a suspicion and replace it with trust.

Encourage someone who has lost faith.

Keep a promise. Forget an old grudge. Examine your demands on others and vow to reduce them.

Fight for a principle. Express your gratitude.

Overcome an old fear. Take two minutes to appreciate the beauty of nature. Tell someone you love him. Tell him again. And again. And again.

Wilmington Ulireya





**TOMMY HAGOOD, COUNSELOR, ST. PETER'S, SWANSBORO, AND TIFFANY BARFIELD, WILMINGTON**



**ALAN SMITH, COUNSELOR, ST. MARK'S, WILMINGTON, AND CAMPERS IN THEIR "SANDCASTLE CAR"**  
photos by Carol Taylor

# Camp Trinity brings everyone closer together

by Carol Taylor

Summer at Camp Trinity has drawn to a close after ten full weeks of activity at Trinity Center. Many beautiful memories were created among the 587 campers who attended camp sessions over the summer. As always, campers arrived each week with some tension about their week about to unfold and within a few hours their voices were ringing out across the grounds and their faces radiated cheerful glees of discovery and fun!

We shared in full weeks crammed with singing, campfires, sailing, swimming, talent shows, games, field and water carnival days, storytelling, beach outings, sports and super cabin life with old and new friends.

Daily we shared in a Christian Education program with our terrific session leaders from across the diocese. This part of our camp life is truly what brings us all into community within God's kingdom. Together we share, learn and worship as a Christian body. The learnings are always rich, fun and bring us closer together as God's children. This summer our themes were a variety of focuses from exploration of the church year, stewardship of God's creation, decision making, sacraments and discovery of each other as a wonderful creation of God's. Many thanks go to the following who made each week of camp extra special and unique for sessions of campers.

Our leaders were: Explorers I—the Rev. Ed Dunlap; Senior High Camp—the Rev. and Mrs. Chris Mason; Adventurers—the Rev.

Mid Wootten, Pat Storie and Stephen Guttu; Discoverers I—the Rev. and Mrs. Ham Fuller and Cookie Cantwell; Explorers II—the Rev. Russell Johnson; Discoverers II—the Rev. Jeff Douglas and Betty Deveau; Explorers III—the Rev. and Mrs. Gary Fulton, Judy Glick and Sally Deluca; Discoverers III—Deacon and Mrs. Andy Atkinson; Discoverers IV—Cookie Cantwell. The love and dedication to offering children over the summer quality Christian learning experiences were a true blessing to all of us.

The Adventurers camp session once again was a super week shared by campers and volunteers. The Camp Trinity staff is so grateful for all the extra hands and loving hearts extended during this camp. Many thanks to all the volunteers making this camp possible: Steve Evans, chaplain; Harry Douglas, Charles Gaddy, Bert Chestnut, Don Moody, Ron McGuffin, Charles Barrus, Graham Underhill, Ann Phillip, Jill Wootten, Mary Ross, Brindley Garner, Vickie Peterson, Sue Moody, Meg Sutton, Emily Sprouse, Sarah Smith, Amy Anderson, Erica Garner, April Lane, Emily Kear, Fran McKinney, Joe Wright, Harriett Woolard. This is truly a group to be commended for their work!

Each summer brings a special group of staff together...and this year was a dynamic group of people, the backbone to the Camp Trinity summer. We are so fortunate to continue to have staff who feel called and committed to camping ministry. This staff was an incredibly talented group...Jimmy Taylor, Penn Perry, Alison Kafer, Meghan

Taylor, Sarah Poulos, Naomi Randolph, Kristine Criti, Anne Campbell, Edmund Knott, Alan Smith, Tommy Hagood, Jason Motteler, Wyatt Shepherd, Mickey Loughlin, Molly Deveau and Julie Lane. Thanks for a great deal of loving work with all the children this summer.

As a bit of personal privilege, I want to thank everyone who has made Camp Trinity a reality over the summers. At times when I witness the ministry being shared in this

community and diocese and lives being changed, I am overwhelmed with a sense of deep gratitude for the opportunity to serve along with God's people in this world. The church is so alive and our children are a great strength to God's community. Thank you all for the blessing of working with all these beautiful children and with all of you in East Carolina.

*Carol Taylor is Youth Coordinator for the diocese.*



A **MIGRANT MINISTRY** work camp was offered this summer at the Migrant Center in Newton Grove. Susan Kear, youth advisor from Lumberton, and Tylette Colston, of Wilmington, developed a program for youth groups to have a work experience at the center. Renee Willis, St. Timothy's youth advisor, Greenville, and youth of the parish spent several days at the center and had a wonderful experience.



**AFTER WORKING HARD** to earn the money for the trip, St. Paul's EYC Beaufort had a weekend adventure, white-water rafting on French Broad River, Asheville. Instructions were given on how to paddle, etc. in the higher-than-usual water (due to the unusual amount of rain). Though the river was fast, with tricky waves and currents, everyone returned to Beaufort safe, sound and tired but exhilarated.

## Youth Ministry Events 1991-1992

- |                 |  |
|-----------------|--|
| September 27-29 | <b>Senior High Diocesan Youth Event</b><br>For grades 9-12, Trinity Center, Pine Knoll Shores                    |
| October 18-20   | <b>Happening #18</b><br>For 2nd semester 9-12 graders, Trinity Center, Pine Knoll Shores                         |
| November 8-10   | <b>Adults Who Work With Youth Conference</b><br>For youth advisors and clergy, Trinity Center, Pine Knoll Shores |
| November 23-24  | <b>New Beginnings #8</b><br>For grades 7-9, Trinity Center, Pine Knoll Shores                                    |
| Dec. 27-Jan. 1  | <b>Winterlight</b><br>Youth Conference for grades 9-12, Kanuga, Hendersonville                                   |
| Jan. 31-Feb. 1  | <b>Diocesan Youth Convention</b><br>For grades 7-12, St. Stephen's, Goldsboro                                    |
| March 7-8       | <b>New Beginnings #9</b><br>For grades 7-9, Trinity Center, Pine Knoll Shores                                    |
| March 20-22     | <b>Happening #19</b><br>For 2nd semester 9-12 graders, Trinity Center, Pine Knoll Shores                         |
| April 3-5       | <b>Junior High Diocesan Youth Event</b><br>For grades 7-9, Trinity Center, Pine Knoll Shores                     |



## The summons to be a Christian evangelist

All of us are aware that the Episcopal Church has set aside the decade of the 1990s as a time for evangelism. I recently ran across a story that speaks to the summons to be a Christian evangelist.

Red Barber, one of the more famous sports-writers of former years, wrote a book near the end of his life on religion in sports. It was called *Man At Work In God's World*. In the book he told this story:

'A year ago I had the opportunity of attending a sermon at Cooperstown, New York, before the annual Hall of Fame Baseball Game, and the then Rector of Christ Church had asked Warren Giles, the president of the National League, if he would read the sermon. I had known Mr. Giles very well and worked under him when he was a general manager of Cincinnati, and I was surprised when he accepted. I was further surprised that he accepted immediately without any funny business.

'When we got to the church Father Henricks said, "Would you wish to wear vestments, Mr. Giles, or would you wish to go ahead in your street clothes?" He said, "If you prefer, I'll put on vestments."

'As he was putting them on quite naturally and because I knew this man and knew nothing about this particular facet of him, I said, "Warren, I am surprised that you're putting on vestments, that you're going to read the lesson. I didn't know you were interested in religion. At least, I never heard you speak of it."

'He said, "I never thought it was necessary to speak of it." Then he added: "I regard religion as natural and as necessary as my next breath."

This is a splendid example of how one can be an evangelist in a quiet and personal way. May we all use this illustration as a personal summons to do our individual evangelism in God's world.

*The Rev. Charles M. Riddle, III, interim rector of Christ Church, New Bern.*

## Cathedral introduces guide for children

"Cathedral Stories: A Guide for Learning About the Cathedral With Children" is now available to Washington National Cathedral visitors. The cathedral's Educational Programs Department has designed the guide for adults and children to use together. Children can learn about the cathedral and the stories it tells by looking at flying buttresses, gargoyles and also by exploring the children's chapel. The tour outlined in the guide takes approximately thirty minutes to complete.

Families can also visit the cathedral's medieval workshop, a hands-on activity center which is open to families on Saturdays from 11 a.m. to 2 p.m. Children can carve stone, create a stained glass window, make gargoyles and more.

For more information call (202) 537-2930.

## Count your change

Earlier this week we had a delightful visit with friends here on vacation, a reunion marred only by the fact that we grilled steaks for dinner. Now, that may seem like a strange problem, except for the fact that over the past few years we've been consciously avoiding a lot of meat in our diet. No big deal about it; we just don't eat as much meat as we used to, which explains why we were feeling somewhat uncomfortable as we drove home from such a good visit.

As I chewed my Roloids and thought about the evening, the power of experiencing something different was dramatically brought home to me. It's difficult for us to handle changes, no matter at what level of life they strike us. Nor, for that matter, is some fast-fast relief available for those changes to the heart and soul. There is only the deep peace, the kind that passes all understanding, which comes from knowing that our lives, changes and all, are in God's hands.

All is well.

*The Rev. Robert D. Cook, rector of St. James, Wilmington.*

## Diocesan Calendar

### September

- 4 Convocation luncheon, St. Paul's, Edenton, 12 a.m.
- 6 Family Ministries, Diocesan House, 10 a.m.
- 11 Convocational luncheon, St. John's, Fayetteville, 12 a.m.
- 12 Convention, Diocesan House, 10 a.m.; Department of Mission, Diocesan House, 1:30 p.m.; Diaconate, Diocesan House
- 13 Program Group, St. Mary's, Kinston, 10 a.m.
- 14 Happening Staff, Diocesan House, 10 a.m.
- 17 Convocational luncheon, St. John's, Wilmington, noon
- 18 Racism, Diocesan House, 11 a.m.
- 19 Luncheon, St. Mary's, Kinston, noon
- 20-22 Cursillo 4th Day, Trinity Center
- 24 Stewardship, area meeting, St. Mary's, Kinston, 6 p.m.
- 25 Creative Christian stewardship, Diocesan House, 10 a.m.
- 26 Commission on Ministry, Diocesan House, 10 a.m.
- 27-29 Senior DYE, Trinity Center
- 30-Oct 1 Clergy conference, Trinity Center

### October

- 3 Camp committee, Diocesan House, 10 a.m.; Stewardship area meeting, St. John's, Fayetteville, 6 p.m.
- 5 Department of Mission, Diocesan House, 9 a.m.
- 12 Cursillo, Diocesan House, 9:30-3
- 15 Stewardship area meeting, Christ Church, New Bern, 6 p.m.
- 17 Stewardship area meeting, St. James, Wilmington, 6 p.m.
- 17-20 Happening #18, Trinity Center
- 22 Stewardship area meeting, St. Paul's, Edenton
- 25 Executive Council, 9:30 a.m.
- 26 New Beginning staff meeting, Diocesan House

### November

- 2 Department of Mission, Diocesan House, 10 a.m.
- 8-10 AWWY, Trinity Center
- 9 Prayer workshop, St. John's, Wilmington, 9 a.m.
- 14 Diaconate, Diocesan House, 1:30 p.m.
- 21 Department of Mission, Diocesan House, 10 a.m.
- 22-24 New Beginnings, Trinity Center; Family Ministries conference, Trinity Center

## Bishop Sanders' Confirmation Calendar 1991-1992

- September 8 - St. Augustine's, Kinston
- September 15 - St. John's, Edenton
- September 22 - St. Mary's, Gatesville
- September 29 - Emmanuel, Farmville
- October 13 - St. Mark's, Wilmington
- October 20 - St. Christopher's, Elizabethtown
- October 27 - St. Paul's, Fayetteville
- November 3 - St. Peter's, Swansboro
- November 10 - St. Timothy's, Greenville (baptism)
- November 17 - St. Anne's, Jacksonville
- November 24 - Holy Trinity, Hampstead
- December 1 - St. John's, Fayetteville
- December 8 - Church of the Servant, Wilmington
- December 15 - St. Peter's, Sunbury
- December 22 - Holy Innocents, Kinston
- January 5 - St. Thomas, Windsor
- January 12 - Hyde County parishes
- January 19 - Good Shepherd, Wilmington
- January 26 - Christ, Elizabeth City
- February 2 - Washington-Tyrrell parishes
- February 9 - Convention
- February 16 - Grace, Trenton
- February 23 - St. Peter's, Washington
- March 1 - St. Mary's, Kinston
- March 15 - Grace, Plymouth
- March 22 - St. Paul's, Greenville
- March 29 - DownEast Cluster
- April 12 - St. James, Wilmington
- April 26 - St. Thomas, Oriental
- May 3 - Christ, New Bern
- May 17 - St. John's, Wilmington
- May 31 - St. Christopher's, Havelock
- June 7 - St. Andrew's, Nags Head

## Bishop Elebash's Confirmation Calendar

- October 6 - St. Philip's, Thomas Landing
- December 8 - St. Philip's, Southport
- February 16 - St. Paul's, Wilmington
- February 23 - St. James, Shallotte
- March 8 - St. Andrew's, Wilmington
- May 3 - Trinity, Lumberton

## Bishop Charlton's Confirmation Calendar

- September 15 - St. Cyprian's, New Bern
- October 6 - Grace, Woodville; St. Mark's, Roxobel
- October 20 - St. John's, Grifton; St. Mark's, Vanceboro
- November 3 - Trinity, Chocowinity; Zion, Washington
- December 8 - Holy Trinity, Hertford
- January 5 - Advent, Williamston
- January 26 - St. Thomas, Ahoskie
- February 16 - St. Francis, Goldsboro
- March 1 - St. Timothy's, Greenville
- March 22 - St. Paul's, Clinton
- April 5 - St. Andrew's, Goldsboro
- April 26 - St. Andrew's, Morehead City
- May 3 - Christ, Hope Mills
- May 17 - St. Stephens', Goldsboro
- May 31 - St. Paul's, Edenton
- June 7 - St. Paul's, Beaufort
- June 21 - Holy Trinity, Fayetteville
- June 28 - St. Joseph's, Fayetteville

## Five ways to help your rector help you

1. Let him know of spiritual need. When sickness or death strikes, the rector may not hear of it until too late, unless some thoughtful person calls him.
2. Attend worship services consistently. Only lay people can fill the pews. A capacity congregation encourages any preacher and enriches the fellowship.
3. Carry your share of the church's load. A rector who has to push everything soon becomes weary in flesh and spirit. Take some initiative yourself.
4. Share the visitation. No minister can make all the calls that ought to be made. Lay people can help.
5. Be his friend. A pastor is human and can know loneliness. The friendship you offer will be cherished.

*Trinity Church Newsletter, Lumberton.*



# Episcopal Life

NOVEMBER 1991

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

FC283  
1967

### St. Lebanon Chapel, Wilmington

## Little chapel has served 'sound' area 156 years

by Bobbie Marcroft

atching times and dates to places, people things can fix an image of an era and its in the history of human events. 1835, for instance, only about 12,000 e lived in all of New Hanover County. Wilmington and Weldon Railroad, ed to be the world's longest straightline ad for a time, was proposed in the fall of year. And Halley's Comet appeared . In Florida, Indians raged against the nment and, to the west, Texas declared ht to secede from Mexico. America was g her oats and Wilmington was on the of a new era. The longest railroad in the ? Well, why not? e of the men elected to the board of the ilroad had still another project in mind. as Henry Wright wanted to build a lso the residents and summer people in ea would have a place to worship. A many people lived 'on the sound'— tsville, Greenville and Masonboro— during the summer, the population ded measurably. place he chose to build the chapel was g the tall pines and sturdy oaks and of what is now known as Airlie ns. It would be simple. It would be It would be called Lebanon. The year 1835. Turberg, restoration consultant, des- t: "The interior of Mt. Lebanon Chapel ere in appearance, in keeping with the of construction and use. The chapel is e but robust example of Greco-Gothic ular architecture and it is the oldest

known surviving church structure in the county."

#### Deeded the property for \$1

While there have been interruptions from time to time, services have been held in this impressive little chapel for over 156 years. Scratched on one side of an original six inch square handcrafted wooden alms basin are the initials "THW".

When Thomas Henry Wright built the chapel, he intended to deed the property to St. James Church, Wilmington, of which he was a lifelong communicant, but he died before getting it done, as did his son, Amos. It wasn't until 1876 that the original intention was carried out when Mrs. Marian Potter, a descendant living in Pennsylvania, deeded the property to St. James for the sum of one dollar.

When Pembroke Jones, millionaire rice merchant, expressed interest in purchasing the 'sound' property that he would name "Airlie" after his ancestral home in Scotland, the parcels of land which made up to approximate 155 acre estate were gotten together by the father of Thomas H. Wright, Jr., whose present day early efforts and continuing interest in careful restoration has not only transformed the face of Wilmington's inner city, but shaped its future as a recreational destination as well.

Pembroke Jones purchased the property around the turn of the century and as long as Pem Jones lived, services were held in the chapel. However, after his death, his widow gave money for another church a half mile away—St. Andrews On-The-Sound—hoping parishioners would abandon the chapel in

favor of the larger church thus insuring her privacy.

Legend has it Mrs. Jones was once somewhat rudely asked to get out of the way by an impatient visitor in a motorcar. From then on and for a number of years, if you wished to view the beauty of Airlie Gardens, you walked—you didn't ride.

#### The victim of vandals

The adjacent 19th century burial ground was closed until objections by the descendants of those buried there brought about the reopening.

In the early 1970's, the isolated location of the small, abandoned chapel proved too much of a temptation to vandals who systematically wrecked the building. In a feature article published in the *Wilmington Star News* in April of 1973, staff writer, Paul Jennewin, reviewed the wreckage: "(they) ripped off and damaged the stained glass windows, kicked holes in both doors, wrecked the pulpit and 50-year old organ and spread litter and filth all over the place."

The cemetery caught its share of devilment, too, with stones overturned and broken. The culprits were caught, found guilty and their sentence suspended "on condition they work on the chapel and grounds setting things to right."

The Reverend Herbert Aman, rector of St. Andrews-On-The-Sound, at that time, and Bishop Thomas H. Wright considered the restoration of Mt. Lebanon Chapel an important project. So with an initial contribution from the Corbett family, owners of Airlie Gardens, plus the efforts and donations from women's organizations and individuals, the

work began.

There was lots to be done. The porches were replaced—one had been added in the 1920's to protect the bridesmaids from inclement weather. Time had taken its toll of the cedar shake roof. The little chapel needed structural beams and reinforcing beams. It needed new floor joists and new diamond pane windows, new paint, inside and out, but gradually, Lebanon Chapel took shape. The interior was painted white and the ceiling blue. The 15 pews were repaired, polished and put in place—they seat six persons each. The pulpit is quite large while the communion rail is quite small which reflects the little use of communion when the chapel was built.

The stained glass windows behind the altar were a gift from Mr. and Mrs. Thomas H. Wright, Jr. and came from the family chapel at Fairintosh Plantation which was Elizabeth Wright's home near Durham. That chapel was built in 1804 and is still standing.

When Lebanon Chapel was rededicated on an April Sunday in 1974, the great, great grandsons of Thomas Henry Wright were there. One, the Right Reverend Thomas Henry Wright, Bishop of the Diocese of East Carolina, stood before kinsmen and friends to rededicate the chapel built by his great, great grandfather a century and a half before.

"This beautiful chapel has been restored to the Glory and Love of God to be used as a house of worship and prayer."

Lebanon Chapel stands among the tall pines and sturdy oaks and cedars of Airlie and welcomes worshippers each Sunday at 8 a.m. from Memorial Day to Labor Day.



MT. LEBANON CHAPEL-YESTERYEAR



MT. LEBANON CHAPEL-TODAY



## Letters to the editor:

### Passing the Peace

To the editor:

About the "Peace and Touch in church" (*CrossCurrent*, May 1991).

The Peace of God—the wonderful, the glorious Peace of God! I couldn't live without it. God's peace is with me *always*—especially in times of trouble—the greater the need, the more I feel God's love and peace.

Christ said "Love the Lord thy God with all thy heart and with all thy mind. This is the *first* and great commandment and the *second*, 'Thou shalt love thy neighbor as thyself.'"

Holy Communion is *communion with God*—I need to prepare myself to receive the Holy Mysteries—the Body and Blood of Christ—I shouldn't let anything distract my attention. Passing the Peace in the middle of the worship service is a *distraction*.

I stay on my knees and God knows why I am on my knees.

After the recessional, when the clergy and the choir have come to the back of the church, would be a good time to pass the Peace of God.

In the worship service God is *First*, as we are commanded—then, *Second*, love thy neighbor.

Yes, touch them, hug them, be a friend. If there is a need, maybe you can help.

A brief encounter in the worship service may be emotional but that is not enough.

Christ said, "Peace, I leave with you."

Sincerely,  
Laetitia W. Shiver  
Wilmington

I also want to thank you for making *CrossCurrent* a *diocesan* paper again.

L.W.S.

### Christianity with a wink?

To the editor:

I read the May issue of *CrossCurrent* with the same confusing emotions that I have experienced in the church in recent years. It is what I call the "schizophrenia of Christianity" and it seems to flourish best in the lap of our Episcopal Church. It seems that the average Episcopalian looks upon the Church as a sort of "K Mart of virtues" (or even doctrine)

where one strolls through and selects that which does not make him uncomfortable nor exact any price and—the rest is left on the shelf. I guess you could call this action "Christianity with a wink."

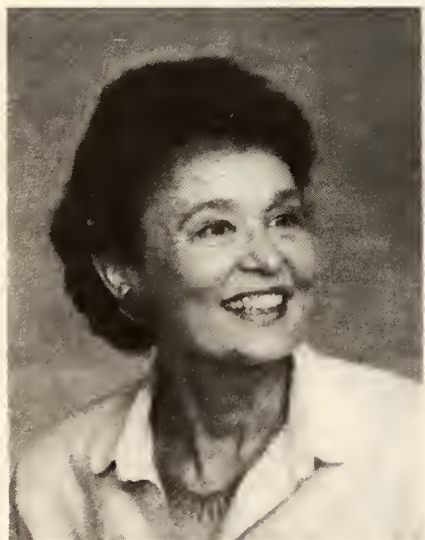
I was so gladdened with the bishop's letter and his willingness to make us face the violence that we should not tolerate, and yet heartsick with the letter from the gentleman from Beaufort wherein he is elated that we "won" the recent war. He seems to come from the premise that this was a "holy war" which has to be the ultimate oxymoron. I know of no case that our Lord ever sanctioned the taking of another life, or violence in any form. I was appalled to be approached by a very prominent churchman in the last national election who asked me to vote for a candidate who expounds capital punishment.

Some years ago, I had a brush with death and I came away joining Albert Schweitzer in his stance on "Reverence for Life." All during the recent war I grew more and more impatient with the constant harping on how few casualties WE had had. Not one word about the thousands of Iraqis who were killed. I stand firmly with Bishop Browning and his refusal to "sanction" this war, and his admonition of our leaders for espousing this war. I am afraid I would have had to join the Presiding Bishop in his refusal to pray for OUR victory or the administration that fostered this totally un-Christian war. I can only feel for the parents of those thousands of "enemies" who were killed in the name of right, while we all supposedly went to bed with great thanksgiving that "OUR armies" were spared. My heart wept for those parents who lost their sons and daughters and the other innocent victims.

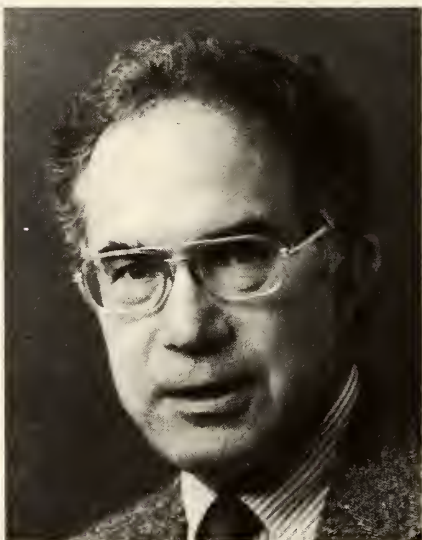
Does the Church today have the raw courage to pull this issue out in the open and take a close look at it, and the courage to right these fallacies, or will we leave these issues on the shelf to be filed under "Christianity with a wink?"

May God have mercy on our souls in any case.

William F. Brame  
Kinston



LIBBA PATE



ROY PARKER

## Convention slated for Feb. 6-8

The 109th Convention of the Diocese of East Carolina will be held at the Howard Johnson Plaza Hotel and Convention Center in Fayetteville, February 6-8, 1992. Hosts at the convention will be the Fayetteville Convocation—St. Paul's, Clinton, Christ Church, Hope Mills, Trinity, Lumberton; St. Christopher's, Elizabethtown, St. Michael's, Ft. Bragg, and Good Shepherd, Holy Trinity, St. John's, St. Paul's-in-the-Pines and St. Joseph's of Fayetteville. Co-chairs for the convention are Libba Pate and Roy Parker.

Theme for the convention is "Strive for justice and peace among all people—respecting the dignity of every human being" (quote from the Baptismal Covenant, BCP).

Cost will be \$30 for each delegate. Parishes are urged to reply promptly when registration forms are distributed. For more information write to the Convention Committee, P.O. Box 58112, Fayetteville, NC 28305.

### A new member of the Sanders family

Mr. and Mrs. Randall Burke McFarland of Winterville, have announced the birth of a daughter, Elizabeth Robinson, on October 1. Mrs. McFarland is the former Lynne Elizabeth Sanders. The baby is the granddaughter of Bishop and Mrs. B. Sidney Sanders of Kinston.

## Human sexuality committee adopts statement of mission

At its September meeting, the diocesan Committee on Human Sexuality adopted the following statement of its mission for the next three years:

We believe that God has given sexuality to us as one of the richest gifts of creation, and

We believe it is a privilege of Baptism to "seek and serve Christ in all persons," (BCP, p. 305).

Therefore, we commit for three years to be a learning, teaching community which

-- gives voice to our differences in sexual beliefs, experience, and orientation;

-- informs ourselves of the theologies and ethics available concerning sexual issues; and

-- pursues opportunities to lead and equip parishes to do the same.

Our hope is that through these actions we as a diocese may deepen the bonds among us and fulfill the mandate of the 1991 General Convention to further our mission of healing "to restore all people to unity with God and each other in Christ" (BCP, p. 855).

This committee was established as a task force in February 1991 by the Department of Christian Social Ministries with the objective of increasing dialogue on issues concerning

human sexuality in anticipation of action to be taken by the 1991 General Convention. In light of the convention's decision to encourage further dialogue on these issues during the next three years, the Committee on Human Sexuality has been given the task of developing vehicles for this discussion at diocesan and parish levels. Ideas under consideration include speaker's bureau workshops for clergy, and curricula for parishes.

As this committee plans its agenda for the next three years, the members solicit input from all the laity and clergy of this diocese. Written comments or inquiries may be addressed to the committee as follows: Diocese of East Carolina, Dept. CHS, Box 1336, Kinston, NC 28503. All communications will be treated as confidential.

The convenor of this committee is L. Alkove, St. Paul's-in-the-Pines, Fayetteville. Other members include Ann Ashford, Paul's-in-the-Pines; John Barden, Christ Church, New Bern; Nancy Craig, St. Mark's, Kinston; the Rev. Cherry Livingston, Christ Church, New Bern; and the Rev. Lucy Taylor, St. Paul's-in-the-Pines.

Submitted for the committee by  
Barden.

## Alcohol-Drug Awareness Sunday

November 17



National Episcopal Coalition  
on Alcohol and Drugs

876 Market Way  
Clarkston, GA 30021  
(404) 292-2610

## History of St. Thomas, Windsor, published

In celebration of the 150th anniversary of the consecration of St. Thomas, Windsor, a committee of church members and local historians compiled a history of the church. In addition to the history of St. Thomas since its consecration in 1840, the 270-page hardbound book includes heretofore unpublished information about the services of Anglican worship in the Precinct in the early colonial period.

The price of the book is \$35 plus mailing costs. For further information write the History Committee, St. Thomas' Church, Postal Drawer M, Windsor, NC 27983.

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldridge

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially the East Carolina Diocesan family and relating how the Gospel is being demonstrated, expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. To welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscript art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

### DEADLINE

Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

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# Modern slavery system exploits farmworkers

by Lisa Stiles Nance

*The following is part of a continuing series on racism started by the Committee on Racism of the diocesan Department of Social Ministries. This is an interview with Ms. Amy Trester, Outreach Worker for the Episcopal Farmworkers Ministry. This ministry is supported by the Diocese of North Carolina and the Diocese of East Carolina. Ms. Trester has worked with the church in this capacity since 1983.*

CC — Our diocesan Department of Social Ministry has supported work among migrant workers in agricultural harvesting now for many years. You have been doing splendid service directing this diocesan work—why are migrants of special concern to the Christian Church?

A.T. — As Christians we're called to the fight of the poor and their struggle for justice. There are few as poor or more oppressed than migrant farmworkers in our society. We need to remember the bond we have with farmworkers who provide us with the food we eat every day.

CC — There must be a history of this country's dependence upon migrant labor to pick crops. Can you tell us how so many black (native and Haitian), and Hispanic (Puerto Rican and Mexican) became the predominant labor supply?

A.T. — The migrant farmworkers' ranks are constantly changing according to who's more vulnerable. There's been a dramatic shift since I've been working with the church. Up until six years ago the majority of farmworkers in North Carolina were African-Americans, about 60%, with approximately 15% Haitians and 15% Hispanics, mostly from Mexico. This shift tracks the change in status of immigrants.

## Workers are primarily refugees

Haitian farmworkers were mostly boat people in the 1980's who came fleeing economic and political oppression in their country. The Mexican folks also are economic refugees coming to this country because their economy is in ruin. For refugees, since most don't know English, they naturally gravitate toward farm work, you don't have to know English at all to do it. Even though they do learn English and become legal residents, they still have few options. They usually stay on the farm or leave and come back to farm work.

As far as African-Americans are concerned, most of them enter the migrant stream because when they are recruited they are lied to about the conditions. They're told they will make a lot of money and live in the country. This is especially appealing to young men who are fleeing big city crime, violence, and drugs. They get in the migrant stream and it's hard to get back out.

It's terribly hard and physically exhausting work. Our society's lack of appreciation makes it easy to see why most Americans don't want to do it. It's no coincidence then that the overwhelming majority of farmworkers are racial and ethnic minorities.

CC — What creates the working conditions of families who follow the crops?

A.T. — The treatment of farmworkers is best understood by remembering that our agricultural economy once relied upon the labor of slaves. This modern system of slavery exploits immigrants, the poor, and the down and out by keeping them locked in poverty, indebtedness, and fear.

## System relies on crew leaders

Our agricultural system relies on crew leaders who recruit, transport, and supervise farmworkers. After traveling hundreds of miles to work, and after long hours in the hot sun, most farmworkers don't make enough money to adequately feed, clothe, and house themselves and their families. In many cases the crew leader takes a minimum of one half of what the farmer has agreed to pay for a basket or box, that's called the piece rate. Then the crew leader charges exorbitant prices for poor food, substandard housing,

transportation, and alcohol. The crew leader continues to earn money from the farmworkers even when they're not working. This results in a situation where the crew leader can keep the worker in a state of perpetual debt. The worker is then made aware through the use of force and threats that he or she may not leave the camp until the debt to the crew leader is paid off. The possibility of ever getting out of debt under these circumstances is almost impossible.



We have to remember who hires the crew leader and that's the farmer. Farmworkers are afraid to speak out about these conditions because they fear the loss of their job, housing, or violence because of the racism of the local community. Most North Carolinians would be shocked to find out there have been ten slavery convictions in North Carolina since 1981. In fact, just this year two men escaped from a camp where they were being held against their will. Nowhere in the United States society is racism more evident than in our agricultural system's treatment of farmworkers.

CC — Is the state of North Carolina actively enforcing standards? How do farmers and growers comply?

## Not enough inspectors

A.T. — Both the state of North Carolina and the federal government have responsibilities for enforcing standards which apply to migrant and seasonal farmworkers. Legislation was passed several years ago which called for the consolidation of inspections for migrant housing under one agency—the N.C. Occupational Safety and Health Administration (OSHA). For years farmers had been complaining about the four different agencies, all with different standards, which could possibly inspect them. This legislation had the support of both farmworker advocates and farmers. But later with the state's budget crisis and the hiring freeze, there were not enough inspectors to inspect the state's 3000 labor camps.

One important part of this legislation was that farmers were now required to register their camps and provide directions to them. Before this time inspectors coming from Raleigh had to rely on records from previous years or contact local agencies who could give them directions. Not all farmers register their camps which can result in a fine.

The state also has the responsibility for making sure that the field sanitation standard is enforced. By that I mean that farmworkers have drinking water, and portable toilets in the field. The federal government still can (and does) do housing inspections. It investigates wage, social security, and child labor law violations. Farmers are asked to offer basic, healthy living and working conditions to farmworkers and their families. It is the humane thing to do. Those that have been doing it have little to fear from regulations.

CC — What, in your opinion, is the reason the percentage of resistance to improvement is so great?

A.T. — Several groups help to perpetuate the system. The growers who own the camps, hire the crew leaders, and use their enormous political influence to block reform. Agribusiness realizes greater profits than if they had to provide benefits which other employers are required to provide.

Enforcement agencies don't enforce the existing laws and often look the other way.

Farmworkers are unorganized, transient, and most important, are no one's constituents.

## No workman's compensation

And we, as consumers, have the mistaken impression that our food is low cost when the great social cost of the unjust treatment of farmworkers is not figured into the price at the checkout stand.

CC — Can you spell out in particular ways how racism affects the migrant program in North Carolina?

A.T. — Further evidence of the racist nature of our agricultural economy can be seen in the exclusion of farmworkers from most protections that other workers take for granted. Farmworkers are not covered by worker's compensation in North Carolina, not covered by over-time pay provisions and unemployment insurance, child labor laws are different and until recently they were excluded from the most basic human decency provisions of drinking water, hand washing water, and toilets in the fields. Laws which are designed to protect farmworkers are rarely enforced, further evidence of farmworkers' low priority in our society.

CC — Where have you personally encountered destructive racism in your work?

A.T. — At the library once, as I was checking out books for my ESL (English as a Second Language) class, a librarian wanted to know what they were for. When I told her it was for the adult Haitians I was teaching she asked, "Can they learn?" At the hospital while I was holding the hand of a Haitian woman in labor the doctor told me, "You better watch it, you might catch AIDS." And even in churches people say to me these migrants live in terrible conditions in their own countries so they're used to the kind of living conditions the farmers make available to them. As if that were a reason not to do anything.

As a translator, I can soften the harsh words and I like to think that my presence lessens the harshness some, although the minute I'm gone who knows...

## Involving diocese, parishes

CC — Should our diocese become more involved in confronting the racism which affects and makes your work? i.e., what can

***'There are few as poor or more oppressed than migrant workers in our society.'***

parishes do beside support you monetarily for operations, and give clothing for migrants?

A.T. — Yes, definitely. In a sense the work of our ministry is an attempt to undo the damage and despair which racism causes. Through contact with farmworkers in their homes, labor camps, and agencies, I realized they ask nothing more of me than to treat them with dignity and respect.

In concrete ways parishes can begin to recognize the farmworker's important role in bringing food to our table, work on a political level to include farmworkers in all protections, and call for an evaluation of our agricultural system so that one day our environment is respected as well as the farmworker. We need to rethink our use of pesticides, soil conservation practices, and our use of fossil fuels. We need to be able to accept blemished fruits that don't look perfect and of not having certain fruits and vegetables when they're not in season in our area. And finally, re-examine our government's policies that create economic refugees both here and abroad.

CC — Are there Episcopalians among the farmers who hire some of these migrants? How could they deal with this racism which all of us share to some degree?

A.T. — I've always wanted to identify farmers who are Episcopalian so that we would have an "in" in dialoguing with them about farmworkers conditions. Especially

about trying some new and innovative ideas coming out of Florida that require a farmer to take a risk. I'm specifically talking about crew-leaderless crews, like a cooperative.

## Farmers on defensive

Most of my contact with farmers has not been pleasant. Usually, I am out in their camp and they drive up and want to know who I am and what I'm doing out there. They're so much on the defensive, it's hard for them to



AMY TRESTER

listen. Helping with the legislation process under the Immigration Reform and Control Act of 1986, I had the opportunity to meet some farmers who genuinely seemed to care about their employees.

People need to start ministering to both the farmworkers and farmers. Farming is an extremely stressful occupation. It requires living from day to day. Of course farmworkers are even more vulnerable. They don't own property, don't have crop insurance, and can't count on community support in a crisis.

A lot of injustices go on because there is no peer pressure on farmers. There's no one in the community who is going to say to the farmers "I know what your camp is like, it's in terrible condition, that alcohol and drugs are sold illegally, and its got to stop." Neither their pastor, relatives nor other community people seem to be willing to say to farmers, what you're doing is wrong.

Farmers as well as the rest of us need to realize their dependence on and partnership with farmworkers. This has been happening in Ohio to a certain extent, where farmers and farmworkers have joined together to work for better conditions and better pay from food processors.

## More dialogue needed

CC — What more should the Committee on Racism of the Department of Social Ministries be doing to eliminate racism in church and society?

A.T. — The Committee on Racism has done a good job organizing conferences, compiling resources, and increasing consciousness among Episcopalians about racism and its affects on all our lives. The committee can continue to help by creating more opportunities for dialogue between different races and cultures. People need to get to know others of a different race or culture, hear their pain and realize they're just like we are with the same hopes and dreams. Then, it is to be hoped, we'll have the courage to begin working on our institutions which keep people oppressed because of the color of their skin.

CC — Thank you for your information and the work you do in the name of all of us in the Diocese of East Carolina.



# Sang so well together they've kept it going

by Bobbie Marcroft

One could say it all began last February when Schola Cantorum performed Evensong Services at the annual convention. As the Rev. Joe Cooper, rector of The Church of the Servant in Wilmington, expresses it, "We sang so well together we decided to keep it going."

They have not only kept it going, but this unique singing group has been invited to sing throughout eastern North Carolina as well as recently appearing with other choirs at St. John the Divine in New York City.

Composed of eighteen people from three churches—St. Thomas', Ahoskie, St. Mary's, Kinston and The Church of the Servant, Wilmington, the group is directed by Sam Burke, program director of Wilmington's public radio station WHQR and himself one of the choristers. He explains, "We are not interested in being an exclusive sort of outfit. What we have is simply a group of people interested in working at a certain level of music-making and willing to commit themselves."

They may not look upon themselves as "an exclusive sort of outfit," but Helen Holt, one of the singers, describes the technique as "producing a pure, crystalline sound which, in the right space, rises, expands and drifts back down like the refreshing aftermath of a gentle spring rain."

## Anglican heritage

From the beginning, director Sam Burke has been impressed by "the group's ability to do the kind of music consistently that we're striving to do—the business of being able to sing so softly you can't hear the person next to you—or even yourself. Folks who have hopes of singing opera, for instance, would be frustrated to be in this group."

Joe Cooper feels the Evensong Service not only enriches the life of the diocese, "but offers a real opportunity to get back in touch with some of our heritage as Anglicans. People are discovering how wonderful Evensong is."

Evensong, one of the seven canonical hours, is a service which Sam Burke urges churches to consider, "to see what it can do



SAM BURKE DIRECTING SCHOLA CANTORUM IN REHEARSAL

photo—Ede D. Baldrige

for the worship life of the parish."

"The service is done daily in England," Cooper says, "and it's done to the Glory of God and to the best of their ability if they have three people there. In Canterbury they sing 250 different settings before they repeat it," he adds.

Schola is not limited to Evensong, but fills out the repertoire with early English verse anthems and twentieth century selections, several of which are original compositions by Burke. The theory, philosophy and practice of a "choir-as-director" came from Hugh Thomas, who was Burke's college choral director at Birmingham-Southern College in Birmingham, Alabama.

## Serious commitment

"The sense of oneness or, if you will, groupness, is essential to the success we have and hope to accomplish. The reason why this group goes is because folks are interested in making an ensemble and are not just a group of singers standing up and singing together."

There is another reason for the success of

Schola Cantorum—the reason of commitment. "What impresses me," says Joe Cooper, "is the commitment of the group. We have to get in a rehearsal between performances and we come from different ends of the diocese. People are willing to sacrifice their Sunday afternoons to meet and rehearse monthly in Kinston."

November 3 will find the singers at St. Thomas, Ahoskie, and at St. Thomas in Bath on December 8. A performance in the Wilmington area is scheduled for early 1992. Most members work full-time and one engagement a month is as much as they can expect to do.

Schola members include Antoinette Anglin, Catherine Charles, the Rev. Joe Cooper, the Rev. Jeff Douglas, assistant rector of St. Mary's, Kinston, Barbara Glick, Ann Hines, Helen Holt, Colin Jones, Cindy Lindsay, Pamela Minor, Betsy Overton, Harriet Pegram, Mark Schellenberg, Jim and Susan Sims, Jen VanBaars, Peter Webster, and Sam Burke.

# Alleluia banners teach praise, joy

by Karen Wagoner

At St. Philip's, Southport, our Sunday School is generally bustling with a variety of activity. Children and their teachers—and adult volunteers—take an active part in the weekly lessons. These lessons form a larger unit of study which follows our church calendar. Each unit of study culminates with an activity involving all the Sunday School classes and volunteers.

One of the activities we found to be successful and meaningful was the making and the burial of "alleluia banners." During Epiphany, Sunday School classes learn that Epiphany is a time for joy; the light of the world is with us in Jesus. We praise God for sharing Jesus with us. One way we praise God in church is by saying "alleluia."

Lessons during Epiphany center around Jesus coming into the world and sharing His light with us. Stories include the visit by the Magi, Jesus talking to the rabbis in the temple, Jesus' baptism and baptism in general.

At the end of the lesson each week, children work on their alleluia banners. The word "alleluia" is placed on the banner, then decorated with a variety of materials. The finished banners are then displayed in the church on the Sunday before Ash Wednesday. After church on that Sunday, the banners are taken down and, using a special ceremony, buried in a box. Thus, the "alleluia" is taken from the church—and from us—during Lent.

On Easter Sunday, the children gather at the burial site and the box containing the banners, unearthed. But when the children open the box, they find the banners missing. On entering the church for the Easter Morning service, the children discover their banners back on the walls! (Thanks to some fast maneuvering by some adults.) The "alleluia" is back in our lives; Jesus is risen!

Both the children and teachers find the alleluia banners to be a creative, entertaining, yet meaningful experience. We, at St. Philip's, highly recommend it.

Those wishing a copy of our ceremony to bury the banners need simply contact our church school superintendent at St. Philip's Church, Southport, NC 28461

# A Christian minimum wage

by Jeffrey A. Douglas

As a matter of Christian ethics, what is it that we owe the people that labor for us? The Bible contains nothing which touches on this subject directly, but does contain material which approaches this subject. In the law contained in Leviticus and Deuteronomy, employers are admonished not to hold the wages of day laborers overnight because they count on the money to survive (Lev. 19:13, Deut. 25:14). In fact, God calls us to maintain our brothers who find themselves in poverty (Lev. 25:22 ff.).

One may argue that these laws deal only with immediate family, but is not the parable of the Good Samaritan a call for us to widen our concept of who we are called to help? This is part of God's larger call to us not to oppress the poor. The prophets cried out against God's people who enslaved their own and oppressed the poor. Perhaps the prophet Malachi says it best, "Then I will draw near to you for judgment; I will be a swift witness against...those who oppress the hireling in his wages, the widow and the orphan, against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts." (Mal. 3:5)

If we, as employers and God's people, fail to pay a wage sufficient to maintain our employees in food, clothing and decent hous-

ing, are we not enslaving or oppressing them? By failing to pay workers enough to maintain themselves, we, in fact, force them to work for "the company store." They have no hope of maintaining themselves, much less getting ahead. All they have to look forward to is paying off an ever-increasing load of debts. They labor in enforced poverty. This is not slavery by gunpoint or whip, but its chains are as binding as those made of steel.

Let us also acknowledge that insufficient wages also create a lack of incentive to work.

**...not slavery by gunpoint...but its chains are as binding as steel.**

This creates a larger burden on the community to maintain people through charity and government support programs. This choice makes no sense economically or morally. When we support our employees at a rate which is economically viable, these people increase the level of economic activity and financially support our communities. When we fail to do this we create more people with less incentive to work, further burdening businesses and individuals with increased taxes to support the programs supporting these people. We pay—one way

or another—we, as corporations, individuals and as communities. Perhaps the question is whether it costs more to support people with sufficient wages or to support them through government subsidies? But this reduces human value to an equation of costs, which the graciousness of God refuses to do.

In fact, are we not called to generosity even in the wages we give? The parable of the laborers in the vineyard speaks of the Kingdom of God. In this parable Jesus tells, laborers are given the same wage for the day, regardless of when they started. This speaks of the generosity of God which we are called to imitate. Do we not believe that the Kingdom of Heaven is at hand? Are we not called as part of that Kingdom to help bring in its reign by conforming our lives to its precepts?

*The Rev. Jeffrey A. Douglas is chairman of the Peace and Justice Commission of the diocese.*

*This column is a project of the Peace and Justice Commission. Our hope is that in the topics addressed and in your responses we will grow in understanding. We encourage your participation. Responses should be sent to the CrossCurrent editor. Send suggestions and ideas for future columns to Harry Muir, 120 Main Street, Bath, NC 27808.*

# Leap of hope for freedom

The pre-Christmas train is beginning to leave the station on the track of my insides. On one rail, there's a leap of hope for freedom that accompanies the Advent promise of a Savior who will deliver us: "Come thou long expected Jesus, born to set thy people free. From our fears and sins release us, help us find our rest in thee" (Hymnal 1982, #66).

On the other track there's a tightening, a pull of anxiousness that accompanies the message from many sources that "Christmas should be just right." What I experience from these messages, I think, is that we are supposed to make Christmas just right, especially for the people we care about most, where the stakes are highest.

If we pursue that rail, we end up making the people we care about most the victims of our need to prove our lovingness—which in turn precisely misses the mark. Under the guise of loving someone else, we have succumbed to attending to our own need to prove our worth. The trap is sprung; we have ensnared ourselves and ignored others again, even with the best of intentions.

No wonder we need a Savior to deliver us from our fears, and all the well-intentioned missings-of-the-mark that "sin" includes! What a freedom it would be if Christmas were about celebrating God's love, and not a distorted perception of our own.

*The Rev. Lucy Talbott, rector of St. Paul's-In-The-Pines, Fayetteville.*



# EVENTS

**"The Challenge of Making Christians in the Contemporary World,"** a colloquy for Christian educators, with John Westerhoff, will be held November 14-16 at the Lanier Plaza Hotel and Conference Center, Atlanta, Georgia. The program is sponsored by the Province IV Christian Education Network.

The cost is \$60 for registration and three meals. For further information contact Iris Bladell, St. Bartholomew's Church, 1710 La Vista Road, N.E., Atlanta, Georgia 30329, (404) 634-3336.

**The 1991 Lutheran-Anglican-Roman Catholic (LARC) Conference** for clergy and lay people who work full-time for the church, will be held November 19-20 at Trinity Center. Lay people who have a serious interest in ecumenical relations and have a sufficient theological background are also welcome at the conference.

This year's subject grew out of last year's conference: "Human Sexuality and Ecumenical Dialogue." The keynote speaker is Pastor Richard J. Niebanck, Lutheran Church of the Redeemer, Maywood, New Jersey. Pastor Niebanck is the author of numerous social statements of the LCA and was a staff official of the Lutheran Church of America from 1963-1985. Group discussion leaders include

the Rev. Mark W. Menees, North Carolina Synod-ELCA, the Rt. Rev. B. Sidney Sanders and the Rt. Rev. Huntington Williams, Suffragan Bishop, Diocese of North Carolina.

For further information contact Fr. Timothy Kimbrough at (919) 942-3108.

St. Thomas, Windsor's, annual **Holiday Bazaar and Luncheon** will be held Wednesday, November 20, from 11:30 a.m. to 2 p.m. The bazaar and luncheon are St. Thomas ECW's primary fundraisers, enabling it to continue its various diocesan and civic programs.

East Carolinians interested in exploring the diversity of families are invited to attend **"Celebrating Families: Discovering and Nurturing Family Strengths,"** November 22-23 at Trinity Center. Harry Aponte, ACSW, an internationally recognized family therapist/scholar, and the Rt. Rev. Frank Vest, Bishop Co-adjutor of the Diocese of Southern Virginia, will conduct the conference which is sponsored by the Family Ministries Commission of the diocese.

For further information contact Lynn Brown, conference registrar, P.O. Box 1336, Kinston, NC 28503, (919) 522-0885.



**NEWLY CONFIRMED** members of St. John the Evangelist, Edenton, pose with Bishop B. Sidney Sanders. James Trandrynn Morring, Jeffrey McNeil, Deborah Ann McNeil, Michael Anthony McNeil and Jessie Ellis were the honored guests at a buffet reception in the church parish hall following the service.  
*photo—Debbie Boyle*

## Well represented at Triennial

by Patti Campbell

The Episcopal Church Women of the Diocese of East Carolina were proud to send four delegates to the fortieth Triennial held concurrently with the General Convention of the Episcopal Church in Phoenix. Patti Campbell, president, Mary Horton, United Thank Offering custodian, Harriett Sutton, C.P.C., and Ruth Woodley joined 471 women representing 114 dioceses. Billie Craft, Province IV Coordinator, served as chairwoman of the Credentials Committee. Nancy Broadwell, Province IV U.T.O. chairwoman, served on the National U.T.O. Committee. Indeed, the church women of this diocese were well represented.

Planned by the National Church Women's board and the United Thank Offering Committee, each event in the full agenda was organized for the purpose of worship, study, service, fellowship, and sharing of resources to help in the development of the various ministries. Well known speakers, such as

Bishop Barbara Harris, Canon Nan Peete, and Dr. Frederica Thompson were most effective.

It was a privilege to share Bible studies and Holy Eucharist with representatives from the House of Bishops, the House of Deputies, as well as E.C.W. Triennial. There was also participation in a race and ethnic relations audit.

A vote to approve U.T.O. grants of 3.29 million dollars was taken after learning first hand the difficult process of screening the many worthwhile requests. Mary Horton presented the Presiding Bishop a voucher for \$39,598.40 from the Diocese of East Carolina, which in turn received a grant of \$16,800 for the purchase of a van to be used by Crossroads in Wilmington.

All participants are excited and willing to share their experiences (some of them are doing so at fall district meetings). Also, there are two new tapes available: 1) Barbara Harris's sermon, and 2) a presentation of a panel on racism.

## AROUND THE PARISHES

The new Bread Bakers Guild is in full swing at St. John's, Wilmington. Members of the guild have accepted the ministry of providing bread for the Rite II worship services.

To commemorate Constitution Week with the Major Reading Blount Chapter of the Daughters of the American Revolution in Washington, St. Peter's church bell joined in ringing tribute to the Constitution by ringing

for 204 seconds on the 204th anniversary of the signing of the Constitution.

On All Saints' Day, 1911, the cornerstone of the Church of the Good Shepherd, Wilmington, was laid. All Saints' Day this year saw the dedication of a plaque for the Church of the Good Shepherd, a plaque approved by the Historic Wilmington Foundation recognizing and describing the historical value and importance of the building.

## 'Let there be glad thanksgiving'

Thanksgiving doesn't come easily to us. During a recent Eucharist in another city, I noticed that as the leader of the Prayers of the People bid the peoples' intercessions, names of the sick and ill rolled off of the tongues of the faithful like water off a duck's back. There were around thirty seconds of intercession. Moments later, when the leader bid the thanksgivings of the faithful, no one had anything to say. The air was silent. Perhaps this was because no one had anything to be thankful for on that particular day, or perhaps it was because the leader of the prayers, after permitting around thirty seconds of intercessory prayer, allowed only approximately one half of one second for prayers for thanksgiving. Giving thanks to God doesn't come as easy as asking for God's help.

The trick, I suspect, is that we often believe our satisfaction to be prerequisite to our

thanksgiving. When we are satisfied, then we can give thanks. "When my loved one is well again, then I will sing with joy." "When I have enough for myself and my family, then I will give with gladness." "When this night is over, I will thank the Lord." In this sort of thanksgiving, we've got it backwards. Faith calls us to discover that when we give thanks we are satisfied; when we give with gladness, we have enough for ourselves and our family; when we thank God, the dark night is over.

May all of our thanksgivings be filled with such joy.

**The Rev. Matthew E. Stockard, rector of St. Paul's, Beaufort.**

Stand still, and consider the wondrous works of God.

*Old Testament*



**THE REV. RONALD G. ABRAMS WITH HOLY TRINITY'S KEENAGERS**  
*photo—Lorna Erixson*

## K is for keen Keenagers

by Lisa Stiles Nance

According to Webster's Dictionary the word "keen" has seven definitions which include such descriptive words as intellectually acute, highly sensitive, strong, intense and enthusiastic. All of these definitions can apply to a wonderful group of people at Holy Trinity in Fayetteville who call themselves the Keenagers. No one is quite sure how this group of people, all of whom are over 55 and who gather together for fellowship and mutual support, came up with the name Keenagers, but some like to think it comes from the fact that they are just a "keen" bunch of people. And they would not be wrong.

About 15 years ago Mrs. Peyt Johnston, the wife of then rector of Holy Trinity, the Rev. Henry Johnston, formed the Keenagers. The group was formed to give members of the church who were 55 and older a chance to get together for fellowship.

Fifteen years later the group is still together, boasting about twenty members, many of whom are original members. The Keenagers meet the second Tuesday of the month for a covered dish lunch and a program. Everyone of all ages is welcome to come to the programs. Recent programs have featured a visiting artist at Fayetteville Technical Community College, sculptor and director of the Fayetteville Museum of Art, Tom Grubbs, and a social worker and administrator of the

new Village Green Care Center.

Many of the members of Holy Trinity have come to share their travels throughout the world with the group as well as members of the church with interesting backgrounds. Katherine Whaley, a member of Holy Trinity and a professional storyteller, has entertained the Keenagers during a program.

One favorite program the group has from time to time is a "Brag Program." Each member gets to brag about children or grandchildren, sharing photographs and anecdotes.

But the Keenagers is not just a social organization, it also performs some much needed tasks around the church. One of these tasks is helping assemble the newsletter. Another is helping man the phone in the office when necessary. Keenagers share the expense with the Brotherhood of St. Andrew for one of its members to have "Lifeline," an emergency phone system. And, of course, they are always there for one another.

According to Mrs. Margaret Peterson, this year's chairwoman, "We're a group which enjoys getting together and socializing, sometimes just sharing stories of our past. We're a group that is devoted to each other."

While the Keenagers are intellectually acute, highly sensitive, strong, intense, and enthusiastic, as Webster's Dictionary defines the word "keen," they are "divinely keen" also as they practice what Christ has taught us and that is to "Love one another."



# A book suited to many varied tastes

by Katharine Melvin

*TESTAMENT: BIBLE AND HISTORY*, by John Romer. New York, Holt, first American edition, c. 1988, 367 pages, \$29.95

*Testament* is a book suited to many varied tastes. For this historian it is a valuable addition to ancient cultures and beliefs as "the chart by which modern archaeology has sprung...strata upon strata of cities and towns buried on top of each other" to quote the author. For the Biblical-minded it offers new insights into ancient faiths that Romer says were incorporated into our present Scriptures. "The Bible, as we know it, has many faces, many side functions beside the revelation of the God of Israel and His creative and enduring oversight of the chosen people, the Israelites." Many full-page colored plates, bibliographies, indexes and maps add to the text.

In the foreword, Romer states his purpose. "My concern is not one of faith, to assert a belief of disbelief in God, but to recreate something of what ancient peoples themselves perceived, what they would have understood of the world." That John Romer understood the perception of these peoples is shown throughout the seven sections of his book. His research into *Testament* which was nine years in the making, shows his mastery of weaving together a mass of documented knowledge, collected and edited over these years.

## Old and New Testament

The Old Testament is covered in three long chapters: *Genesis to the Exodus*, *Chronicles and Kings to the Exile*, and *Making of the Old Testament: The Return from Babylon*. This age of the return was to be a vital one in the building of the Bible, for "In this period, Israel's most ancient literature was not only put in order and edited, but was also updated, even re-written, to conform to contemporary

preoccupations...at the heart of this would come the writings that would form the Book of the Law, the first five books of the Bible. Other brand-new books, *Ezra* and *Nehemiah* were written at this time."

The New Testament section is equally lengthy. *Jesus and the New Testament* include the letters of Paul, the four Gospels, and early church history up to Irenaeus of Lyon. *Deo Gratia: Pagan to Christian* covers the Council of Nicaea, Josephus, Jerome and the Vulgate, translations and transitions. *Darkness and Illumination* contrasts the weak new faith in Northumbria and Ireland to that of Constantinople, Byzantium and Charlemagne, where light and illumination was in progress in the East. *Paradise Lost* treats of Martin Luther, Tyndall, Erasmus, the Council of Trent, a Book of Revelations, Explorations and Autopsies, as the world of science begins to question assumed Biblical beliefs and Church dogma. "The Bible slowly died during the nineteenth century, and all that was left was to perform the autopsy." But is the Bible indeed dead, or has modern archaeology and science, in fact Romer's *Testament* itself, led to a better understanding of a greater Creative Act, seen through a countless celestial galaxy, and through His divine entering into human life in the person of Jesus, the Christ?

## Relevant sentences

These chapter headings give one a bare fraction of the length of material compressed in them. It is tempting to quote a few relevant sentences, in order to whet the reader's appetite, as "Here then, in Bronze Age Canaan, are the origins of ancient Israel's sacred liturgy, both of its architecture and of its written word...the Book of Exodus is a document which joins the most ancient creation stories of civilization with the bones of a national saga and a later powerful theme of national liberation." Quotes from *Chronicles* and *Kings* sound very modern, as "Never

before was an ancient nation so universally feared and hated as were these Assyrians from north Iraq." Another quote regarding the "People of the land, as the Samaritans were called, had their own Temple where they followed a schismatic faith, which recognized only the Pentateuch as the authoritative Scriptures. Many had intermarried with foreign settlers, brought in by the Babylonians."

Being the Anglophile that I am, I was disappointed at the brevity of Romer's treatment of Celtic Christianity. The Venerable Bede is mentioned, but nothing of his great work, his *Ecclesiastical History of the English People*. Lindisfarne gets better note, for its beautifully illuminated manuscripts and Gospels: "pages that lie like fine carpet at the beginning of each of the Gospels...the mystical meditations of a northern solitary, a little faint, perhaps from fasting and the love of God, a man who was able to take a few pennyworth of powdered colours and ink and make jewels with it." But there is no mention of Cuthbert, Bishop of Lindisfarne, the Council of Whitby where Celtic liturgical customs bowed before Roman rites; or of Patrick, Chad, and many others who kept the fires of faith burning in Wales and Ireland. Five and a half pages is insufficient for all that is needed to deal with this period of history.

Neither does the Church of England fare better. The *Book of Common Prayer* by the martyred Archbishop Cranmer gets one sentence! Queen Mary's burnings of heretics also rates one sentence, but Queen Elizabeth is given much more attention in her treatment of the Jesuits, who were hunted down, "drawn and quartered." On the continent, the monk Martin Luther, and also Tyndale, get many pages of laudable mention, especially Tyndale, for his influence upon the King James version of the Bible, "the greater part of which is Tyndale's work."

Mrs. Melvin is a member of St. Paul's, Clinton.

## New awareness of women's ministry and presence

by the Rt. Rev. Vincent K. Pettit,  
Chair, Standing Liturgical Commission

*Her Daughters Shall Rise Up*  
by Jean Staffeld Jersey

"Her Daughters Shall Rise Up" is a book for celebration. Women from the United States and from around the world went to Lambeth (international conference of all Anglican bishops) at Canterbury in 1988 to witness to the ministry of women in a church dominated and controlled by men. This book is an account of the women's presence at Lambeth and records the experiences of the community that evolved during the time in Canterbury.

This is also a book of pain. The anguish of women throughout the ages is expressed in these pages by those who know they have

been called by God to the ministry but have been relegated to an auxiliary and second place in God's church. This dichotomy of joy and pain is evident throughout the book. Joy and celebration because there is a new awareness of women's ministry and presence in some places with full acceptance and total participation in the life and worship of the church. Pain because of the obstructions and total disregard for women in the life of the church in the majority of provinces in the Anglican Communion.

This book should be required reading for everyone in the Church. Those who would wish to sweep away the whole issue of total inclusion of women in the life and worship of the Church need to hear this story. It is not a feminine issue but rather one of justice. As Sally Bucklee, co-chair of the Women's Witnessing Community along with the Rev.

Fran Toy, says in the afterword:

"One morning in the priory, later labelled "a nest of controversy" in the *Living Church*, it dawned on me that in country after country, women today are a majority at the Lord's Table on Sunday and a minority at the Church's table when decisions are made."

Wives of the bishops were on the scene for the first time, but the presence of the Women's Witnessing Community at Lambeth brought a new dimension to this normally total male enclave. It was a joy for me to experience their presence day after day during those three weeks at Canterbury. The first woman priest to address Lambeth, in the person of the Rev. Nan Peete, was one of the highlights of the conference. Her address was one of great historical significance.

Lambeth was also an occasion to experience their pain. I especially recall the great procession for the opening service at Canterbury Cathedral on Sunday morning. When we came into the area before the great front doors of the Cathedral there were members of the Women's Witnessing Community and what a wonderful witness it was. It was a joy to see so many people I know and admire. We were greeted with love, affection and smiles. But I entered the Cathedral with a heavy heart. The door was going to be closed behind us and they would be shut out—not included.

Read this book. It is just 80 pages, but you will find power, joy, pain and celebration throughout. It records a beginning which will not end until women and men are able to stand together equally in a church free from the encumbrances of an unjust past history.

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## Rediscovering the church year beginning

Sandra and I have a much cherished statue of St. Francis of Assisi that we keep in our garden. We bought it when we were still in Richmond and making regular visits to Williamsburg.

All bundled up, I was determined to have my coffee outside when I spotted old Frank for what seemed like the first time in years. When everything is growing and blooming who pays any attention to a statue? Now with the growth dying back he comes back into easy view.

I immediately started down memory lane. Richmond was our first paying church job. We had two little boys and hoping to have a third child, we loved exploring the area around our boys particularly loved feeding the ducks at a city park. Occasionally we were able to afford a babysitter and we took off to Williamsburg, walking down the middle of the street in mid-evening and having a community to ourselves. We soon discovered the pottery place and St. Francis and a bath, which I never talk about since, twenty-eight years, I have never been able to get it level. Loading those heavy pieces of concrete in the car, getting back home Sandra treating them first with a paint solvent promptly wiped off and then doing something else to them and putting them out in our backyard, they are a vital part of our heritage.

I say "vital" even though I may not notice them for months at a time. The figure of St. Francis reminds me of the Church Year—become aware of old, familiar symbols we have not seen or heard of for a while. The Church Year is coming to a close. The New Year about to begin and our angel will make re-appearance. Some don't want it taken down during Christmas, some don't want it up at all, but like all familiar friends it comforting to experience them after absence.

Christmas can overshadow the other seasons, especially Advent, in the very same way that flowers and foliage overwhelm St. Francis. It's true if unfortunate. Advent our time for preparation not merely for Christmas but also for the Coming of the Christ Child into our lives—they may not be exactly the same.

I was glad to rediscover St. Francis; I trust will do the same with the beginning of the Church Year.

The Rev. Laurence Houston, rector of St. Paul's, Greenville.

## Something from which to be saved—ourselves

Advent is a time for the preparation of the birth of our Savior into our lives. Our lives seem so comfortable we might ask from what do I need saving. I need to be saved from meaninglessness, from my need to be perfect, from my inability to love myself and from my brokenness. It is only the power of God incarnate that I can never be able to accept myself as a human being. If left up to me alone I try to be God (more than human) or like a beast (less than human)—either way I miss my mark.

You and I are called to be human beings (no more/no less). It is our Savior who helps us be just that. He calls us to be ourselves and helps point the way. So, yes, we do have something to be saved from—our own self-willed sinfulness. Let us make room for our Savior to be born again in each of us at Christmas.

The Rev. Joseph Cooper, rector of Church of the Servant, Wilmington.

## Discovering, nurturing the family

Those circles of affection...nuclear families, extended families, parent and child families, equation families (yours and mine and ours), husband and wife families, work families, church families...all families...*The Family of God*.

The Family Ministries Commission conference, "Celebrating Families," will feature Harry Aponte, ACSW, director of the Family Therapy Training Program of Philadelphia, and the Rt. Rev. Frank Vest, Bishop Co-adjutor of the Diocese of Southern Virginia.

Bishop Vest will address the conference on "Families from a Theological Perspective." Mr. Aponte is scheduled to address the group on "Families from a Therapeutic Perspective."

He will also interview a family and discuss mobilizing resources to help families, as well as conducting a panel discussion. The homily at the closing Eucharist will be given by Bishop Vest.

The Family Ministries Commission has planned a conference for clergy, professionals and lay people interested in working toward enhancing family strengths.

The conference will be held at Trinity Center beginning Friday, November 22, at 5 p.m. and will conclude on Saturday, November 23, at 5 p.m. The charge for the conference is \$66 a person. Reservations can be made by contacting Lynn Brown, P.O. Box 1336, Kinston, NC 28503, (919) 552-0885.



# Women's Center of Fayetteville fills in the gaps

by Lisa S. Nance

For many women, there comes a time when they are faced with unfortunate circumstances requiring them to "pull themselves up by the bootstraps" and make changes in their lives. Fortunately for the women of Fayetteville, the Women's Center of Fayetteville is there to give them a helping hand. Whether the help comes in the form of being trained in a new and, many times, untraditional occupation or being an excellent resource center by just lending a sympathetic ear, there is little doubt that the Women's Center of Fayetteville is fulfilling a tremendous need within the community.

Situated on busy Hay Street in the historic district of Fayetteville, the Women's Center nestles cozily on a wooded lot. The comfortable two story house welcomes visitors with rocking chairs on the front porch and a grapevine wreath on the front door. Everything about the center is inviting and warm. For a woman in a distressing situation, it's like coming home.

The start-up of the Women's Center officially began in May, 1990. But Sylvia May, executive director of the center, explains that it really started in 1989, when, as a member of the National Organization for Women, she realized there were many women in the community in desperate situations who did not know where to go for help. Sensing a real need for a central facility to help these women, Mrs. Ray made going after the necessary grant money to start such a place one of her New Year's resolutions. Mrs. Ray, along with ten others from various agencies in Fayetteville, conducted a "needs study". After receiving a \$25,000 grant from the S. Smith Reynolds Foundation in Winston-Salem, the new board of directors wrote a letter to members of the community to raise money for the center. According to Mrs. Ray, "There was an overwhelming response from the community." Other donations for this non-profit organization came from the Florence Rogers Trust, the Cumberland Community Foundation, the Cumberland County Council on the Status of Women, the A.J. Fletcher Foundation in Raleigh and private contributions from the community. Among the contributions was a grant from the Episcopal Diocese of East Carolina.

## Relies heavily on volunteers

Within the first four months of operation, over 500 women contacted the center. In those beginning months, as the only paid worker at the center, Mrs. Ray relied heavily on the participation of volunteers from the community. Among those volunteers were members of the area's Episcopal churches; St. John's, Holy Trinity and St. Paul's-In-The-Pines. According to Mrs. Ray, "The contribution of St. Paul's-In-The-Pines was very special. Ninety percent of the volunteers at the Women's Center in the beginning came from St. Paul's-In-The-Pines."

The Women's Center still relies on volunteers. According to Alice Nalon, program director and the only other paid employee of the center, "We receive about 200 calls a month."

A large part of what the center does is provide valuable resources to women who do not know where to get help. As Mrs. Ray puts it, "We want to fill the gaps." Women



THE WOMEN'S CENTER OF FAYETTEVILLE

involved in cases of abuse, teenage pregnancy, homelessness, unemployment or low-paying jobs, and single-parenting are put in contact with agencies especially suited to their individual problems. Most of the women in the area are not familiar with the over 200 resources available to them.

Through seminars, the Women's Center of Fayetteville hopes to educate and enlighten women to all the options available to them. The Women's Center has provided seminars in personal protection, building self-esteem, non-traditional jobs, family law and money management. The response to these seminars has been overwhelming. According to Ms. Nalon, "The first time we didn't have any idea what to expect so we limited it to sixty people. We had 120 people call and another 120 people waiting."

## Financial problems for most

The most popular seminars have been the ones on self-esteem. But the underlying problem for most women is financial. "Because of this," explains Mrs. Ray, "we will gear ourselves more and more to helping people find employment." The center has started a series of workshops called "Operation Jumpstart" to show women that there are a lot of jobs traditionally held by men that women can do. These jobs include plumbing, construction work, truck driving and pest exterminating. Since many women are single parents, non-traditional jobs can be

the answer to supporting themselves and their children. This fall the center will further address this issue with programs in career counseling and how to go back to school.

Other programs in the works at the center are how to communicate effectively with people in the caring professions and a task force on teenage pregnancy. This task force identifies "at risk" teenage girls and helps them build their self-esteem and become responsible. According to Ms. Nalon, "It's important that they know there are people here who care and want to support them. Some of them have just made a series of bad choices, we want them to know it doesn't have to be this way."

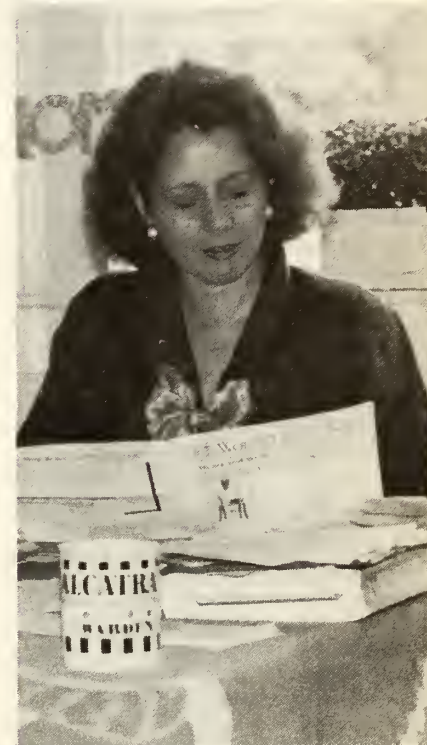
Another new project is the shared housing program. It is a program where single mothers or single women can cut down on the cost of housing by living with another woman, possibly in similar circumstances, who has extra space available in her home or apart-

ment. The center provides a notebook, for those with space to share and those who need a place to call home, to enter their information into and to refer to.

The effort to assist women in trouble doesn't stop with the programs, seminars and human contact they receive; it continues even in the cozy livingroom with tables and bulletin boards loaded with newspapers, newsletters, pamphlets, brochures and announcements of classes and workshops throughout the community.

The Women's Center of Fayetteville is truly a ministry for the mind, heart and soul for every woman who needs help pulling herself up by the bootstraps.

Mrs. Nance is a member of Holy Trinity, Fayetteville.



SYLVIA RAY

## Wake up!

The Rt. Reverend Michael Marshall has written that Advent is the alarm clock of history. It summons us and the whole of creation to "wake up!" For most of us the reality of waking up is tied to the flooding of our world with light. Advent reminds us that our God invites us to come fully awake and, in the process, be slowly and courteously filled with the light of His love.

St. John (3:19) reminds us, however, that while "light is come into the world...men loved darkness rather than light." While it is often the case that little children are afraid of darkness, the chances are that, when they grow up, they will be afraid of the light. For some reason mankind cannot bear much reality. We tend to prefer half-light or darkness to the naked, searching reality of sunlight. God would have it otherwise and so He invites us once again to "be not afraid--come awake in Christ."

Advent then is filled with judgement and challenge to look up and lift up our hearts so as to receive the light of Christ into every corner of our lives.

Come, Lord Jesus—come!

The Rev. Russell L. Johnson, rector of St. Paul's, Edenton.



"Never argue with your altar guild about where to put the Advent wreath!"





# Finding the unexpected on the Search Committee

by Lisa S. Nance

I went to a dinner party last night that was particularly special for me. It was special because it was the first time in months that we, the members of the Search Committee, had been together. After finding the right man for the job and presenting him to the vestry a few months before, our job was over. So now, with our spouses and the new rector and his wife, we were coming together to enjoy each other's company and reminisce about the search.

The rector's installation had been held the previous Wednesday and now the Search Committee's choice was official. All the meetings and discussions and prayer we, on the committee, had been through for the past year had finally played itself out in one choice. Our mission was accomplished. Happy as that was, especially for our spouses, it was sad, too.

I looked around at the faces of the other committee members and realized how much each person meant to me. I also marveled at how each person had brought his or her own special insight to the committee and our formidable task. Sadly, I thought there will never be this exact same committee again. I knew I would miss them.

Of the eight members, we represented four generations. Together, we had twenty children, including two sets of twins. Like Chaucer's pilgrims in *The Canterbury Tales*, we represented all walks of life. There was a doctor, a lawyer, two school teachers, a principal, a newspaper editor, a builder, and a student. Each one giving something uniquely their own to form one group.

As I looked around the room at these people, I realized that even though we may not have always agreed, we each held fast to our particular opinions and at the same time showed a loving tolerance and respect for each other. The personality of each member was clearly defined and there were no shrinking violets in this group. Some used humor, some used thoughtful introspection to enhance our decision-making process. Others looked to life experiences and one in particular became our grounding force, full of wisdom, when we seemed to be losing our direction. Despite these different styles, we

meshed and were able to come up with a choice for the position of rector.

Whoever said that half the fun of any trip is getting there sure knew what they were saying because I have to say it was fun being with these people. I looked forward to the meetings and, more than once, would chuckle during the week remembering something funny that was said. Sometimes comments were made that gave me a new way to look at something or generated additional pondering on my part. I, for one, got mental exercise at every meeting.

But, along the way I gained so much by knowing these people on the Search Committee. They have given me so many things, both as individuals and as a group. As a group they gave me a sense of belonging as we worked together towards a single goal. It was like sharing a secret with someone. They taught me that it's okay to be the only one in the group who doesn't agree, that we were in this thing together and everyone's point of view would be considered. As individuals I have received encouragement, enlightenment, and a renewed enthusiasm from different members at different times that have affected my work and my church life.

As we came together again for dinner, I thought to myself that now the circle was complete. We had started our search in September and it was officially over now, in September. We not only have a new rector with us now but we also have the memories and the bonds of friendship formed during our search.

## What if . . .

I found this paragraph in a book entitled *Where Moth and Rust Corrupt* (Maurice Coombs, Forward Movement Publications, 1989, p. 23). I think it's worth repeating:

"John MacNaughton reports on a study done in the Episcopal Church where it was calculated that if every Episcopal family in the nation were suddenly to become destitute and all were to go on Social Security at the lowest family income level, and then, if all Episcopalians at that income level were to give a proportionate gift of five percent to God through the Church, the income of the Church for God's work would increase by seven times over."

Judy Glick, senior warden, St. John's, Bath.

## Diocesan Calendar

### October

- 3 Camp committee, Diocesan House, 10 a.m.; Stewardship area meeting, St. John's, Fayetteville, 6 p.m.
- 5 Department of Mission, Diocesan House, 9 a.m.
- 12 Cursillo, Diocesan House, 9:30-3
- 15 Stewardship area meeting, Christ Church, New Bern, 6 p.m.
- 17 Stewardship area meeting, St. James, Wilmington, 6 p.m.
- 17-20 Happening #18, Trinity Center
- 22 Stewardship area meeting, St. Paul's, Edenton
- 25 Executive Council, 9:30 a.m.
- 26 New Beginning staff meeting, Diocesan House

### November

- 2 Department of Mission, Diocesan House, 10 a.m.
- 8-10 AWWWY, Trinity Center
- 9 Prayer workshop, St. John's, Wilmington, 9 a.m.
- 14 Diaconate, Diocesan House, 1:30 p.m.
- 21 Department of Mission, Diocesan House, 10 a.m.
- 22-24 New Beginnings, Trinity Center; Family Ministries conference, Trinity Center

### December

- 1 Evangelism Conference, St. Mary's, Kinston, 3-5 p.m.
- 5 Commission on Ministry, Diocesan House, 10 a.m.
- 7 Youth Commission, Diocesan House, 10 a.m.-2 p.m.
- 10 Department of Mission, Diocesan House, 10 a.m.
- 13 Executive Council, Diocesan House, 9:30 a.m.
- 13-14 Healing Conference, Trinity Center
- 17 Board of Managers, Trinity Center, 10:30 a.m.
- 27 Ordination of Frank Russ, St. Christopher's, Elizabethtown, 7 p.m.
- 27-Jan. 1 Winterlight, Kanuga

## Bishop Sanders' Confirmation Calendar 1991-1992

- October 13 - St. Mark's, Wilmington
- October 20 - St. Christopher's, Elizabethtown
- October 27 - St. Paul's, Fayetteville
- November 3 - St. Peter's, Swansboro
- November 10 - St. Timothy's, Greenville (baptism)
- November 17 - St. Anne's, Jacksonville
- November 24 - Holy Trinity, Hampstead
- December 1 - St. John's, Fayetteville
- December 8 - Church of the Servant, Wilmington
- December 15 - St. Peter's, Sunbury
- December 22 - Holy Innocents, Kinston
- January 5 - St. Thomas, Windsor
- January 12 - Hyde County parishes
- January 19 - Good Shepherd, Wilmington
- January 26 - Christ, Elizabeth City
- February 2 - Washington-Tyrrell parishes
- February 9 - Convention
- February 16 - Grace, Trenton
- February 23 - St. Peter's, Washington
- March 1 - St. Mary's, Kinston
- March 15 - Grace, Plymouth
- March 22 - St. Paul's, Greenville
- March 29 - DownEast Cluster
- April 12 - St. James, Wilmington
- April 26 - St. Thomas, Oriental
- May 3 - Christ, New Bern
- May 17 - St. John's, Wilmington
- May 31 - St. Christopher's, Havelock
- June 7 - St. Andrew's, Nags Head

## Bishop Elebash's Confirmation Calendar

- October 6 - St. Philip's, Thomas Landing
- December 8 - St. Philip's, Southport
- February 16 - St. Paul's, Wilmington
- February 23 - St. James, Shallotte
- March 8 - St. Andrew's, Wilmington
- May 3 - Trinity, Lumberton

## Bishop Charlton's Confirmation Calendar

- October 6 - Grace, Woodville; St. Mark's, Roxobel
- October 20 - St. John's, Grifton; St. Mark's, Vanceboro
- November 3 - Trinity, Chocowinity; Zion, Washington
- December 8 - Holy Trinity, Hertford
- January 5 - Advent, Williamston
- January 26 - St. Thomas, Ahoskie
- February 16 - St. Francis, Goldsboro
- March 1 - St. Timothy's, Greenville
- March 22 - St. Paul's, Clinton
- April 5 - St. Andrew's, Goldsboro
- April 26 - St. Andrew's, Morehead City
- May 3 - Christ, Hope Mills
- May 17 - St. Stephens', Goldsboro
- May 31 - St. Paul's, Edenton
- June 7 - St. Paul's, Beaufort
- June 21 - Holy Trinity, Fayetteville
- June 28 - St. Joseph's, Fayetteville

## Characteristics of congregation in between rectors

by Charles M. Riddle, III

1. The Church is more open to change now than at any other time. Change is necessary and expected. Usually there is leadership change--rearranging. Some active become inactive, previously inactive assume leadership roles.
2. There are almost always some feelings of loss and grief regardless of past relationship with the previous rector. Grief, anger, "lostness" and guilt may be intermingled and unrecognized.
3. There may be some conflict during interim time--questions on the decision making process may emerge as the congre-

gation "reorganizes." We need to be open and not fearful in facing possible conflict in the congregation.

4. The congregation has more energy for dealing with long-term needs than usual. It may be willing to work on things previously delayed or neglected--stewardship, role of laity, staff concerns, etc.
5. The Church is more open to outside help than at some other times. Introduction and use of "contract" with pastor/consultant, exposes congregation to consultation process and ongoing support systems available.

The Rev. Charles M. Riddle, III is the interim rector at Christ Church, New Bern.



# Episcopal Life

DECEMBER 1991

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Bertie Cure Parish

## Each church has its own distinct identity

by Debbie Boyle

In Northeastern North Carolina, two historic churches, Grace Church, Lewiston-Woodville, and St. Mark's, Roxobel, make up the unique Bertie Cure Parish. Through a combination of schedules and congregations, these churches remain an integral part of their respective communities, as well as the Diocese of East Carolina. And even though they have worked together throughout their history, each church has its own identity.

Grace Church was established in 1854, when a deed for one acre of land for a church building in Bertie County was registered by the vestry for the amount of \$20. From February of 1854 until October 25, 1855, when the church was consecrated, vestryman Lewis Thompson kept the church's accounts. A total of \$1,010.18 was collected as donations. The amount of \$1,053.35 was paid out in services rendered from June 13, 1854, to July, 1855, with Mr. Thompson donating the difference. (Notice that it took approximately once year to complete the church!) Some interesting items listed were:

8,200 laths from the woods with wagon ... \$2.00  
10,000 shingles from Cashie Swamp ... \$35.00  
hauling of the shingles by wagon ..... \$12.00  
painting the body of the church, tower, and the venetian blinds and window sash (labor only) ..... \$10.00  
paint supplies ..... \$19.05  
painting inscription over the chancel in the church ..... \$5.00

#### 110 year old organ still used

About ten years after the church was built, Mr. Thompson's daughter, Pattie, died of

typhoid, and his wife, Margaret, donated the stained glass window behind the altar in her memory. Mr. Thompson died shortly afterward, and it is for him that the Thompson Children's home is named. Upon Mrs. Thompson's death in 1881, her will included a "munificent bequest of \$1,000 to her rector", as well as a draft for a pipe organ for "the better rendering of divine worship". This is the organ in the church today, a Tracker organ made by G. Stevens & Co., Cambridge, Massachusetts.

By 1881 there was a sufficient number of Episcopalians eighteen miles away in the Roxobel area to organize a new church. A one-half acre lot on Church Street was sold to the "Church of the Memorial" for one dollar by the Davie Lodge, No. 39 of the Masonic Order. And in 1883, the Bishop of North Carolina accepted the church into the diocese as St. Mark's Mission. (A few weeks later the diocese divided itself into two dioceses.)

Today these two churches are still making living history. Their schedule is to have

services of Holy Eucharist or Morning Prayer every first and third Sundays with the Rev. Ed Spruill as priest-in-charge. On even years all Christmas and Easter services are at Grace Church, and Ash Wednesday services always. On odd years the services are at St. Mark's, and Maundy Thursday services always. There are approximately eighteen worshippers when the congregations unite. Grace Church had twelve at their annual meeting last year, which is a higher percentage than some of the larger churches. Both of these churches remain self-sustaining and contribute annually to the work of the diocese.

#### Never locked

On second and fourth Sundays, there is always a reading of Morning Prayer from the 1928 Prayer Book at Grace Church--with music. Then they have an adult education of five or six, as well as a childrens' Sunday School. Sometimes there is the lone three-year-old grandson, who crawls into the lap of his teacher to have a Bible story read to him.

Painted over the chancel arch in St. Mark's is: "Go ye into all the world, and preach the gospel to every creature," Mark 16:15.

Many travellers of Route 11 know that Grace Church never locks the church or the parish house. Sometimes the parishioners are not sure what they might find or even who, but they are happy to have it used for "travel emergencies" and are happy not to have someone break their stained glass windows trying to get in.

"How does the Church pursue its mission? The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love."

Book of Common Prayer, pg. 855

Mrs. Boyle is a member of St. Paul's, Edenton. *con't on page H*



GRACE CHURCH, LEWISTON-WOODVILLE



ST. MARK'S, ROXOBEL



# The Bishop's Letter

My dear Sisters and Brothers in Christ:

Several years ago there was a wonderful movie entitled "Midnight Cowboy". From that movie came one of my favorite songs. "Everybody's talking at me; I don't hear a word they're saying; only the echo of my mind." Somehow the words seem to be an apt description of the way Episcopalians are treating each other these days. Everybody's talking; nobody's listening; except to the echo of their mind. If we are not busy bashing our favorite sin, or least favorite rector; then we are sure everything must be the fault of \_\_\_\_\_ . You fill in the blank. Some favorite words to use while doing this are national church; federal government; bishop; diocese; neighbor's dog.

Isn't it time to call a halt? Isn't it time to take sin not just seriously, but really seriously and acknowledge the fact that maybe our brokenness and dis-ease is just as bad as everybody else's; maybe just not as apparent. Isn't it time to take scripture seriously and realize that Jesus issued a pretty strict warning about judging others, and was concerned about the fact that we might be concentrating so hard on the splinter in our brother's eye that we ignore the piece of lumber in our own eye. Wasn't it ludicrous to watch a group of

not so lily-white senators sit in judgement of the ethical behaviour of Clarence Thomas and maybe Jesus is trying to keep us from looking that ridiculous, too.

I happen to believe that I am responsible for my behaviour and my behaviour only and that's just about all I have time to say grace over. I also happen to believe that if we Christians live into the abundant life that Christ died to bring us that our "yes" to a certain quality of life will allow others to say "no" to living different lifestyles that aren't as fulfilling.

So, for your brother sinner, least favorite rector, national church, federal government and neighbor's dog, may I suggest a little less bashing and a lot more praying. I personally find it awfully hard to stay mad at people I pray for. In fact, after I pray for them for a time, I find myself wanting to talk to them. And when I talk to them, even people totally different from me, I find I learn something. And it sure does beat the hollow sound that comes from listening only to the "echo of our mind".

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

## Things to think of and think about

More than 250 members and guests of the Coalition of Black Episcopalians met last month for their tenth banquet. The luncheon was held in Kinston. Host churches were St. Augustine's, Kinston, St. Cyprian's, New Bern and St. Andrew's, Goldsboro. Sheila T. Walker was chairwoman of the event.

The purpose of the coalition is to serve as a liaison between the bishop and the black churches, to serve as a support group for the churches and to become more active participants in the diocese by learning more about the diocese.

Dr. John H. Horton of Edenton, who has been president of the coalition since its beginnings eleven years ago, spoke of the hopes and dreams he and the organization had at that time, how many of their objectives had been realized but that many objectives had, and are still, eluding them.

In her address the Rev. Canon Nan A. Peete, Canon to the Ordinary, Diocese of Atlanta, said she wanted to talk about things to think of and think about and if she stepped on toes, "so be it."

Canon Peete continued, "We give lip service to cultural diversity...we accept differences only if the differences don't impinge on our ideas of the acceptable...we

must look at images—salad bowls—stews. Salad bowls and stews, where flavors all come together.

"If our churches do not minister to the people in their neighborhoods, the churches will die. A sad commentary. We need to develop a respect and appreciation for those who live near our churches but do not look like us. What kind of message do we send out when we do not embrace our neighborhood?" asked Canon Peete.

"We need to redefine our reason for being. We say 'go in peace' and 'serve the Lord' but many of us go and serve coffee. What is your mission as a parish—as a congregation—as a person? We need to be mission-driven. We are called to be missionaries. And that means we need to have new ways of being and doing..."

"What opportunities we have...all kinds of after-school programs...literacy programs...medical programs...we must see the needs, hear the cries, find and implement the opportunities for ministry.

"...power, privilege and control are the issues that face the Episcopal Church and I contend that if the Episcopal Church does not reach out, we truly will be irrelevant."

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

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### DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

## Ministry of love - mission of mercy

by Bobbie Marcroft

It is a ministry of love. That's the only way to explain why teams of doctors, dentists, nurses and workers have made the journey from Wilmington to Haiti for the past thirteen years.

It is a medical mission of mercy to a country considered the poorest in the western hemisphere—a "third world" country of great beauty and terrible poverty.

Seven Wilmingtonians made the trip this year: Dr. David Sloan and his son, Dr. Bryan Sloan, ophthalmologists, teenagers Wade Tillery and Van Wells, two nurses, Jamie Becker and Shirley Dugan, and Dr. Doug Vaughn, pastor of the First Presbyterian Church.

Hospital St. Croix in Leogane, Haiti, is a shared endeavor. Built by the Presbyterians and operated by the Episcopalians, it is jointly funded.\* The missionaries pay their own expenses, the young people receive half of theirs.

### News of the coup

Arriving in Haiti on Saturday, September

28, the group unpacked their equipment, rearranged the operating room furniture, discovered an operating table was among the missing and called it a day—a long day. They finished setting up on Friday and began scheduling patients for surgery.

But "business as usual" went out the window early Monday morning, September 30, when the assistant administrator of the hospital rushed in with news of the coup. Disgruntled military leaders had taken over the island and exiled President Jean-Bertrand Aristide, the thirty-eight-year-old Catholic priest who took office in February as president after the island's first democratic election in 200 years.

As Voice of America newscasts reported the fighting in Port-Au-Prince and the president's disappearance, the earlier, good natured banter of "Welcome to Haiti" gave way to concern and questions: how long would it last, how far would it spread, did "back home" know what had happened and—big question—what about the airlines?

With no answers and one telephone that

con't on page E



AT THE TENTH BANQUET of the Coalition of Black Episcopalians, held recently in Kinston, Bishop B. Sidney Sanders and the Rev. Thomas Cure, rector of St. Paul's, Clinton, had an opportunity to greet the guest speaker, the Rev. Canon Nan A. Peete, before her address.

PRESIDENT OF THE COALITION since its inception, Dr. John Horton, St. John's, Edenton, spoke of the avenues the coalition has trod during the decade.

ACOLYTES FROM ST. AUGUSTINE'S were well represented by (left to right) Jonelle Stovall, Lillienne Rouse, Monte Siler and Marcus Moore.

photos—Ede Baldrige



## Focus on Family

# Changing families have great potential

by John Y. Powell, Ph.D

with Dottie Andrew and Betty Buck

Families today are changing as they have throughout history. The change process was much slower in earlier periods when families survived by farming and hunting. The industrial revolution saw families change dramatically as they moved from farms to villages and their members began working in mills and commerce. Today families are struggling to adapt and remain relevant in the face of unprecedented change. A longing for the "good old days"—believing that if we could recapture the days of our childhood, all with our families would be right—may overglamorize family life of the past. Such nostalgia should not obscure the positive aspects of families in the 1990s.

The Family Ministries Commission selected the theme "Celebrating Families: Discovering and Nurturing Family Strengths" as the focus of a two-day conference at Trinity Center in November as well as the focus of its message that families within the Diocese of East Carolina, although changing in characteristics, are alive and have great potential to fulfill the needs of their members. To illustrate the changing nature of families as well as their strengths and potential, two members of the Family Ministries Commission here share their concepts of family with *CrossCurrent* readers.

Dottie Andrew, a member of St. John's, Wilmington, and a family counselor who, with Bett Woodbury, recently opened the Episcopal Counseling Center in Wilmington, has discovered and draws strength from her "bigger and better than ever" family:

"My definition of family used to be nuclear family consisting of a mother, a father and three children. Now I am divorced and my three children are grown and no longer living in the same house with me. Yet my family has not shrunk. On the contrary, my family has expanded. My grown children and my new son-in-law have a continued presence in my life, and my extended family—my brother and his wife, my sister, my neices and my nephew—are vital entities of my family now. Likewise, my church has become a more valuable part of my life. St. John's, Wilmington, is my family, too. Happening and Cursillo, also, have extended the boundaries of my family even further as I establish bonds with my Episcopal family throughout the diocese. Consequently, even though my family is different, it has not diminished in size and quality but is bigger and better than ever."

Betty Buck, a member of St. James, Shallotte, who was ordained a deacon in 1990 and works as a district administrator in a Guardian ad Litem program, describes her family as a "circle of affection":

"I grew up in a mid-sized Southern town, the middle of three girls, the daughter of a

professional man and woman. I graduated from a university with a degree in political science and English. At age eighteen, I married a young Naval officer. We have now been married over forty-five years and have four children and nine grandchildren. My husband retired twice—first from the Navy, then from a career as a city manager. When our youngest child was in the eighth grade, I returned to school for a master's degree in guidance and counseling. I have been a school counselor in every grade from kindergarten through college.

"One of the most important aspects of our family as we traveled with the Navy, and then from city to city, was the stability of our family and the Episcopal Church. These were our anchors. We adopted a family code, which was the basic 'thou shalt's', and we held

family conferences as our children grew old enough to take part in decision making and discussions. Our family was close. We were very active in church programs and scouting. Church had priority over other activities on Sundays.

"Our four children, now graduated from college, are married and have children. My husband often watches the young Purple Martins as they leave the nest and comments that children should leave and not be a concern for their parents. Yet, I believe he is just as happy as I am to see a car full of children and grandchildren pulling into our driveway.

"Yes, children do cause some sleepless nights, but God must have known how important a circle of affection is in the life of His children."

Dear Sisters and Brothers in Christ,

Planning is moving swiftly along for the 109th Convention of the Diocese to be held in Fayetteville on February 6, 7 and 8, 1992, at the Howard Johnson Plaza Hotel. By now your rectors and senior wardens have received official notification of the convention. Many of your parishes have already nominated delegates to the convention, and others will soon do so. In addition, nominations for important diocesan offices to be filled at convention have been requested, and are beginning to be received by the staff in Kinston.

The Local Host Committee, co-chaired by Roy Parker and Libba Pate of Fayetteville, has made significant progress in putting together all the many things necessary to allow us to do our annual work together as Christ's body in East Carolina; we're going to be well cared for in Fayetteville.

The convention committee, with Bishop Sanders' consent, has adopted a portion of the baptismal covenant as the theme for this year's convention: "*Strive for Justice and Peace—Respecting the Dignity of Every Human Being*". These words summarize clearly what we are about as God's people called together as Episcopalians here and now. And they remind us how we are to go about that work. It is only in celebrating and nurturing our manifold gifts, our various talents, and our own stories that we hold out to the world the fullness of God revealed in us through Christ. And it is only in this diversity that we possess the means of reaching those in every corner of our part of the world, no matter what their story, no matter what their pain, no matter what they lack and look for.

Gathering ourselves and preparing for convention really is a time for reflecting on issues of justice and peace. Where is God's peace and health lacking in our world? How can we fulfill our mission as a diocese to extend Christ's healing presence into those places? Does our diocesan family reflect God's peace and justice effectively to those who see us as we live and work in the world? Do we call all people into relationship with God through Christ so that the call to join us is clearly heard and understood to be a real possibility for hope and healing?

As you enter into the season of Advent, I ask you to reflect on the meaning of "justice" and "peace" as they are related to God in Christ. In your prayers, ask for guidance in our shared ministry of making the coming of Christ a reality in the lives of all people so that God's peace and justice are known more fully and widely in our communities. And pray for our life together as Christians in East Carolina as we begin to converge in body, mind and spirit for convention in February.

See you there!

*The Rev. H. King McGlaughon, Jr.,  
Interim Assistant to the Bishop for Program and Ministry,  
Acting Convention Secretary*

## Resource for children in crisis launched in North Carolina

Volunteer Emergency Families for Children, a new resource for communities to meet the needs of children in crisis, recently officially celebrated the establishment of its first North Carolina office. Volunteer Emergency Families of Children (VEFC) is a collaborative model which brings Child Welfare and Juvenile Justice System resources together with churches and civic groups to serve children at risk and in crisis. Short term shelter care in crisis situations and planned respite care for children, birth through seventeen, is provided by volunteer families in their own homes. Programs currently exist in Wake, Orange, Chatham, Wayne and Caldwell Counties.

This nationally award-winning program was developed in Virginia in 1979 and

expanded into North Carolina in 1989. In the first nine months of 1991 over 150 children have been served in North Carolina alone, and over 5000 child placements have been made since the program began twelve years ago. The hiring of a North Carolina executive director, the Rev. Dr. William Hoyle, and the establishment of a North Carolina office and North Carolina board of directors will launch an extensive effort to develop a network throughout the state that will assure quality volunteer care by a caring family to children in crisis.

The celebration took place at the new office, 2006 McDonald Lane, Raleigh, on the campus of White Memorial Presbyterian Church.



THE ANNUAL DISTRICT MEETING of the Episcopal Church Women of the Fayetteville and Wilmington districts was held recently at St. James, Wilmington. Patti Campbell, president of the ECW of the diocese, and Harriet Sutton, chairwoman of the Church Periodical Club of the diocese, guest speakers at the meeting, were warmly greeted upon their arrival. Other guest speakers were Ruth Woodyly, vice president of the ECW of the diocese and Mary Horton, chairwoman of the United Thank Offering for the diocese, all of whom had been diocesan

delegates to the recent Triennial Convention. Luncheon was held in St. James' Great Hall following the service of Holy Eucharist, preceding the business meeting. An ECW member-to-be, Kelsey Ann King, daughter of the Rev. and Mrs. Frank King, attended the meeting with her mother, Jocelyn. Kelsey Anne's father is rector of Christ Church, Hope Mills, and assisted the celebrant, the Rev. William M. Brock, at the Eucharist service. Oblation bearers were Caronelle Chestnut and Mercedes Newsom.

photos—Bobbie Marcroft



# Counseling center - new diocesan ministry

by Bobbie Marcroft

"The more ways we have of coping, the healthier we're going to be in any area of our lives."

Helping people cope is what the Episcopal Counseling Center is all about. Dottie Andrew and Bett Woodbury are the counselors with the center, a ministry of the Diocese of East Carolina. Their office is located at 16 North 16th Street at St. Paul's Church in Wilmington and their objective is "to promote spiritual growth and wholeness in personal, vocational and family life regardless of ethnic, cultural or religious background."

The idea for a counseling center was conceived in the fall of 1990. "We were beginning to incorporate our spiritual faith more and more in our work," explained Bett Woodbury.

Dottie Andrew, a native of Washington, North Carolina, and a graduate of East Carolina University, is a certified Master Social Worker with an undergraduate degree in psychology. Wilmington native Bett Woodbury is a licensed Psychological Associate who spent her internship in London, England, which was home for fifteen years and has had a private practise for four years.

They began by contacting local priests. "Ham Fuller (rector of St. Paul's) was the third one we talked with," Dottie remembered. "He had been thinking about such a ministry, so our idea just clicked."

"We thought instead of way down the road ten years or so, maybe it's now," Bett added.

## A diocesan ministry

And so it is. The office opened officially October 1 of this year. "We now have a board and officers and our treasurer has opened an account in the Episcopal Counseling Center name. We belong to the diocese. We are a diocesan ministry."

Among the services offered at the Center are couple and family counseling, individual psychotherapy, psychometric evaluation, spiritual guidance, support groups and counselors are available to conduct seminars and



BETT WOODBURY AND DOTTIE ANDREW

workshops on a variety of topics, but not limited to: retirement, aging, parenting, grieving and stress management.

Garrison Keillor, the laid back sage of

Woebegone says "Guilt is the gift that keeps on giving" which is possibly the reason many of us feel a need for counseling from time to time, but are reluctant to admit we ought to see a "shrink".

"Our affiliation with the church makes us less threatening, less awesome," Bett said. "When people first come, they're a little scared, not quite sure if they're going to go through with it."

Their clients are mostly adults although sometimes a child or an adolescent, is counseled in the family context. "A family, for instance, may think that it's one person who's causing all the trouble—fix that one and everything will be fine. But it's a family problem, not just one child and they often discover it isn't a huge big change that's necessary, just one small thing that shifts things in another direction."

## Things within need changing

Sometimes it isn't always easy to admit who needs to change. "A person might come to us with a certain problem they're concerned about, but they don't really want to change themselves—they just want the problem to go away, just want it fixed. Gradually comes the realization there are things within themselves that need changing."

As committed Christians, both counselors have a deep faith in the power of spiritual healing. "I find someone who's been so hurt by life, by their parents, by the church that they jettison the whole package—they are really afraid that it won't be true, afraid to put their trust in a God who is loving."

Depression, anxiety, marital difficulties, life changes—these are some of the problems people must cope with. For whatever length of time it takes to work out things, the counselors are, in a very real sense, companions—someone to talk to, someone who will really listen.

Both counselors agree that the moment of "therapeutic alliance"—that moment when the commitment is established and the real work between client and counselor begins is one of the exciting rewards of the counseling profession.

A counselor is available Monday through Friday for daytime appointments and evening appointments can sometimes be arranged. For additional information about the Episcopal Counseling Center, you may call (919) 251-1792.

## Remember 'The Forgotten Faithful'

Dear Josie Hookway,

I would like to inform you that we finished the last nursing course on 5/10/1990, 6 months later they examined the General Nursing Exam by the Jordanian Ministry of Health, all of them passed the exam. They were 17 nurses. Half of them employed in our hosp. The others distributed in the different medical centers of hospitals in West Bank. The scientific level of them accepted and satisfactory in comparison with others in other centers. We started on 1/12/90 a new nursing course. Number of them 23 students. All of them females. We rejected to join male students because of our difficult circumstances. We need an instructor because I can give them the medical and nursery substance theoretically, but we need a supervisor to supervise them in the wards and direct them how to deal with the patients and evaluate their practical level. Please we are highly in need for this kind of help. And please try your best to come and take your position and we like very much to meet you again.

We need medical nursing book, public health and infectious diseases and epidemiology, psychiatry & psychology nursing book. And supply us with periodical magazines, and medical pharmacology book considered as reference for me as a doctor & my nursing teaching. I like to make a visit with my husband Dr. Muriad to come and to see U.S.A. medical care & nursery level and institutions when it is possible.

With my thanks & greetings

The Director of School  
Dr. Muna Hassan Tarabis  
St. Luke's Hospital  
Nablus

Life continues on in the church sponsored hospital of St. Luke's in the West Bank. It is good to read that the class of 23 nursing students sponsored by the Diocese of East Carolina is rapidly completing their first year.

Since receiving this letter, I have been able to locate nursing textbooks which will be sent to Dr. Muna, shortly.

Bed linens continue to be in short supply, but were given a big boost, when Stephanie Reposen, executive director of the Diocese of Jerusalem, flew over with six hundred dollars worth! Clean sheets tonight, folks!

The hospital budget received funding from the European community, and the national church. The new six story hospital continues to be built, although at a very slow rate.

If a suitable rotation can be agreed upon, there is a possibility several registered nurses from this diocese will teach at St. Luke's. Please continue to remember "The Forgotten Faithful" as Bishop Kafity of Jerusalem would say. This is the diocese where Jesus taught, lived and died. This is the diocese where Christians continue to worship and help one another. Regardless of religion or creed.

Contributions, payable to The American Friends of the Episcopal Diocese of Jerusalem, Inc., should be sent to: The Rt. Rev. Peter James Lee, President, 110 W. Franklin Street, Richmond, VA 23220.

Josie Hookway, former nursing instructor at St. Luke's, and St. Thomas, Bath, parishioner.



BLESSING OF THE ANIMALS AT ST. PAUL'S, CLINTON

## Good Episcopal pets behave during service

by Katharine Melvin

On Sunday afternoon nearest to the feast of St. Francis of Assisi, who is remembered for his love of animals and all God's creation, St. Paul's, Clinton, held a blessing of animals at the outdoor altar in the Memorial Garden. Following a brief service of the word, including a Bible reading, intercessions by priest and people, and a prayer blessing,

Father Tom Cure sprinkled the animals with holy water as the hymn "All Things Bright and Beautiful" was sung.

A large variety of dogs, cats and even three ferrets attended with their human owners. Being good Episcopal pets, they seemed to know to keep quiet in a church setting, with no barking, fighting or other disruption during the service. Afterward, light refreshments were served in the courtyard.





**FAMILY, FRIENDS AND MEMBERS OF** the Scholar Cantorum from our diocese pose in front of St. John the Divine Cathedral in New York City. The Scholar Cantorum (see *CrossCurrent*-November '91) was invited by the cathedral to be part of a 300-voice choir at the celebration of the Feast of St. Francis. The choir sang the "Missa Gia" (Earth Mass) with the Paul Winter Consort. The three-hour Eucharist service was attended by more than 9000 people and about 800 animals, from elephants and camels to fish and snakes. Members of the Scholar Cantorum are from the Church of the Servant, Wilmington, St. Thomas, Ahoskie, and St. Mary's, Kinston. J.W.C.

## AROUND THE PARISHES

Jim Wood, a life-long member of **St. Paul's, Edenton**, has published a collection of his stories, "Coming Around the Mountain at Ninety."

A county-wide effort to raise money for food to feed those suffering in Africa and around the world has been coordinated by Rudy Whitley, **Church of the Advent, Williamston**. On November 3, there was a 6-km or 3½ mile walk—the distance many people in Africa must walk each day to get water.

A new set of altar hangings was dedicated recently at **St. Andrew's, Columbia**. The hangings, given in memory of Margaret McKeel Meakins, were woven by Ann Jorden of Ayden. Also at that service, the new organ was dedicated.

Tommy Tucker, **St. Timothy's, Greenville**, is the recipient of the Army Commendation Medal for his service during Desert Storm. A captain in the National Guard, he served six months in the Gulf.

A portrait of **St. Peter's, Washington**, was completed recently and given to the church by Elizabeth Sterling. Her painting is based on a drawing by Henry C. Hoyt and is now hanging in the parish hall.

Elaine and Bob Holt (the Rev. and Mrs. Holt), **St. Peter's, Swansboro**, brought home a bouquet of medals from the North Carolina Senior Games held recently in Raleigh. Elaine took part in three events and not only won medals in each event but broke a state record with each of her wins—25 yard, 50 yard and 100 yard freestyle swimming. Bob took a bronze medal in the 25 yard freestyle swimming event. Bob Holt was rector of **St. Anne's, Jacksonville**, before his retirement.



**ONE OF THE LARGEST CLASSES** ever at St. Mark's, Wilmington, was recently confirmed. The Rev. Canon Edwin E. Smith, rector of St. Mark's (back row, left) and Bishop B. Sidney Sanders (back row, 2nd left) gathered for a formal portrait following the service. Among those confirmed were Barbara Danielle Armstrong, Eleanor Grace Mosley-Byrd, Michelle Noelle Davis, Darlene Laverne Fulton, David Logan, Julian Logan, Monica Janelle McClain, Theodore Shaw, Karen Latrice Smith, Jacquelyn Jane Warren, Jennifer Mae Warren and Thomas Loveth Warren.

## Cursillistas re-affirm commitment

by Penny Jo Binns

Make a friend...be a friend...bring a friend to Christ. This is the best way to describe the first Fourth-Day Weekend held at Trinity Center this autumn.

Cursillistas from all over our diocese came for a weekend of renewed friendships and renewed spirit. Thanks to Tomp Litchfield and his staff, over 150 Cursillistas enjoyed a weekend of evaluation and reflection on their rule of life and walk with Christ. Many hours of sharing, talking, laughing and praying were spent with old and new friends. However, at the center of all these activities was the question of our ministries as laypeople and how we share the Cursillo experience.

Bishop Sanders reminded the group on Friday night that our duty as Christians is to share and spread the word and love of God through Jesus Christ to others. It is not enough to proclaim and accept Jesus as our Savior alone. We, as Christians, have the responsibility to go out and be **fishers of men**. Enjoying and growing from our Cursillo experience is only the beginning of the Cursillo experience. We are to enter the Fourth-Day in joy and service to others. What a great way to start the weekend! The realization of our happiness in Christ is that we spread and share that happiness and peace with others.

Many thanks to others who, during the weekend, shared moments closest to Christ and times when fellow Christians became their support and reflection of Christ's love. The line from one of my favorite Cursillo songs: "The Christ in you greets the Christ in me" says so much to the bonds and commitments we as humans are able to form with one another through our Lord.

All of the weekend activities ran smoothly with the help of our Spiritual Leaders David Chamberlain, Fayetteville, John Grayson, Morehead City, and Russell Johnson, Edenton. The music and songs, as usual, were filled with joy and happiness and those famous Trinity Center meals were better than ever. So many people gave countless hours of hard work and preparation to make this first Fourth-Day weekend a success.

Finally, we left the weekend events on Sunday afternoon with the thought that it is up to us, you and me, as Christians to "turn others on" to Christ. To share and live the love of God. Cursillo, in essence, does not have much meaning without people. Without continual apostolic work from us all, the Cursillo movement will not work.

So, let's go out and spread the good news! Make a friend...be a friend...bring a friend to Christ...bring a friend to Cursillo.

*Penny Jo Binns is a member of St. Paul's, Edenton.*

## Ministry of love - mission of mercy *con't from page B*

didn't work, they set about to do what they had come to do. Three patients received surgery that day and they saw patients until the roads were closed and access to the hospital cut off. Despite the uneasy situation, the eye clinic was opened and patients were checked for glaucoma and cataracts as well as vision defects.

### Not to worry

Their spirits were lifted when Dr. John Codington finally got a call through to the hospital from Wilmington to say things were okay there and not to worry. Meanwhile, Dr. Codington had reassured the families that no Americans had been harmed before. As a veteran of twelve such missions to Haiti including one in 1986 when "Papa Doc" was thrown over, his opinion was encouraging as well as comforting.

The Haitians remained friendly and seemingly detached from the whole affair. By Thursday, the sounds of traffic meant the

roads were once again open and vehicles were once again moving between Leogane and Port-Au-Prince, eighteen miles away.

After a cautious and cryptic message from the hospital director stranded in Port-Au-Prince to the assistant administrator in Leogane to "get the Holy Family ready for the flight to Egypt", the hospital bus arrived and took them to the Hotel Montana located high above Port-Au-Prince in Petitionville.

The group took off from a nearly deserted airport at 10:45 Saturday, October 5. Dr. Vaughn's journal says "Spontaneously, we sang the Doxology together so loud that you couldn't even hear the drone of the engines."

And he wrote this in his diary of their days on the island: "What we do here may well be a finger in the dike of this flood of poverty. But it is definitely a witness."

*\* St. James, Wilmington, is among the churches contributing to the hospital.*

### DEADLINE

Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.



**THE OLDEST MEMBER** of St. Mark's parish, Miss Ida Randall, 94, had a chance to visit with Nancy Sanders during the reception in the parish house for the newly confirmed. Miss Randall, who taught school in the Wilmington area for more than forty-one years before retiring boasts that each member of St. Mark's parish is "one of her children". Until recently, Miss Randall was an active member of St. Mark's choir. Although she no longer sings with the choir, she continues to add her voice to the anthems from her seat in the congregation.

*photo—Ede Baldrige*





# Ministry to Mexicans begins with 'fiesta'

In muffled tones, folks visited with one another as they waited. Some sat in silence. Here and there a worshipper leaned over a pew to speak with a friend in the next row. Occasionally a burst of laughter punctuated the subdued quiet. Gus Gaylord, self-appointed usher for the service, handed out prayerbooklets and nervously poked his head out the door as though his peering would magically bring the yellow school bus into view. Harry Muir, the lone musician, had tuned his guitar and patiently awaited the signal to teach the congregation the music. Tom Allen, the lay reader vested in cassock and surplice, lounged in a chair near an air conditioning vent, valiantly struggling to keep cool. The priest, also vested to lead the worship, paced the aisle, checking his watch, muttering under his breath about people who commit the unpardonable sin of tardiness.

"Three minutes more," the celebrant told the congregation. Earlier he had promised to wait until the Mexicans had arrived, but now it was he, more than the worshippers, who worried about starting the liturgy "on time." "Who's time?" someone in the congregation queried.

## Worship interpreted

At a quarter past the hour, the first contin-

gency of Hispanics entered the church. Soon more came. An Argentinian-American, Suzanne Woodcock, was conscripted to interpret English to Spanish. Music was practiced. Then Jose Manuel Patino, a resident physician from ECU's School of Medicine in Greenville, arrived. He had been engaged to interpret the worship, but had not realized the travel time needed for the trip. Now, with the interpreter in place, and with the congregation swollen to eighty souls, the mass began.

"Bendito sea Dios: Padre, Hijo y Espirito Santo," the priest intoned, drawing on his smidgen of Spanish. "Blessed be God: Father, Son, and Holy Spirit."

Jose Manuel stood beside the celebrant and read the Lessons and Gospel in his own native tongue after each reading in English. Heroically he interpreted the homily, then stood at the priest's side at the altar, reading the words of consecration in Spanish as the priest prayed them in English. The faithful came forward to receive the Bread and Wine, the Body and Blood of Christ. Soon the mass was ended and the worshippers filed into the parish hall of St. James-Belhaven for the fiesta.

Many hands had made this party a success,

from the members of the Altar Guild who prepared the table, all the folks who brought food to share, the visitors who came from great distances (Amy Trester drove three hours one way from Newton Grove), the musician and interpreters. Jack Gilliam bought and barbecued 120 pieces of chicken. Carolyn Ganley furnished ten pounds of hamburgers and hot dogs which were cooked by a few of the men on grills in the church yard. Mary Evelyn Miller did a wonderful job of decorating the parish hall—and herself—in a Mexican motif. And, when the meal was over, tables and chairs were pushed aside and the Mexicans engaged us in dancing to Spanish music played on a cassette machine. Even Gus Gaylord, eighty-four-year-old pillar of the church, joined the circle of dancers and strutted his stuff.

## This was the beginning

This was the beginning of what many of us hope and pray will become a vital and long-lasting ministry with and for our neighbors and guests from the south. Now, on Sunday mornings, we often find one or more of the women worshipping with us at St. James. And since they work until 2 a.m. Sunday morning, this is no easy thing for them to do! We have begun a 7 p.m. Sunday Eucharist at St. James.

This service is followed by an English class for the Mexicans, taught by Gigi Boyette, a Cuban-American, and a Spanish class for we "gringos" which is taught by George Wahab.

God willing, we will be exploring some sort of companion relationship with an Episcopal church in the city of Los Mochis, the state of Sinaloa, from which these women and men come. We have identified two bilingual priests who live and minister in that area. We now await an answer to a letter we wrote them a couple weeks ago. Given the loneliness and isolation of being in a foreign country and a foreign culture, lacking communication skills in English, being separated from family—parents, siblings and, in some cases, children—we dream of creating a center where Mexicans in the area can gather for worship, companionship, recreation, education and to share their culture.

There is much that we can do in this ministry and, with God's blessings, your support and our mutual commitment, there is much that we will do.

*The Rev. Gary Fulton, rector of DownEast Cluster.*

## Tobacco export . . . parish budgets . . . Third World suffering

by Harry Muir

Since reaching a peak in 1981, per capita consumption of cigarettes by our adult population has gone down nearly 36%. The health warnings are beginning to sink in. Tobacco is a dangerous drug. It is highly addictive and it can kill you.

But there is good news for the tobacco farmers in eastern North Carolina. Overall cigarette production rose 5% in 1990. Export surpluses increased 16% last year to \$5.6 billion. This is .01% of our Gross National Product. According to the USDA's Foreign Agricultural Service, "Projections call for a continued increase in cigarette exports in 1991, which will continue to offset a declining domestic market and lead to increased production."

Over the last twenty years we have reduced

the damage done by tobacco consumption in this country through educational efforts and by legal restraints on advertising and selling cigarettes to minors. A recent effort to target market a new brand of cigarettes to inter-city black men met with widespread resistance and was withdrawn. The insurance industry regularly considers smoking in determining rates.

Few of these restraints exist in the Third World.

## Ethical questions are the same

If a drug dealer seduces someone to use drugs, we agree he should go to jail. When a tobacco company seduces Third World consumers to use their product until they are addicted, with advertising that would be illegal in this country, we call that good marketing and write up their success in farm magazines. While one drug may be "legal"

and the other "illegal", each can kill its addicts. And the ethical questions are the same.

We accept this dual standard for two reasons. First, we have a compassionate desire not to hurt the farmers and others in our area whose livelihoods depend on tobacco and, secondly, we have a desire not to hurt ourselves since removing tobacco money from our parish budgets would have a significant impact in this diocese...even if it is only a small percentage nationally.

Neither deserves much weight in a world in which most of us know someone who has suffered and died because of an illness related to their addiction to tobacco.

## What can we do?

The one thing we can't do is continue to yield to tobacco's economic addiction and ignore the consequences.

To gradually reduce our financial dependence on this drug is not wholly different from telling a crack dealer that he must stop selling his brand of poison...just as soon as he can find a more benign way to produce the same income. Still, by linking the gradual reduction of our financial dependence on tobacco directly to a reduction in the suffering produced by tobacco in the Third World, I see an acceptable middle ground.

Our first efforts should be to stop the growth in tobacco exports. This, combined with the trend toward reduced consumption at home will gradually reduce the significance

of tobacco as a money crop while allowing time to develop alternatives. Secondly, we should end government supports for the tobacco industry. We can no longer tolerate tax deductions for the money that corporations spend cultivating addicts in the Third World.

As a symbolic first step, each parish should give up its share of the nation's tobacco export profits by removing .01% of its income before preparing a budget. This money could go to a diocesan fund to develop effective strategies opposing increased tobacco exports and the subsequent Third World suffering. The initial objective of this fund should be to encourage other dioceses and denominations to also confront this problem. Our geographic position in the heart of tobacco country will cause others to listen.

This is one step, but is it enough? One dollar per thousand reflects the contribution of tobacco exports nationally—not in the Diocese of Eastern North Carolina. That is less than \$100 a year at St. Thomas, Bath.

*This column is a project of the Peace and Justice Commission. Our hope is that in the topics addressed and in your responses we will grow in understanding. We encourage your participation. Responses should be sent to the CrossCurrent editor. Send suggestions and ideas for future columns to Harry Muir, 120 Main Street, Bath, NC 27808.*

## Conference looks at working in the inner-city from the inside

The Neighborhood Covenant-Working Together in the Inner-City, a social ministry conference offered at Kanuga Conferences, January 9-12, 1992, will suggest and examine ways to encourage people in poor inner-city situations toward their own independence and neighborhood strengthening. It will challenge the effectiveness of aid obtained from traditional government and social service agencies and leaders will offer views of how to work within established neighborhood, inner-city organizations such as local businesses, civic groups, and black churches which serve low-income populations.

Speakers will include: John L. McKnight, director of community studies of the Center for Urban Affairs and Policy Research and professor of communication studies and urban affairs at Northwestern University, John M. Perkins, founder and president of the Harambee Christian Family Center, Pasadena, Walter Harrelson, Distinguished Professor of Old Testament and former dean at Vanderbilt University Divinity School, Linetta J. Gilbert, formally of the Housing Authority of New Orleans and now program officer of the Greater New Orleans Foundation, Fleming Rutledge, assistant rector, Grace Church, New York City, William Barnwell, associate rector, Trinity Church, New Orleans, and a spokesman from The People's Institute for Survival and Beyond, New Orleans.

This program is designed for social

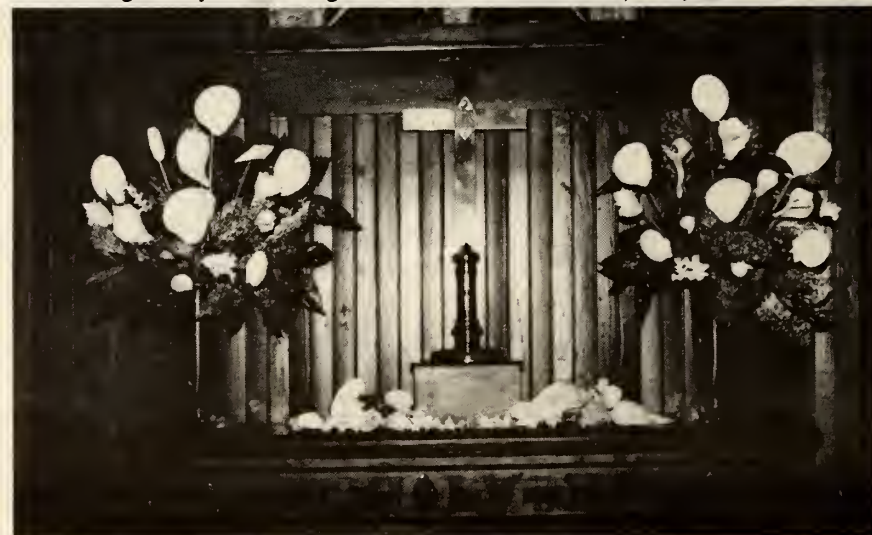
ministers—both lay professionals and clergy. Participants will respond to the speakers in plenary sessions and also in small groups. Several models of blacks and whites working together in the inner-city also will be presented, including the House of Prayer in Tampa, Florida, and Greenville Housing Futures, Inc., in South Carolina.

Cost for the four-day conference, running from Thursday evening, January 9, to Sunday lunch, January 12, is \$195 per participant. Contact Kanuga Conferences, Postal Drawer 250, Hendersonville, NC 28793, or telephone (704) 692-9136 for more information.

## EVENTS

The Holly Days Bazaar of St. John's, Wilmington, will be held December 7 from 10 a.m. to 2 p.m.

Challenge, Affirm, Reveal, Educate is the working title of a conference for lay professionals in the Episcopal Church to be held January 9-11 at the Duncan Conference Center, Delray Beach, Florida. Keynote address will be given by Dr. Anne Rowthorn, author of "Liberation of the Laity". For further information contact the Nat'l Network of Lay Professionals, 2401 Bristol Ct., S.W., Olympia, WA 98502, (206) 352-1127.



**FLOWERS ARE NOT** the only gifts of the creation that may be appropriately used to decorate an altar to the Glory of God. The Altar Guild of St. James-Belhaven have mixed sea shells with acuba to create this striking arrangement. More shells have been arranged at the base of the cross to complete the offering.

*photo—Gary Fulton*



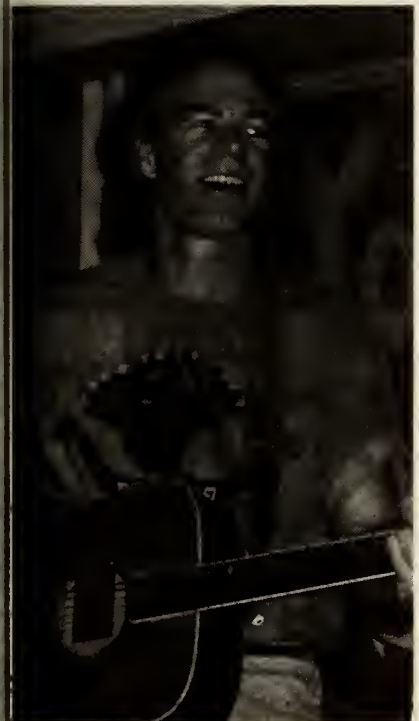
# Youth event theme: I see the God in you

by Powell Bland

We often read how the youth of today are in trouble; they are on drugs, violent in the streets, or just not caring about anything other than themselves. While this is certainly true of some, the young people attending the senior Diocesan Youth Event, held at Trinity Center this fall, proved the opposite is also true; a more caring, supportive, enthusiastic, and genuine—if that is the right word—group of young people would be hard to find. Supporting them is an equally caring and enthusiastic group of adult advisors. Together they are making a difference, through the power of our Lord Jesus Christ. This is what the senior Diocesan Youth Event was about.

This article will tell about the events of this weekend, but, at least for me, I cannot say enough about how this community of youth and adults came with love and some hard work to be a family called together by God.

The Youth Commission adopted the theme of "I see the God in you" for the year, and this was explored in a variety of ways during this event. First we learned how we often form



FRAN McKENDREE

opinions about others by just what they look like. Then we worked with the feelings and relationships people have with God, the world, their families, friends, and selves—some good and some bad—but that which makes us all who we really are. We also talked about how we can "see the God" in others as well as share "the God" in each of us.

## Spirited involvement

The weekend opened with introductions, the always popular "Singing with Fran", and in games. Fran McKendree, a musician from Toronto, Canada, led music for the weekend. Fran has been with us at several past Carolina events, and many know Fran from Winterlight held each year at Kanuga after Christmas. Participants and staff were sick to join in with him. Chad Parks of Oldsboro and Adam Stockwell of Jacksonville worked together with Cookie Cantwell,

of Wilmington, and other Youth Commission members to lead games throughout the weekend. Spirited involvement by all was typical.

Friday night's program continued with reading several scriptures and an exciting "God Don't Make No Junk" Body Parts Beauty Contest. Ian MacDonald, of New Bern, and Mary Scott Perry, of Edenton, led the participants in taking Polaroid pictures of body parts—noses, ears, legs, etc.—and posting them on a human outline; this is one way we see ourselves and others, just by what we look like.

Saturday morning opened with optional chapel, which was also held on Sunday morning. The morning program involved small groups discussing feelings and relationships. Then they pasted magazine cut-outs on a plywood sculpture, affectionately known as "Woody" (or "Woodwina"), to piece together an image of who we really are. Woody stood about nine feet tall, and he was made of interlocked plywood legs, arms, hands, body, neck and head. But Woody was just plywood until the small groups gave him/her feelings. When the various parts were assembled, with each group talking about what they had put on their part, Woody became a "friend". Afterwards, a video was shown to portray how, by seeing each other through the eyes of Jesus, we can affirm the image of God in each of us.

## Song composed by youth

The afternoon was filled by various workshops, led by Youth Commission members, and free time. Free time optional activities included soccer, basketball, and a beach walk. "Woody" made it to most of the afternoon's activities, and a video of that was shown Saturday night.

Fran held a concert Saturday night, and at one point he was surprised that many knew the words! Fran's tapes must be all over the place! After Fran's concert, our very own and much loved Jamie Tyndall ("We love you Jamie!" was often heard), now of Kinston, served as the DJ for a very energetic dance.

Living out the image of God in our lives as ministry was explored in the Sunday morning program. A highlight of the program was a song created by youth in a Saturday workshop. A closing eucharist was held, led by the Rev. Robert Alves and Deacon Andy Atkinson.

Special thanks for the weekend go to everyone! The Youth Commission's philosophy of "shared leadership" worked very well at this event, everyone did his or her part (this includes all the participants, youth advisors, parents, and Youth Commission members), and the weekend was wonderful. A big "Thank You" goes to Holly and Chris Mason, conference coordinators; Holly worked tirelessly, and we all regret that Chris had to stay home to care for a sick child. Another big "Thank You" goes to Myrtle Tucker, food coordinator for Trinity Center, and her staff for an outstanding job in providing "teenager food".

All of us in the Diocese of East Carolina have every reason to be proud of these young people, to support them, and to journey with them in our lives together in Christ. Excerpts from a song, created by youth at a Saturday workshop and presented on Sunday morning, and from prayers offered by the small groups at the closing Eucharist, will convey to you the genuine love these young people have for our Lord, for each other, for their families, for their friends, for the world, and for you better than I ever could. They speak for themselves:

## Chorus from "I See the God In You":

Seeing the Christ in all of us  
from the man in the street,  
to the ones so close...  
I see the God in you  
and the God I see is the true you...

## From the "Prayers of the People" offered by small groups:

For our wonderful diocesan family and our friends at home.  
For the adults in Youth Ministry who give so



"I SEE THE GOD IN YOU"

photos—Carol Taylor

generously of their time and love.  
For the ministry and music of Fran.  
We thank you, Lord, especially for your gift of love.  
Please help us spread your word.  
Strength to overcome our worries.  
Help us to see the "Woody" in all of us.  
For those who lost loved ones this weekend.  
For the grace to understand the needs and concerns of others.

We thank you for your beautiful creation.  
For our service people all over the world, and for their families.  
Help us to see the God in each other, Lord.  
For new friendships and the renewal of old ones.  
Please let us all have a safe trip home.  
Amen.

## In Celebration of Children

CHILDREN'S DEFENSE FUND

## O, you beautiful dollhouse!

by Chance Scramton

A dollhouse is a dollhouse, is a dollhouse...but not this one!

It was found at a yard sale, neglected and deserted like an unwanted pet; it is unique. Susan Greene, organist and choir director at St. James the Fisherman in Shallotte purchased the dilapidated mini-dwelling and with the help of her mother, Ruth Becht, also a member of St. James the Fisherman, restored and refurbished it.

Where Susan found the time for this labor of love is beyond everyone. In addition to her devotion to the church and dedication to the church music, she teaches biology at Brunswick Community College and operates a "pet motel" for grooming and boarding

animals of all kind.

Susan donated this mini-masterpiece to the church to be raffled off at the Holiday Craft Fair, conducted each year by the ECW of St. James the Fisherman. It is decorated for Christmas with wreaths at the windows and door and even has working lights on a miniature Christmas tree. One parishioner, who has six grand-daughters, was heard to say, "Which one receives it if I win? Ridiculous! I'll keep it for myself."

As the fair was held earlier this month but after *CrossCurrents* went to press, it wasn't known who the lucky winner was; however, Susan's gift to the church, as did the Holiday Craft Fair, made a significant amount of money to help build a new sanctuary.



EYEING THE SPECIAL dollhouse of St. James the Fisherman's Holiday Craft Fair is Linda Heron, daughter of Mrs. Peggy Heron.  
photo—Chance Scramton

## CHRISTMAS

O Gracious God whose Son Jesus Christ our Saviour and Brother came to dwell among us, and who in word and deed revealed to all peoples your nature of love and care: Grant that we your children born of your Spirit may daily show our love for you by proclaiming your Word of Life to others; through Jesus Christ our Lord. Amen.

Province of Central Africa



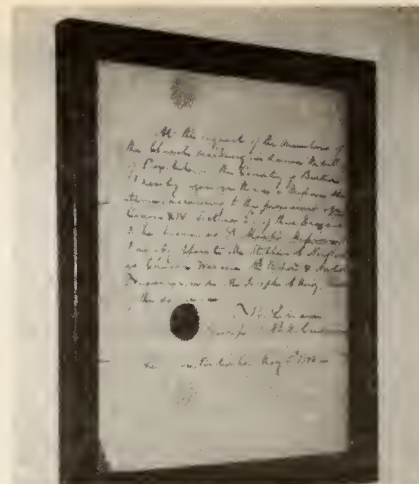


THE HANDSOME TRACKER pipe organ in service at Grace Church for more than 100 years is admired by Miss Margaret U. Griffin, head of the church's Altar Guild.

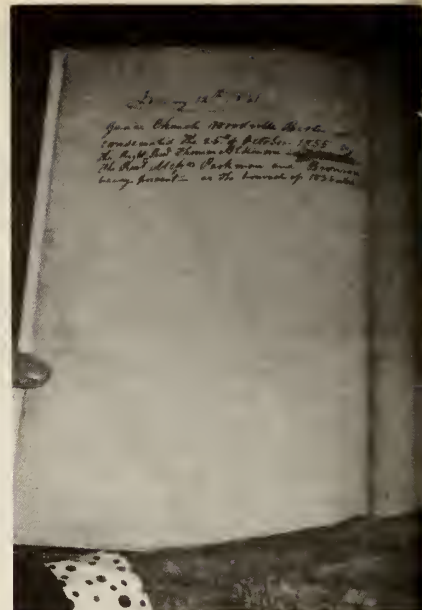


JOHN E. TYLER, II, senior warden of St. Mark's, in the nave of the church.

photos—Ede Baldrige



At the request of the members of the Church residing in & near the Village of Roxobel, in the County of Bertie, I hereby organize there a Mission Station, according to the provisions in Canon XIV, Section 2 of the Diocese, to be known as St. Mark's Mission. I hereby appoint Mr. Stephen A. Norfleet as Church Warden, Mr. Richard U. Norfleet, Treasurer and Mr. Joseph A. Hardy, Clerk of the Same. Signed, T.B. Lyman, Bishop of North Carolina, May 5, 1883



January 12th, 1861 . . . Grace Church, Woodville, Bertie, was consecrated the 25th of October, 1855, by the Right Revd Thomas Arkinson, the Revd Misters Parkman and Bronson being present - as the Journal of 1856 will attest.

## Bishop Sanders' Confirmation Calendar

- November 10 - St. Timothy's, Greenville (baptism)
- November 17 - St. Anne's, Jacksonville
- November 24 - Holy Trinity, Hampstead
- December 1 - St. John's, Fayetteville
- December 8 - Church of the Servant, Wilmington
- December 15 - St. Peter's, Sunbury
- December 22 - Holy Innocents, Kinston
- January 5 - St. Thomas, Windsor
- January 12 - Hyde County parishes
- January 19 - Good Shepherd, Wilmington
- January 26 - Christ, Elizabeth City
- February 2 - Washington-Tyrrell parishes
- February 9 - Convention
- February 16 - Grace, Trenton
- February 23 - St. Peter's, Washington
- March 1 - St. Mary's, Kinston
- March 15 - Grace, Plymouth
- March 22 - St. Paul's, Greenville
- March 29 - DownEast Cluster
- April 12 - St. James, Wilmington
- April 26 - St. Thomas, Oriental
- May 3 - Christ, New Bern
- May 17 - St. John's, Wilmington
- May 31 - St. Christopher's, Havelock
- June 7 - St. Andrew's, Nags Head

## Bishop Elebash's Confirmation Calendar

- December 8 - St. Philip's, Southport
- February 16 - St. Paul's, Wilmington
- February 23 - St. James, Shallotte
- March 8 - St. Andrew's, Wilmington
- May 3 - Trinity, Lumberton

## Bishop Charlton's Confirmation Calendar

- November 3 - Trinity, Chocowinity; Zion, Washington
- December 8 - Holy Trinity, Hertford
- January 5 - Advent, Williamston
- January 26 - St. Thomas, Ahoskie
- February 16 - St. Francis, Goldsboro
- March 1 - St. Timothy's, Greenville
- March 22 - St. Paul's, Clinton
- April 5 - St. Andrew's, Goldsboro
- April 26 - St. Andrew's, Morehead City
- May 3 - Christ, Hope Mills
- May 17 - St. Stephens', Goldsboro
- May 31 - St. Paul's, Edenton
- June 7 - St. Paul's, Beaufort
- June 21 - Holy Trinity, Fayetteville
- June 28 - St. Joseph's, Fayetteville



# Episcopal Life

JANUARY 1992

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Saint Francis of Assisi, Goldsboro

## A church where everything is a group effort

by Lisa Stiles Nance

From the beginning, St. Francis Church in Goldsboro has had a faithful following. Founded in 1964 as a parish mission of St. Stephen's, the small but loyal congregation first met in the bowling alley and then in an office of the local prison. The first vicar was the Rev. Jim Watson. In 1968, the Rev. John J. Ormond became the first rector and remained until eleven years ago when the Rev. G. Edward Dunlap became rector.

A Virginia native, Mr. Dunlap describes his ministry as one "to guide the church, the family of God and the community of God where we live and to celebrate the gifts God has given to us." He is a quiet man, whose office is adorned with posters, pictures and plastic replicas of dinosaurs. He is intrigued by the "mystery and success" of the dinosaurs. And he is proud of the members of St. Francis as he talks of them on a tour around the church.

St. Francis is a church where everything is a group effort; people working together to meet the particular needs of the church and the community. Inside the church an example of this can be seen in the kneeling cushions



attached to the backs of all the seats. Displaying the symbols of the church and the seasons in needlepoint, these cushions were made by the women of the church. The various designs and the rich colors add to a sanctuary full of light and color. Overhead, the skylight in the ceiling is covered by stained glass panels of green, blue, red, and purple.

#### **Tapestry tells a tale**

In the back of the church is a tapestry commemorating the eight hundredth birthday of St. Francis. Made from strips of cloth contributed by members of the church, here

again is an example of their team effort. Ed Dunlap laughingly points out a piece of red fabric which used to be part of a pair of his pants. Someone has donated a strip of fabric with the alligator from his Izod shirt and another parishioner gave a piece of leather for the bible St. Francis carries. The overall design was created by Nancy Cooper.

Two additions have been added to the church, one in 1972 and another in 1985. In 1985 the offices, parish hall, and kitchen were remodeled. As well as having movable walls the parish hall has three large sliding glass doors that can be opened for additional room and fresh air. The view from the parish hall is an abundance of stately pine trees. The kitchen, designed by the women of the church, is truly a "dream kitchen" with plenty of space, beautiful white cabinets and modern appliances. The newest addition, the multi-purpose room, is a wonderful place for the adult Sunday School to meet as well as the Disciples of Christ members, now in their second year.

#### **"Christmas in the Forest"**

In the fall, the people of Goldsboro as well as the parishioners of St. Francis look forward to an event known as "Christmas In The Forest". St. Francis has hosted this annual event for the past twelve years. Visiting artisans and craftspeople are invited to set up booths in the church's parish hall to sell their wares to the community. There is a wide variety of crafts including pottery, wood

carvings, paintings, and even salsa. Members of the parish sell soup, bread, baked goods, and cookbooks. It is a time for the community to come and not only buy Christmas gifts but to see what St. Francis is all about. The church is open and every year a display of a church season is put in the narthex. This year's display was about Advent. "Christmas In The Forest" illustrates the continued theme of the team effort that goes on at this church.

Other ministries that St. Francis members are involved in include the soup kitchen at St. Stephen's, the United Christ Ministries, the Dolphin Ministry (ministry with the aging), a Reach Group, and the Farmworkers Ministry. The Guardian Care Nursing Home located across the street provides another opportunity for ministering to the elderly people of Goldsboro.

#### **Appropriate setting**

Blending into the tall pine trees that surround it, St. Francis sits inconspicuously off the main road. The thick plant growth that grows along the edge of the lot buffers the church from the noise of the highway just on the other side. It is a place connected to nature, just as the saint it is named for. And as you stroll along the brick walk beside an ivy covered wall, you can see a statue of St. Francis nestled among the azaleas.

As you walk through the iron gate in an area beside the church, the stone marker on the ground tells you that you have entered

*can't on page H*



ST. FRANCIS OF ASSISI, GOLDSBORO



THE REV. G. EDWARD DUNLAP

photos-Lisa Nance



# The Bishop's Letter

My dear Brothers and Sisters in Christ:

What's pornographic? I'm having trouble figuring it all out, that's all. For much of that which is acceptable in society today seems pornographic to me. Talking about safe sex rather than abstinence; isn't that a little bit pornographic? How about day-time talk shows? Do people really watch those things? And it seems the more bizarre the behaviour being described, the more people watch. This nation's (and our church's) obsession with sex. Certainly pornographic to me.

But for the moment I am even more concerned about a nationwide trend in movies and television. It was first pointed out to me by a writer for the *News and Observer* who observed that there were five or six "specials" on TV this fall starring women, and he was grateful for that. But he deplored the fact that all of the specials that were to be aired portrayed the women as victims; generally as victims of physical violence. "Sleeping With The Enemy" is a movie about an abused housewife. But that does not disturb me as much as the gratuitous and unnecessary violence portrayed in a scene in the movie, "Cape Fear", a movie highly praised by most critics. And it brings to mind many scenes of unnecessary violence both in the movies and on TV.

What's happening? Is it an unconscious striking back at the feminist movement? Is it simply that society is so dysfunctional that we

need victims? Is it an appeal to some kind of sick prurient interest? Whatever it may be, I am frightened of a society that is so desensitized that it can watch the gratuitous violence of TV and movies without being offended. Whatever it is, it is a mirror of a society in which violence toward, and the sexual abuse of women and children has escalated dramatically. Date rape is what is happening on college campuses. And there are more and more places where it is just not safe for a woman to go alone.

What do I ask of you? Be aware. Don't support graphic violence by watching it. Don't give up your right to be offended. Be conscious of the vulnerability of the women and children in your community. Be conscious of the fact that in every community there must be houses that abused women and children can escape to, and there must be counseling services provided for the women and children who have been violated and abused. And above all, help your church become the kind of community where all those who are injured in any way can find love, and support and healing.

Scenes of people making love or scenes of a woman being beaten and raped. Which is pornographic? You decide.

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

### DEADLINE

**Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.**

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## Seven churches participating in Boar's Head Festival

by Bobbie Marcroft

The Boar's Head and Yule Log Festival, an ancient and traditional service of Christmas pageantry and music, could well be the oldest continuing festival of the Christmas season. The first record of its performance is the year 1340 when it was presented at Queen's College, Oxford, the same year Queen's College was founded and the year when Geoffrey Chaucer was born.

Pilgrim's Progress has survived through the ages and so has The Boar's Head Festival which will be presented on January 5, at St. James Church. Over 150 people from seven Episcopal churches in Wilmington will participate in the production. The churches are Church of the Good Shepherd, Church of the Servant, St. James Church, St. John's Church, St. Mark's Church, St. Paul's Church and St. Andrews-on-the-Sound.

Virginia Callaway, who is directing the

festival, says, "It is a worship service at the same time it is a festival." A family named Bouton brought the worship service to colonial America from England. They first settled in Connecticut, then later moved to New York. One member of the Bouton family became rector at the Hoosick School in Hoosick, New York, and it was there the first known public performance was given in 1888. It is still being done there.

### A coming together

There are one hundred people in the cast, fifty in the choir and ten in the orchestra. Ages range from three to seventy. Coordinating that many people means a lot of phone calls, but Mrs. Callaway considers it a "coming together, which I guess is why we're willing to go through all this."

She is high in her praise of Ann Parker who is in charge of costumes. "If you need a tree stump, she'll design and create a tree stump,"

she declared. Ann Parker views the project as "a fun, exciting thing to do."

A mixture of the secular and the sacred, it was probably more of a folk festival in medieval England. In the sense the audience participates in singing and movement is through the congregation, it has the feel of a pageant.

One of the most popular and colorful features of the festival is the procession of the Beefeaters, the king's traditional guards who stand their watch of honor as the performance begins. Within the darkened church, the small glow of a lighted taper carried by the Yule Sprite leads the way to the altar where the rector lights the great candle and holds it high for everyone to see.

### Everybody performs

The story quickly unfolds as singers bring the Boar's Head, the ancient symbol of evil, through the congregation to the altar thus

signifying the victory of the Christ Child over sin. The bringing of the Yule Log, long a tradition of the season, and the singing of favorite Christmas carols round out this joyous celebration of Christ's coming.

This is just not someone performing, the congregation sings along with it and is a part of it—everybody performs and it carries Christmas through the Christmas season rather than ending the 25th of December.

Some thousand people are expected to see the Boar's Head and Yule Log Festival during the two performances given at 2 p.m. and 5 p.m. on January 5 at St. James Church in Wilmington.

A production such as the Boar's Head and Yule Log Festival is a lot of work—casting, rehearsals, phone calls, costumes, programs—all during the busiest time of year—Christmas. But it's worth it. Mrs. Callaway and Mrs. Parker agree, "It's good for the church, it brings us together—and it's fun!"



LAST MINUTE INSTRUCTIONS are given by director Virginia Callaway, to several members of the Boar's Head and Yule Log Festival cast during rehearsal.



OUT IN THE COLD, waiting for the signal to practice the procession are representatives of the seven area churches participating in the pageant.

photos—Ede Baldrige



# Proposed Convention Agenda The 109th Annual Convention of the Diocese of East Carolina

February 6-8, 1992  
Howard Johnson Plaza Hotel  
Fayetteville, NC



**Theme:**  
"Strive for justice and peace --  
respecting the dignity of every human being"

The 109th Annual Convention will begin with registration from 3-7:30 p.m. on Thursday, February 6, in the front lobby of the Howard Johnson. Also, at 3 p.m. there will be a Foundation meeting. At 5 p.m., a rehearsal for participants in the opening service. At 5:30 p.m., a rehearsal for musicians and choir. Both rehearsals to be held at St. John's, Fayetteville. A Festival Eucharist and sermon by Bishop B. Sidney Sanders at 8 p.m. will be held at St. John's, followed by a reception in the parish hall.

## REGISTRATION

Registration will be held at 8 a.m. Friday, February 7, in the front lobby of the Howard Johnson.

## NOMINATIONS - RESOLUTIONS

Nominations must be presented by 1 p.m. on Friday. All resolutions must be presented in writing to the secretary by 5:30 p.m. on Friday.

## HEARINGS

At the close of the convention, hearings for resolutions, recommendations and 1992 budget will be held.

## THURSDAY, FEBRUARY 6

3:00 p.m.-7:30 p.m. Registration, Howard Johnson's Front Lobby  
3:00 p.m. Foundation Meeting, Howard Johnson's  
5:00 p.m. Rehearsal for other participants in opening service, St. John's Church  
5:30 p.m. Choir Rehearsal, St. John's Church  
8:00 p.m. Festival Eucharist, St. John's Church  
(Bus service to St. John's will begin at 7:00 p.m.)

## FRIDAY, FEBRUARY 7

6:30 a.m.-8:45 a.m. Breakfast available, Howard Johnson's  
7:15 a.m. Holy Eucharist, Salon 3, Howard Johnson's  
8:00 a.m. Registration, Howard Johnson's Front Lobby  
Opening Session of Convention, Grande Ball Room, Howard Johnson's  
9:00 a.m. Opening Prayers and Legislative Session  
10:30 a.m. Coffee Break  
10:45 a.m. Legislative Session resumes  
12:00 noon Noonday Prayers  
12:30 p.m.-1:45 p.m. Lunch, St. Joseph's parish  
(Buses will leave Howard Johnson's at 12:15 p.m.)  
2:00-3:45 p.m. Convention resumes -- "Break-out sessions"  
4:00 p.m. Full convention resumes  
5:30 p.m. Convention adjourns for day  
5:30 p.m. Hearings on resolutions, budget, etc.  
6:00 p.m. Choral Evensong, St. Joseph's Church  
7:00-8:00 p.m. Social Hour, Howard Johnson's Concourse  
8:00-9:00 p.m. Buffet Dinner, Howard Johnson's

## SATURDAY, FEBRUARY 8

6:30-8:45 a.m. Breakfast available, Howard Johnson's  
7:30 a.m. Standing Committee Breakfast  
Final Session of Convention, Grande Ball Room, Howard Johnson's  
9:00 a.m. Liturgy of the Word: Morning Prayer  
Legislative Session  
12:00 noon Liturgy of the Table; Holy Eucharist  
Adjournment

**NOTE:** Nominations for diocesan offices must be submitted to the Convention Secretary before 1:00 p.m., Friday, February 7. All resolutions must be submitted to the Convention Secretary before 5:30 p.m., Friday, February 7.

Hosts for the 109th Annual Convention of the Diocese are the Fayetteville area churches.

*CrossCurrent* is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in *CrossCurrent*, please send it in. If it is at all possible, it will be published. And, given enough notice, if it is at all possible, *CrossCurrent* will cover the event.

Don't imagine that *CrossCurrent* is fully aware of all that is going on in the diocese's 75 churches but, somehow, just choosing to ignore what's happening. To the contrary, *CrossCurrent* is here to serve the diocesan family by helping to keep its members informed about each other.



DIOCESAN CONVENTION COMMITTEE MEETING

photo—Lisa S. Nance

## The care and feeding of a diocesan convention

by Lisa S. Nance

Each year a committee is formed and then given the formidable task of planning the diocese convention. Why would usually rational straight-thinking folks take on such a challenge? According to Joyce Loughlin, who is in charge of registration this year, "I had some time and was interested in learning more about what goes on at the convention. It's a short-term commitment that gives me the opportunity to serve in a way that interests me. I've enjoyed meeting the other representatives from the other churches."

On November 11, 1991, the representatives of the Host Committee of the 1992 diocese convention met. The convention will be held at the Howard Johnson's Convention Center in Fayetteville with Libba Pate and Roy Parker of Holy Trinity as co-chairs. The meeting was held at Libba's house, which, if you've ever tasted the delicious cakes Libba always serves at meetings, is a reason in itself to be on the committee. The four Fayetteville churches, Holy Trinity, St. John's, St. Joseph's, and St. Paul's-In-The-Pines were represented, as well as St. Michael's-Ft. Bragg, Christ Church-Hope Mills, and Trinity Church in Lumberton.

### "Hunger lunch" will be breakfast

Delegates to the convention this year will notice a few changes. One of these changes will be in the food served during the "Hunger Lunch". The "Hunger Lunch" is traditionally held during the convention to spotlight what that area's Episcopal churches are doing to help the homeless and hungry in their community. A specific program is highlighted and lunch, usually a box lunch, is served. This year's lunch will be held at St. Joseph's Church. Since the program at St. Joseph's is a breakfast program, serving as many as 70 homeless people in Fayetteville daily, the lunch menu for conventioners will be the same fare served to these homeless people every morning. Committee members agreed this would call attention to the breakfast program while at the same time letting convention-goers know, according to one

committee member that, "this is the real world."

Another change delegates will notice at the convention is that this will be a "green" convention. There will be no plastic used and all paper products, thanks to Dick Sheridan of Shallotte, will be recycled. The environmental issue is a major one and by emphasizing it throughout the convention, members of the committee felt that this would serve to encourage everyone to practice recycling. It is especially important, as part of this movement, that delegates or anyone wearing a name tag, turn their name tags in to be used again next year. Plans are for having various receptacles available to convention-goers for depositing their pins in before leaving.

### International theme for banquet

One of the most exciting changes every year is the theme of the banquet. Since Fayetteville is a town influenced largely by two military bases, Ft. Bragg and Pope Air Force Base, there is tremendous cultural diversity. It is this cultural mix that prompted the committee to come up with an international theme for the banquet. The possibility of groups to entertain convention-goers is endless, from Scottish dancers to German accordion players to a Greek children's dance troupe. Among the other possibilities of countries being represented are the Philippines, Puerto Rico, Korea, and, of course, the USA. The convention center will be decorated with flags representing the various countries.

Besides all the new ideas for the convention there are still the same challenges to face: setting up meeting rooms for the six breakout sessions, arranging transportation to shuttle convention-goers from one place to another, planning receptions, setting up booths for vendors and information, and making sure the microphone system is perfect. And the "to do" list goes on. But among the planning is laughter and delicious cake and a committee dedicated to making this year's convention educational and enjoyable for all those that attend.

*Ms. Nance is a member of Holy Trinity, Fayetteville.*

## Letters to the editor

To the editor:

We thoroughly enjoyed the feature article on Mt. Lebanon Chapel in the November issue of *CrossCurrent*. The first time our family had the privilege of attending a service in the chapel was for a wedding shortly after its restoration. Subsequently, while vacationing over the years at Wrightsville Beach, we always looked forward to attending the 8 a.m. Holy Eucharist in this sweet little chapel.

Lebanon Chapel held such fond memories for our son, Fred, that his heart-felt desire was to be wed there. After introducing his fiancé,

Lisa Drayer of Clearwater, Florida, to this precious jewel, she also shared in this desire, and they were joined in marriage there on October 19. The Rev. Claud W. McCauley, currently at All Saints, Richmond, Virginia, was celebrant for their marriage.

In 1956, Fr. McCauley officiated at our wedding. Three years later, he became Fred's godfather in baptism, and in 1962, he officiated at the baptism of our daughter, Beth. These celebrations are, therefore, a continuum of sacramental rites for our family.

*can't on page H*



# Hope Mills rector's first album released

by Lisa Stiles Nance

"Daddy, write me a song."

It was these words that Joshua King spoke to his father, the Rev. Frank W. King, in the cab of their pickup truck on the way to school one morning that prompted Frank King to begin songwriting again.

Before his son Joshua was born five years ago, the Rev. Mr. King, rector of Christ Church, Hope Mills, had written dozens of songs. But with the beginning of family and career responsibilities, songwriting had taken



JOSHUA KING

a backseat for a while. It wouldn't begin again until a year and a half ago, when Josh would ask his father to write him a song. That morning, sitting in the truck, Frank King took a pad and pencil and asked Josh what he wanted the song to be about. Josh answered he wanted a song about Bear, his favorite stuffed animal. And so the album, "Just Plain Bear . . . and then some!" was started.

With a \$5 tape recorder bought at the church yard sale, the rector began working on songs for the album. Things began falling into place for King as he began accumulating more sophisticated equipment to record with. The yard sale tape recorder was soon replaced with a new one on his birthday and "a gift from God" came in the form of a new guitar King managed to trade for three old ones. He began getting encouragement from his family, the congregation, and his friends in Cursillo. It was during a Cursillo weekend that he found out about Independent Pro-

ducers Corporation (IPC), a Nashville company that helps new musicians get started. He would have to make a master tape and send it to Nashville where IPC would engineer and package it.

## Wonderful, creative moment

After King had about six or seven hours of material, he took his work to his friend David Parks in New Bern who, according to King, "has the blessing of owning a digital tape-deck." Parks had offered to master King's work digitally. The process took 24 hours of work, spacing, timing, and processing all the tracks. At 1 a.m. King took his master tape out of the tape-deck, tears streaming down his face. "It was a wonderful, creative moment," he says, "The whole year was finally coming together."

The talented Frank King is proficient in all the string instruments as well as having had formal training on the piano. Without any vocal training he feels that the vocal portion of the album is, "... a real triumph for me." The cozy studio/study King converted his garage into is evidence of another of his talents, carpentry. As well as the home of his keyboard, recording equipment, and stereo equipment, King's studio is the home of his ham radio. He regularly talks to people all over the world on his radio, "In the past five years I have talked to people in 50 countries."

The walls of King's studio display watercolor paintings by his wife, Jocelyn. An accomplished artist, Jocelyn's Christmas present to her husband, a portrait of their young son asleep on his teddy bear, graces the new album's cover. King had the support of his wife throughout the making of the album describing her as "reflective and a tremendous support."

## Feelings intertwined through album

His family is an important part of King's life and these feelings are intertwined throughout the album. A song that started out written for his first child, Josh, was among those songs put aside five years ago. King revived it for the album when the new baby, Kelsy, 4 months old, was born, changing the title from "New Baby" to "New Baby, Too". Not surprisingly, the softly sung "Daddy's Here" is King's own favorite on the album. It is a song of a father explaining God's love to his child.

On the album the deep, resonant voice of Frank King sings about God. In a con-



## A Very Special Collection of Contemporary Christian Music Written and Performed by The Rev. Frank W. King

ALBUM COVER ILLUSTRATED BY JOCELYN KING

porary folk style, it reveals God as the heavenly Father, God as a provider of reassuring love, and most especially God as a healer. It is this emphasis on healing that distinguishes his ministry. According to King, "The hallmark of my ministry is healing, brokenness to wholeness. God desires for us to be whole and a lot of the songs represent that."

The Wilmington native explains that the album is an, "Evangelical tool, a creative

endeavor that is an expression of life as I see it. My wish is that somebody would hear something in one of the songs they might identify with."

"Just Plain Bear . . . and then some!" cassettes are available at the Diocesan House; Trinity Center; Edenton; Washington; Morehead City; Jacksonville; St. John's, Wilmington; Fayetteville and Hope Mills.

Mrs. Nance is a member of Holy Trinity, Fayetteville.

## AROUND THE PARISHES

John Weatherly, rector of Holy Trinity, Hampstead, has been elected chair of the Lower Cape Fear Development Commission which acts as the convocation for the area.

Paul Ossman, Christ Church, New Bern, is a region finalist for a Morehead Scholarship. He is one of two students from New Bern High School to be awarded this honor.

Holy Trinity, Fayetteville, recognizing the struggles new mothers face, is doing something about it. The church's Parish Life Council is offering its support by forming (or restoring) the New Mothers Ministry. From a cheerful phone call, to passing down outgrown baby things, to providing a shoulder to lean on, the New Mothers Ministry can provide a place for new mothers to share their problems and joys.

St. Paul's, Beaufort, parishoner, Dan Isom, was recently honored as the Distinguished Volunteer of the Year by the Maritime Museum. Mr. Isom serves as host at the museum, a guide for school children and works with special events.

Jean Eubanks, Church of the Advent, Williamston, has been selected for inclusion in Who's Who of American Community College Students. Ms. Eubanks is pursuing a degree in nursing at Beaufort Community College.

The church furnishings were enhanced at Church of the Advent, Williamston, during Advent with a new set of purple altar hangings and liturgical pieces. Given in memorial for Charles H. Godwin by his wife, daughters and friends, the set was dedicated during the service on the first Sunday in Advent. The new furnishings include a full frontal to cover the altar, Bible markers, hangings for the lectern and pulpit with a burse and veil for use at Eucharist. Also included is a new stole and chasuble for the priest celebrating the Eucharist and other services.

Josie Hookway has returned to Jerusalem, to Nablus, for a two month Volunteer in Mission tour, teaching nurses at St. Luke's Hospital as she did a year ago. She will be exercising that ministry for January and February. If you wish to contribute to her expenses for the period, tax deductible checks may be written to St. Thomas Church, Bath, NC 27808, and marked for Josie Hookway, VIM.

Robert Caputo, St. Mary's, Burgaw, was featured recently on the National Geographic Explorer program as narrator and co-writer of this segment. The story followed Bob on a trip on the Zaire River (the former Congo) as he worked on an article for National Geographic magazine. The article is the cover story for the November issue.



FRANK KING AND NEW GUITAR

photos—Lisa Nance



# Episcopal Life

JANUARY 1992

*\$10 million annual goal*

## Major donor organization launched to support Presiding Bishop's Fund

**NEW YORK**  
In celebration of the 50th anniversary of its founding, the Presiding Bishop's Fund for World Relief last month unveiled a new major fund-raising organization, the Society of the Anchor, and announced that \$1.5 million has already been committed by its founding members.

Describing the society's formation as "a watershed for the fund," Presiding Bishop Edmond L. Browning said the program will offer "new opportunities to serve the needs of the world community."

A dinner for the society's founding members last month officially launched the 50th anniversary, which will be highlighted by a Day of Celebration on May 7 in New York

with a festival Eucharist at St. Bartholomew's Church, followed by a reception, dinner and gala program for 1,000 people at the Cathedral Church of St. John the Divine.

Despite the economic recession, officials said they are confident that the new program will succeed in raising an unprecedented \$20 million annually for relief and development projects.

"A time of recession and economic struggle is not a time for the church to look inward, but outward," Browning insisted. "The fund is giving the church a model and spirit to which we can individually and corporately respond courageously," he added.

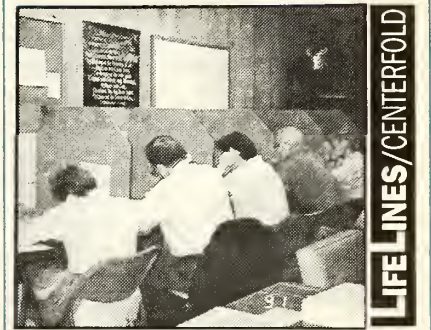
Bishop Furman Stough, deputy for the  
See **LAUNCHED**, page 2

**INSIDE**



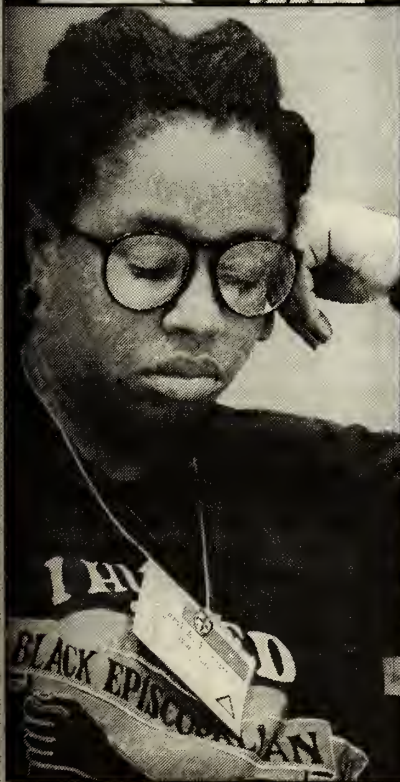
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Page 4



LIFELINES/CENTERFOLD

## The Stories of the Year



Photos (clockwise from top): ENS/SOLHEIM; ENS/SOLHEIM; RNS/REUTER; NEALE MORGAN

**1991.** War, debate, money and the gospel. Whether it's a ritual of nostalgia or justification of what they've done all year, newspapers often feel called to publish lists of the "top 10" stories of the year. They may be the most important, the most talked-about, but they're sure to whip up a few cries of outrage and disparagement from readers. The Episcopal Life staff has named its 10 top stories, in roughly chronological order. While doing so, we note that many stories, such as the growing role of the laity and individual ministries, which grace our pages every month, may not always be big news but are real good news. See **TOP TEN**, page 2

## Missionary diocese received with caution

By **NAN COBBEY**  
AND **JERRY HAMES**

There is no list of parishes waiting to join the new missionary diocese created last month by the Episcopal Synod of America (ESA) and a bishop sympathetic to the synod has come under fire by clergy and laity in his diocese.

A survey by Episcopal Life of 20 ESA clergy has uncovered none willing to make such a move, although a few say they have been discussing the implications such action might bring.

The ESA's Synodical Council decided on the plan for a non-geographic missionary diocese at a November meeting in Fresno, Calif., because of a belief that the church leadership "continues to suppress and persecute biblical Christianity."

The synod, formed in 1989 to represent evangelicals, Anglo-Catholics and charismatics in the church, objects to the ordination of women and other actions, such as General Convention's failure to ban ordination of homosexuals.

Presiding Bishop Edmond L. Browning and Archbishop George Carey of Canterbury have since warned that such action threatens schism.

The ESA's rationale for forming a non-geographic diocese as a haven for discontented Episcopalians is even being questioned by some within the ESA ranks.

"I'm not really sure what they are talking about, what is really going on," said Bishop William Wantland of the Diocese of Eau Claire, who did not attend the ESA meeting in November.

"I do know that what came out of the synod [council] was not what went in," Wantland said.

Bishop John Howe of the Diocese of

**Q&A:**  
**The ESA's action**  
**and what it means**  
**Page 6**

Central Florida, who is not a member of the ESA even though he attended the meeting, distanced himself from the action, explaining he left when the council went into executive session to make its decision.

Howe said that because he is sympathetic to many concerns of the ESA on issues that threaten to divide the Episcopal Church, he believes no parish in his diocese would want to join the ESA-sponsored diocese.

"Members of the synod council stated they had a good deal of at least tentative encouragement from the leadership of another province of the Anglican Communion that ... might be prepared to give episcopal oversight," Howe reported to his diocese.

"If that were so, it would mean that bishops coming to this country would not be subject to the rules [the constitution and canons] of the Episcopal Church and therefore they could enter the jurisdiction of an American bishop with legal impunity."

None of the ESA clergy contacted by Episcopal Life said he is preparing to lead his congregation into the new diocese.

"I would think for an existing congregation anywhere, it would be very complicated canonically," said the Rev. Andrew Mead of Boston.

Mead, like some others, said he is not experiencing hostile episcopal oversight

See **DIOCESE**, page 6





## Episcopal Life

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Jerrold Hames

### NEWS EDITOR

Ed Stannard

### FEATURES EDITOR

Nan Cobbe

### STAFF WRITER

Julie Wortman

### ART DIRECTOR

Jerry Fargo

### EDITORIAL ASSISTANT

Carol Seischab

### DIOCESAN EDITIONS

Renee Stokes

### ADVERTISING DIRECTOR

William Griffiths

### ADVERTISING MANAGER

Dorothy Kelso

### CIRCULATION DIRECTOR

Anita Spence

### Editorial offices:

815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

### Advertising/Circulation:

Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

**Bethlehem:** Bill Lewellis

**Central Pennsylvania:**

Kenneth H. Quigley

**Delaware:** Lynn Kelleher

**East Carolina:** Ede Baldrige

**Easton:** William P. Chilton

**Iowa:** Nancy Morton

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## NEWS

### LAUNCHED

continued from page 1

fund and chairman of the Society of the Anchor, announced that the society's 100 founding members "have pledged \$1.5 million in the first three months of the fund-raising."

Members of the society each pledge to give or raise at least \$10,000.

Bishop Francis Gray of Northern Indiana, the Presiding Bishop's Fund chairman, said the society would put the fund "in a pro-active stance."

The fund "used to wait for disasters to happen and then respond, but [the Society of the Anchor] will make us ready beforehand," he said.

Stough said it will help erase "lag time" for disaster relief, and that it will not be influenced "by any political line and not affected



Among those welcomed by Presiding Bishop Edmond L. Browning at the dinner for founding members of The Society of the Anchor were Dr. Robert Ayres of Texas and Raye Virginia Allen of Washington, D.C.

photo/KRISTYNA SANDERSON

## TOP STORIES

continued from page 1

### 1. Church presses peace

Presiding Bishop Edmond L. Browning has visited the White House, but in January he stood outside the fence. Browning was among 6,000 who took part in a candlelight march from the National Cathedral to the White House on the eve of the Persian Gulf war, trying to persuade President Bush not to begin bombing Iraq. Other peace activists held services and vigils across the country, although many Episcopalians supported the war effort. Bush didn't listen to his spiritual adviser this time, and Browning received public criticism from some for his anti-war stance.

### 2. Carey enthroned at Canterbury

George Carey brought a new style to Lambeth Palace when he succeeded Robert Runcie as archbishop of Canterbury and leader of the Anglican Communion in April. A member of Anglicanism's evangelical wing, Carey promised he wouldn't fit any stereotypes: "I'm not a card-carrying anything," he said. Carey let it be known he favors women's ordination, which angered some, but by the end of the year, 33 of 38 British dioceses that voted on the issue said aye.

### 3. Recession hits church, local mission grows

Tight times hit many parishes and dioceses by early 1991, and a hiring freeze was instituted at the Episcopal Church Center. While dioceses felt the pinch of lower contributions, part of the reason was more mission work and evangelism being done on the local level. The national budget passed at General Convention reflected that change, lowering the assessment to support national church programs and directing most new program money to local needs. The national center was restructured as a result and 30 people were laid off.

### 4. Lutheran-Episcopal dialogue comes close

The ecumenical movement saw progress in 1991 but a hoped-for agreement for full communion between the Episcopal Church and the Evangelical Lutheran Church in America was delayed at least two years when the Lutherans balked. Bishop Herbert W. Chilstrom said his church, formed in 1988 when three Lutheran bodies merged, had more immediate issues to deal with. But one Lutheran bishop complained that, according to the document, "Episcopalians need not subscribe officially to Lutheran faith, while Lutherans must adhere officially to Episcopal structure."

### 5. Convention site raises controversy

When Arizona voters rejected a paid state holiday honoring the Rev. Martin Luther King Jr., many Episcopalians called for moving the 70th General Convention out of Phoenix as a protest. Browning decided not to do so, on the grounds that witnessing against racism would be a more effective action. The church made its own institutional racism a major theme of convention, held a survey of racial attitudes among those attending, which affirmed the need for more anti-racism work within the church, and established the Martin Luther King Jr. Legacy Fund to aid black, Hispanic, Native American and Asian-American college students.

### 6. Sexuality issues heat up convention

According to the secular press, the only issues discussed were the ordination of practicing gays and lesbians and the blessing of same-sex unions. That wasn't true, but the issues did dominate much of the debate for several days and brought forth the widest range of views. In the end, the resolution on same-sex unions was defeated and ordinations were neither approved nor banned. By overwhelming margins, both houses called for further discussion and prayer on the issue.

Opponents noted that the status quo would mean more openly gay priests, citing the ordination of a lesbian just before convention opened. Indeed, a gay man was ordained not long afterward. Both

## Send us your top story

We make no claims to know all the important or even interesting stories in this huge, varied church of ours. Got a good news story to share? Send it to us, in 100 words or less. We'll publish the best in a future issue. Photos are appreciated but cannot be returned. Send them to "Good News," Episcopal Life, 815 Second Ave., New York, N.Y. 10017.

were in committed lifelong relationships.

### 7. Three dioceses cut national apportionment

One apparent result of the votes on sexuality and other liberal issues was a severe cut by three dioceses in their apportionment to the national church. The dioceses of Fort Worth, Dallas and Pittsburgh cut the amount they were assessed by a total of more than \$400,000. Bishop Clarence Pope of Fort Worth, a leader of the traditionalist Episcopal Synod of America, said the move in his diocese was a financial necessity, but the Rev. Jeffrey Steenson, an ESA supporter, called it a "theological protest." Most dioceses, though, budgeted the full amount for national programs.

### 8. Envoy Terry Waite goes free

After nearly five years in captivity in Lebanon, Terry Waite, personal envoy of the archbishop of Canterbury, was set free, along with the rest of the British and American hostages. Waite had gone to Beirut to try to free other hostages when he was kidnapped, and said he was chained to a wall

by whatever winds of change are blowing across the land, and even the church."

"The ... Episcopal Church is fortunate in having among its congregations people of great influence and wealth," Stough said. "We are not hesitant to admit this because many of these people are also great humanitarians and philanthropists."

A key element includes the Anchor Enterprise and Initiatives Program, an opportunity for donors to travel to parts of the world where recipients of grants are involved in development projects or rebuilding after disaster.

"After having broken bread with the poorest of the poor whose generosity of spirit overflows, they [the donors] will never be the same again," Stough said. ■

By Jeffrey Penn, assistant news director of Episcopal News Service, and Episcopal Life staff.

during most of his captivity. His freedom renewed rumors that Waite may have been used, perhaps unwittingly, by Lt. Col. Oliver North in his efforts to trade arms for hostages.

### 9. Clergy sexual abuse comes into open

The issue of sexual abuse and exploitation by clergy of those in pastoral relationships became a more visible issue, with many calling for preventive and disciplinary actions to address the problem. The Diocese of Colorado and its former bishop, William Frey, lost a \$1.2 million civil suit, the largest on record in the Episcopal Church, when a jury decided they had been negligent in the case of a priest who was accused of sexually exploiting a parishioner. The priest had been given treatment and gone to another parish. The case has been appealed.

### 10. ESA creates diocese for traditionalists

For the ESA, formed in 1989 to represent catholic, evangelical and charismatic Episcopalians, the failure of General Convention to bar ordination of practicing gays and lesbians was a last straw. The ESA, which objects to actions it considers an abandonment of "biblical Christianity," set up a non-geographic missionary diocese to minister to traditionalist Episcopalians. The ESA made plans to enter "hostile dioceses" to serve congregations, even if the diocesan bishop objects. Browning and Carey both said the move threatened schism and that parishes joining the ESA diocese would no longer be part of the Episcopal Church or the Anglican Communion. ■

## Correction

An article about professional conduct by clergy in the December issue misstated the length of a vocational-testing process in the Diocese of Atlanta. It is a nine-month-long course.



## NEWS

## Women's issues event seeks support from men

In little more than two months, delegates from Anglican and other churches all over the globe are expected to convene in Salvador da Bahia, Brazil's fourth-largest metropolis, popularly referred to as the capital of "black Brazil," for a weeklong conference on women's issues hosted by Anglicans of the Western Hemisphere.

But organizers fear that the people they want most to be there March 29 to April 3 will be staying at home.

"We need U.S. Episcopal Church bishops to attend," said Ann Smith, head of the Episcopal Church's women's ministries office and convener of the Worldwide Anglican Encounter's planning group, which hopes the meeting will show not only that global economic, social and environmental problems have an enormous impact on women, but that women can and should have a role in solving them.

"When you have a meeting that focuses on women's issues, it's seen as a women's meeting, but you need to involve the men in power to make a difference," Smith said. "The U.S. church is a world leader — if our bishops aren't at the meeting it says these problems and their impact on women are not a priority for them."

In addition to Presiding Bishop Edmond L. Browning and South Dakota's Bishop Craig Anderson, who is one of the U.S. organizers, only Bishop Steven Charleston of Alaska, Bishop Steven Plummer of Navajoland and Bishop William Wantland of Eau Claire, all scheduled to speak on issues facing indigenous peoples, are scheduled to attend the conference. Bishop James Ottley of Panama will also speak on the topic of militarism.

Although ecumenical and Southern Hemisphere interest in the conference is keen, limited finances are likely to prevent many participants from attending, Smith said. Each of the 100 U.S. dioceses were asked to contribute \$1,500 to help finance the meeting and supply travel grants for delegates from poorer countries, but only seven dioceses have so far provided financial support. Two hundred participants have confirmed that they are coming, although conference organizers have planned for more than 800 additional delegates.

According to Pamela P. Chinnis, president of the House of Deputies, the meeting offers church leaders a special opportunity.

"It's a chance for men and women from around the globe to come together to speak to one another of what has oppressed and divided sexes, races and classes," Chinnis said. "It offers the possibility of looking at new ways of being together in community." ■

## Two dinners to kick off Martin Luther King Fund

Two public events to launch the Martin Luther King Jr. Legacy Fund will be held this month.

The fund will support black, Hispanic, Asian-American and Native American students in Episcopal colleges.

U.S. Sen. John Danforth, R-Mo., who is an Episcopal priest, will be guest speaker at a \$150-a-plate dinner at Washington National Cathedral on Jan. 21. The next night, a second dinner will be held at the Beverly Hills Hilton in Los Angeles.

The fund's organizers are seeking benefactors at \$5,000, patrons at \$2,500 and sponsors at \$1,000 for the fund, which was established by Executive Council and endorsed by General Convention. The fund now stands at about \$300,000.

The Rev. Austin Cooper of Cleveland, a former member of Executive Council, proposed the fund during the controversy over holding the General Convention in Arizona, where voters had rejected a statewide Martin Luther King holiday.

The fund will support students at the three historically black Episcopal colleges and a Hispanic college, as well as Native American and Asian-American students. ■

## News Digest

### Solomons devastated by huge cyclone

A cyclone ripped through the Solomon Islands last month, devastating buildings in the ecclesiastical province of Temotu, but causing no deaths.

Archbishop Amos S. Waiaru said 160 homes, two schools and eight churches were destroyed on one island alone, whose population is totally Anglican.

Communications systems and water lines were damaged and people are living off bananas, coconuts and what has been salvaged from root crops, the archbishop said. ■

### Presbyterians' budget falls \$6 million short

The Presbyterian Church (U.S.A.) is struggling to find ways to cut \$6.1 million from its national budget, nearly \$2 million more than the amount reported to the denomination's General Assembly last June.

Officials of the 2.8 million-member denomination have until March to make the cuts, which represent more than 10 percent of the church's unified mission budget. ■

### British report on gays criticized by both sides

Church of England clergy on both sides of a heated debate are criticizing a church report that calls on homosexual priests to be celibate.

The report is being criticized by evangelical clergy who believe it is too soft on homosexual priests and by liberals who believe it unfair to demand abstinence of homosexuals.

The report says gay clergy must agree to lifelong abstinence, although it says bishops will not interrogate postulants for ordination or lead a search among the clergy.

While it condemns sexual relations by homosexual clergy, it takes a different view for laity, saying the church "must accept those lay homosexuals who conscientiously believe that a sexually active lifestyle which is faithful and in intention permanent is right for them." ■

### More British dioceses favor women priests

Nine dioceses in the Church of England recently voted in support of legislation permitting the ordination of women, while two others voted to oppose it.

The vote raised the number of dioceses in favor to 33 and those opposed to five.

Parliament must approve any legislation that permits women's ordination in the Church of England. Archbishop of Canterbury George Carey favors the move. ■

### TV special documents revival of spirituality

Contrary to what most TV shows would suggest, there is a spiritual revival going on in America, according to an ABC special.

"Search for Spirituality," the final segment of the "Vision and Values" series, documents the many ways people are searching for God across the United States, including a gathering of 5,000 Presbyterian women in Iowa and creation-centered rituals in California.

The program was created by the Interfaith Broadcasting Commission and will be shown Jan. 19 at 12:30 p.m. EST, although local broadcast times may vary. ■



People explore new Christian rituals by beating drums in San Diego on "Search for Spirituality."

### Albany dean named Nashotah president

Dean Gary Kriss, dean of the Cathedral of All Saints in Albany, N.Y., has been appointed dean and president of Nashotah House, the 150-year-old Episcopal seminary located in Nashotah, Wis.

Kriss assumed his duties Jan. 1. Bishop William Stevens of Fond du Lac, president of the board of trustees, said, "Dean Kriss is a man of proven gifts who will bring fresh and energetic leadership to Nashotah House."

A Baltimore native, Kriss is a graduate of Dartmouth College and the Yale Divinity School and has been dean of the Cathedral of All Saints since 1984. He succeeds Dean Jack Knight, who is returning to parish ministry. Nashotah House is the only Episcopal seminary that does not allow women to function as priests. ■



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## PROFILE

# Memoir makes the particular universal

By ELIZABETH EISENSTADT

PHILADELPHIA

It's a paradox. Lorene Cary wrote about her personal experience as an African-American teenager from Philadelphia attending an elite Episcopal boarding school, and now people who aren't black, or Episcopalian, or even from Philadelphia, are writing her, saying "that sounds like my life."

But why did Cary write "Black Ice," the autobiographical memoir of her two years at St. Paul's School in Concord, N.H., stomping ground for America's future leaders? Cary answers without hyperbole.

"I didn't do it to set the world straight on blacks in prep school," says Cary, 34. "I didn't know why I was writing it originally ... I thought it was where I needed to start with my book writing, and that I really wanted to understand this time in my life."

"Black Ice" details Cary's adolescent quest for scholarly excellence, spiritual integrity and true love in the sylvan hills of New England. The chronicle presents a vivid picture of a middle-class black family stirred by suburban dreams, torn by undercurrents of estrangement, and uplifted by the formidable faith it had inherited.

One reader wrote, "I was a Jew at Choate [another prep school] and this book affected me." Another wrote, "I was the insider as a wealthy white at an all-girls school and yet I felt many of the things [you felt]."

"The wonderful thing about it is that it takes her experiences as a young black woman and allows you to see in a very honest way those kinds of universal things that apply regardless of race and regardless of age," says the Rev. Isaac Miller, rector of Cary's church, the Church of the Advocate in Philadelphia.

Lee Ella Bouton, who was among the first group of black girls to enroll at St. Paul's in 1971, says reading "Black Ice" awakened a lot of memories she had buried in the past.

"After I was there I waited for a great transformation," says Bouton, who has remained friends with Cary. "The sense of entitlement is very dangerous. You buy into that sense of transformation."

Warm and engaging in person, her conversation is sprinkled with phrases from African-American spirituals, references to



Lorene Cary found that "Black Ice," an account of her experiences at an elite Episcopal boarding school, evoked similar memories for many readers.

photo/GEORGE R. JOHNSON

Victorian novelists and the Barbadian ghost stories of her great-grandfather, which echo through "Black Ice" like a heartbeat.

"Black Ice" was published in the spring of 1991, won highly favorable reviews and was nominated for a National Book Critic's Circle award.

"The title defines the tension in the book," says Rich Lederer, a writer whose long tenure at St. Paul's included the two years Cary spent there as a student. "Black reminds me of ... warmth and sun-baked passion, while ice is ... cold, rigid and frigid."

Black ice, is "the smoothest naturally occurring ice there is," Cary writes, "and an act of nature elusive as grace and twice as rare."

Cary, a professional journalist who is a contributing editor for Newsweek, says she wrote only for herself, from her own experiences as a high school student of ambitious middle-class parents. She was not trying to give guidance to the African-American community.

"I didn't write this book saying I am going to show black people how to do it ... that presumes a lot of condescension towards the community that I don't buy," she says. "It's the community that allows me to live, to write this ... I emerge out of it, [but I] do not fly in from Mars and write to it."

Yet she does connect "my feelings about my own blackness and others, about whites and capitalism and individualism and the U.S. Constitution" with the "crushing" history of black oppression and its effect in keeping so many African-Americans out of positions of power.

The fact that she went to St. Paul's, her parent's determination that she get a superior education, "my feeling that a good education was tantamount to stealing fire from the demigods," has roots in black history, says Cary.

Also a part of her inheritance was the vibrant faith evinced by the great-grandmother and grandmother who brought her to an African Methodist Episcopal Church as a

child.

From her family she inherited a sense of social commitment: "Everything I remember of my religious life had to do with service," she says. At St. Paul's, Cary began to ask questions. "I took away from St. Paul's that doubt was part of faith."

While serving as a trustee at the school during the '80s, she came to know John Walker, the late bishop of Washington, who was also a trustee. When Cary told him she was attending various churches, he told her not to worry: "You'll come back," he said. "Young people aren't supposed to love the church."

Returning from Washington on the day of Walker's funeral, she spoke with a woman who told her about the Church of the Advocate in Philadelphia. There, Cary found herself moved by the church's commitment to service, to welcoming people of all classes, to the open expression of African-American identity found in the fat brown cherubs and "serious, clear-cut, in-your-face African-American racial rage" murals.

Blended with the Episcopal-infused religious education she received at St. Paul's, her upbringing resulted in Cary's wholehearted dedication to the ministry of the Church of the Advocate, which she attends with her writer husband, R.C. Smith, and 7-year-old daughter, Laura.

Working on a novel about Philadelphia's 19th-century free black community, Cary also talks on university and prep school campuses, and her teenage Sunday school class.

When asked whether she hopes to turn the literary world on its ear with future work, Cary shows the mixture of practicality and expectation which characterizes her answers.

At the moment she is trying to write the first 100 pages of her novel and sign a contract with a publishing house, she says. "I am trying to translate that movie-movie in my head into words."

"If you can keep your eye on the process today, then it's fine ... I get messed up when I think 'what's going to happen if — or when.' Quoting the words of an African-American hymn, she says, 'we have come this far by faith ... He's never failed me yet.' ■

The Rev. Elizabeth Eisenstadt is a freelance writer based in Philadelphia.

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## NEWS

# Iowa churches lead campaign against racism

DUBUQUE, IOWA

Episcopal churches are in the forefront of a community-wide campaign mounted to counter a rash of cross burnings, racially motivated violence and other racist incidents that have made this predominantly white city of 58,000 the subject of nationwide attention.

The racist backlash began soon after the city council, in an effort to attract new minorities, gave approval to a plan that would guarantee jobs and housing to 100 black families who would move to Dubuque during the next five years. According to U.S. census figures, only 311 blacks lived in the city in 1990.

Opposition swelled among those who feared that the influx would threaten the jobs of residents, add to already high unemployment and exacerbate the shortage of affordable housing.

The crisis brought the national leader of the Ku Klux Klan in Arkansas to lead a demonstration and the racially diverse Guardian Angels, who now walk the streets of working class neighborhoods which have experienced trouble.

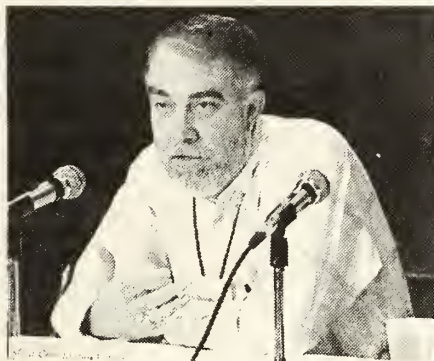
It brought the problems to the attention of the nation when three men, charged with

possession of incendiary devices in connection with the cross burnings, were interviewed on network television by Phil Donahue and Larry King.

Iowa's Episcopal bishop, Christopher Epting, one of six church leaders who convened a community meeting attended by 200 people last month, said the city's difficulties illustrate how closely systemic racism is related to economic problems.

Even the church is not immune, he said. "We aren't exempt from racist attitudes. We have to do better in churches and society."

Dr. David Roberts, an associate profes-



Christopher Epting

sor of political science and senior warden of St. John's Episcopal Church, was on the task force that developed the council's plan. He admits he is not sure now if the plan will be implemented or changed.

"But the churches are working ecumenically in their public witness against racism and for reconciliation," Robert said.

A "statement of unity" distributed throughout the church attracted the signatures of 1,500 families and individuals. The statement and the names were published in a two-page advertisement in the Dubuque Telegraph-Herald. ■

## Vatican reply to dialogue disappoints Canterbury

The archbishop of Canterbury has expressed disappointment at the Vatican's statement last month that significant differences remain in "essential matters" of doctrine between Anglicans and Roman Catholics.

Archbishop George Carey said he was concerned that the two churches may have been studying the documents, drafted by the leading theologians of each, from different positions.

"The argument of the [Roman Catholic] response suggests that a difference in methodology may have led to this approach. If either communion requires that the other conforms to its own theological formulations, further progress will be hazardous," Carey said.

The Vatican responded 10 years after the Anglican/Roman Catholic International Commission submitted its report to the two denominations' leadership.

In 1988, the worldwide Lambeth Conference of Anglican bishops responded for the Anglican Communion. They said the documents, on Eucharist, ministry and ordination, although not expressed in Anglican terms, were "consonant" with the faith as expressed within the communion.

Carey said he detected a shift in emphasis in the Vatican's response. He said it appeared that the Vatican studied the final report with a view as to whether it was "identical" with its teachings.

Among the areas where differences remain, the Vatican cited dogmas of papal infallibility, the Immaculate Conception and the Assumption of Mary. ■

—By Episcopal Life staff

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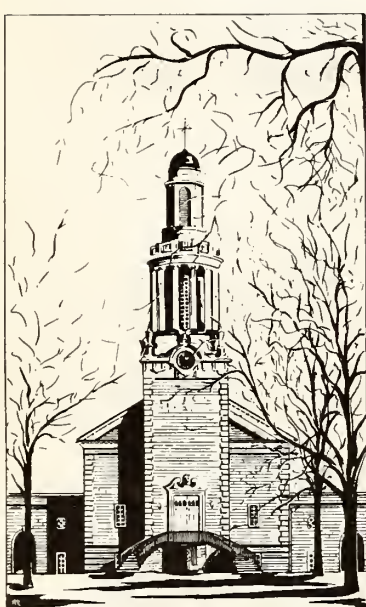
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**NEWS**

**DIOCESE**

*continued from page 1*

even though he is committed to the ESA's principles. "You also have to define what you mean by a hostile diocese," said Mead, who credits Bishop David Johnson for working out a method with parishes who do not want to receive a visitation from the diocese's suffragan, Barbara Harris, the only woman bishop in the Episcopal Church.

Some clergy said it is too early to make an informed decision. In Newtown, Pa., the Rev. Larry Snyder said there is insufficient information to warrant consideration now, even if a person should feel distraught or disenfranchised.

"The vast majority of ESA parishes in the diocese [of Pennsylvania] are not considering such an action," he said.

Others, such as the Rev. Jay MacKie of Corte Madera, Calif., believe the ESA's diocese is meant primarily to care for parishes that have left the church. "As for me, I'm staying where I am," MacKie said. "I do not see myself as being persecuted or inhibited."

The establishment of an ESA-sponsored diocese has heightened debate for some, yet offered few answers. In Long Beach, Calif., the Rev. William Thompson said the issue is raising more heat than light. "Everybody seems to be hopping around reacting, rather than really trying to find out what's going on."

In El Segundo, in the Diocese of Los Angeles, the Rev. Richard Duval Jr. said he believes 75 percent of his congregation would line up with the ESA because of their concern for a lack of morality in the church.

"But we should be looking before we leap, if we leap at all," Duval said. "Speak to me in a year or so, when I can look at it with a cooler head."

In the Diocese of San Joaquin, Calif., where Bishop John-David Schofield is an ardent leader of the ESA, a group of 50 clergy and lay leaders from a dozen parishes and missions issued a statement last month demanding an immediate meeting and urging him to disavow the synod's actions.

The group charged that Schofield's outspoken support for the ESA was "corroding the morale and discipline" of the diocese and they expressed distress at his "divided loyalties" and "inconsistent statements."

"We cannot understand how Bishop Schofield can maintain that he is a loyal bishop of the Episcopal Church and the spiritual leader of his diocese when he is currently championing the creation of an illegal church structure designed only for the 'true believers,'" the group said.

Schofield, who was ill, could not be

reached for comment. His executive assistant, Archdeacon Donald Seeks, said he had no comment on the text, but said Schofield is always willing to meet with any group who wants to meet with him.

Members of the group also called for a loosening of control by the bishop.

"We expect to be able to sponsor candidates for holy orders at accredited Episcopal seminaries of their choice, to have a reasonable voice in the choice of clergy for our congregations and editorial freedom for the San Joaquin Star [the diocesan newspaper] to present all points of view in the diocese," they said.

In a letter to his clergy that was published in the diocesan newspaper after the ESA

council meeting, Schofield said the action to create a missionary diocese was in response to "the growing crescendo of cries for help."

He said the proposed missionary diocese could be used to "bring back ... the myriads of hurting people who have left."

The Rev. Mark Hall, rector of a parish in Madera, Calif., in Schofield's diocese, said one of the Episcopal Church's strengths has been the ability to disagree and to encourage a diversity of opinions.

"The ESA has cut off dialogue," he said. "We can't talk with the bishop and we can't get him to listen." ■

Dick Snyder, a freelance writer in Hemet, Calif., contributed to this story.

## A primer to the ESA's missionary diocese

The Episcopal Synod of America's plan to set up a non-geographic missionary diocese has implications that touch on the Episcopal Church's constitution and canons and the structure of the worldwide Anglican Communion. Some questions and answers about the ESA and its action:

**Q: What is the Episcopal Synod of America?**

**A:** The ESA, which is not literally a synod, is a coalition of traditionalist church members formed in June 1989 in Fort Worth, Texas, by 1,500 Episcopalians at a meeting of the Evangelical and Catholic Mission in response to the election of Barbara C. Harris as suffragan bishop of Massachusetts. Calling itself a "church within a church," the ESA committed itself to combating the alleged erosion of episcopal and biblical authority in the Episcopal Church, objecting to the ordination of women and other actions, such as General Convention's failure to ban ordination of homosexuals. Bishop Clarence C. Pope Jr. of Fort Worth was elected its first president.

Five diocesan bishops, Pope, William Wantland of Eau Claire, Wis., William Stevens of Fond du Lac, Wis., Edward MacBurney of Quincy, Ill., and John-David Schofield of San Joaquin, Calif., have provided active leadership for the group, which claims more than 250 affiliated parishes and missions.

**Q: What action has the ESA taken?**

**A:** In a mission statement adopted at its Synodical Council in Fresno, Calif., on Nov. 8, the ESA declared the establishment of a

missionary diocese for parishes who believe their own diocesan bishop does not uphold "biblical Christianity." Initial episcopal oversight is to be provided by retired ESA bishops; retired Bishop Donald Davies was named to head the diocese. The group said that in doing this it was being encouraged by another province of the Anglican Communion.

**Q: What is a missionary diocese?**

**A:** A diocese is a territorial unit of administration within an Anglican province, such as the Episcopal Church, governed by a diocesan bishop and divided into parishes. A missionary diocese is sometimes set up for Christian witness and service where there is no other Anglican jurisdiction.

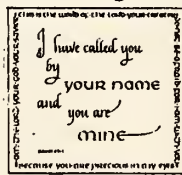
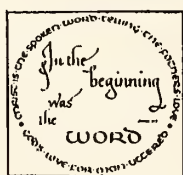
Normally, a missionary diocese is established outside the regular boundaries of the province, but the ESA's missionary diocese would be a "parallel jurisdiction," one consisting of Episcopal parishes located within already existing jurisdictions. It would also be "non-geographic" because it includes parishes that have something other than geographic location in common.

**Q: Why has Presiding Bishop Edmond L. Browning said the ESA's declaration of a missionary diocese implies church schism?**

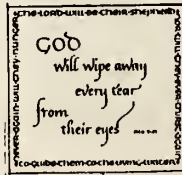
**A:** Since the ESA does not have the authority to create an Episcopal Church diocese (that power rests with the General Convention), parishes who join an ESA diocese might be severing ties with the Episcopal Church and, as a result, the Anglican Communion. The bishops who head such a

*Continued on next page*

*I have called you by your name and you are mine. ISAIAH 43:1*



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## NEWS

## ESA PRIMER

*continued from preceding page*

diocese could also be severing ties with the Episcopal Church and the Anglican Communion. There are canonical procedures for determining when such a severing of ties has occurred.

**Q:** Why does severing ties with the Episcopal Church also mean severing ties with the Anglican Communion?

**A:** Episcopalians are part of the Anglican Communion because the province of the Episcopal Church is a part of the fellowship of duly constituted dioceses, provinces and regional churches in communion with the See of Canterbury. Severing ties with the Episcopal Church would mean severing that connection with the Anglican Communion.

Although the ESA has indicated formation of its missionary diocese has been encouraged by another province of the Anglican Communion, the leaders of the member churches of the Anglican Communion have said that setting up parallel jurisdictions without mutual consent would be breaking communion with the larger Anglican fellowship. As a result, an Anglican province that "adopted" the ESA's missionary diocese without the approval of the Episcopal Church would also be severing ties with the Anglican Communion.

**Q:** What must a parish do to sever ties with the Episcopal Church and Anglican Communion?

**A:** A parish must stop paying its assessment to the diocese of which it is a part, stop sending representatives to the diocese's conventions, refuse visitations from the diocese's bishops, fail to hire its clergy according to the diocese's procedures and otherwise stop abiding by the constitution and canons of that diocese and of the Episcopal Church.

**Q:** What happens when a parish severs ties with the Episcopal Church?

**A:** Most parishes must give up their real property and, possibly, other financial assets.

**Q:** What about the clergy of congregations that join the ESA diocese?

**A:** They would be severing ties with the Episcopal Church and Anglican Communion when they stop obeying their diocesan bishop and abiding by the constitution and canons of both their diocese and the Episcopal Church. In effect, they would be resigning as clergy of the Episcopal Church. If their resignation is for reasons of conscience not affecting moral conduct, and if their pension assessments have been paid for at least five years, they would still be eligible for retirement benefits in accordance with Church Pension Fund regulations.

**Q:** What might a "reason of conscience" be?

**A:** The Episcopal Church Pension Fund's conscience clause went into effect Jan. 1, 1977, when women's ordination went into effect.

**Q:** What about the bishops who oversee the new diocese?

**A:** They would be severing ties with the Episcopal Church and the Anglican Communion when they stop abiding by the constitution and canons of the Episcopal Church. This would occur, for example, if they entered an Episcopal Church diocese to provide episcopal ministry to a congregation

located within that diocese without the permission of the diocese's bishop. In effect, they would be renouncing their ordinations. A bishop who does this after retirement would not lose Episcopal Church pension benefits.

**Q:** If asked, would the General Convention prescribe canons to create a missionary diocese for the purposes in the ESA declaration?

**A:** There are precedents for non-geographic, missionary jurisdictions in the history of the Episcopal Church, but nothing exactly like the ESA's missionary diocese, and nothing established except by action of the General Convention.

During the period 1880-1916, a proposal for a non-geographic diocese for black con-

gregations, called the Sewanee Canon, was debated and rejected by the U.S. church. The suffragan bishop for the armed forces, who reports to the presiding bishop, oversees a mission to Episcopalians and others serving in the U.S. armed forces throughout the world. The Navajoland Area Mission, which comprises portions of the Navajo Reservation in the dioceses of Arizona, Rio Grande and Utah, is a parallel jurisdiction established as a mission, with its own bishop, to reservation congregations. The Church of New Zealand has a non-geographic, parallel diocese for Maori congregations.

There is no precedent for creating a missionary diocese because of a theological dispute.

**Q:** Is there a way congregations who feel

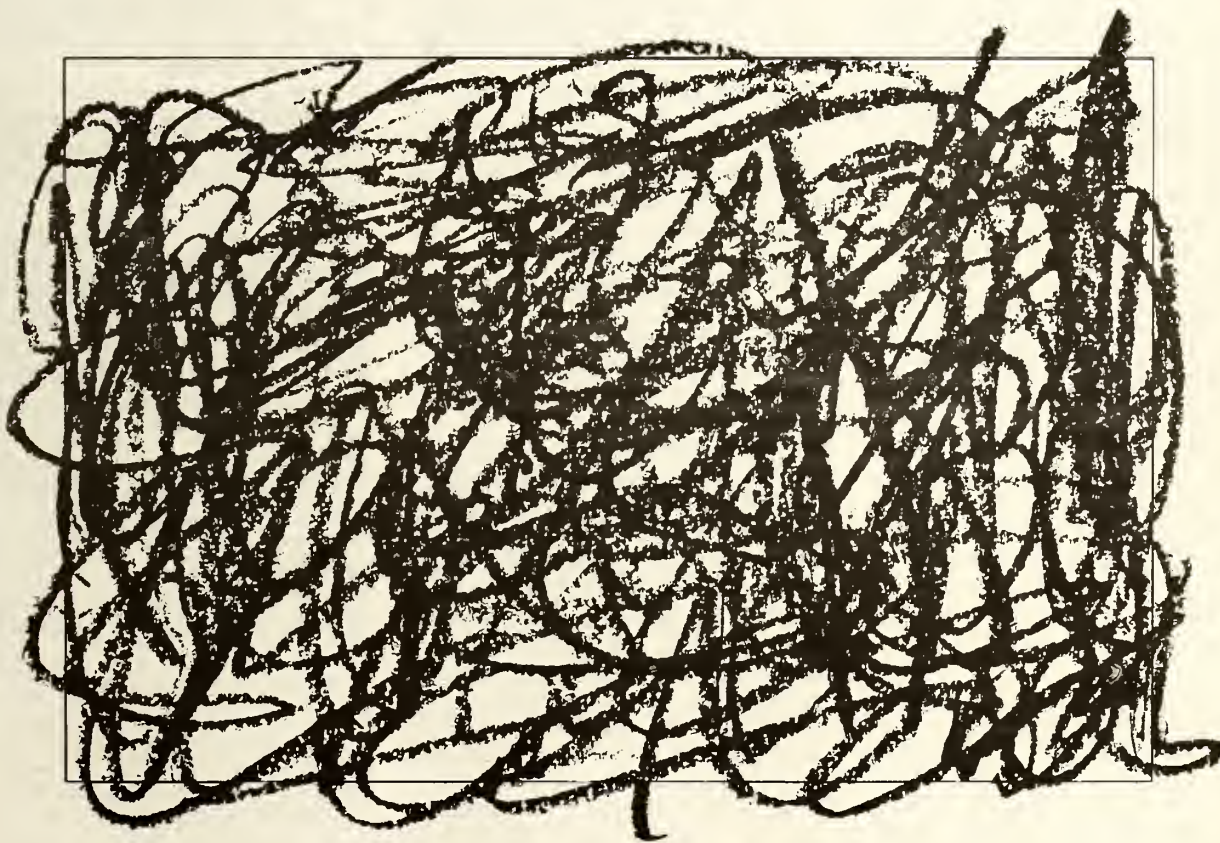
out of communion with their bishop can get alternative episcopal care?

**A:** Reports issued by the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate (called the Eames Commission) in 1989 and 1990 indicated that in cases where theological disputes threaten the communion of a diocese's members, the provision of "alternative episcopal care" should be explored. The General Convention created a procedure for that when it passed the "Episcopal Visitors Resolution" in 1988. So far, no ESA congregation has asked for an Episcopal visitor. ■

*Sources: Constitution and canons of the Episcopal Church, the Episcopal Church Pension Fund, reports of the Eames Commission, "A History of the Episcopal Church" by Robert Prichard.*

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## DIOCESAN BRIEFS

## There's a sweet, sweet spirit in this place

It's food for the body as much as food for the soul that members of St. Paul's Episcopal Church in Marinette, Wis., look forward to each Sunday, according to parish correspondent Ann Brill, who reports that parishioner-serving teams here regularly serve coffee-hour refreshments that have become

### FOND DU LAC

famous for the way they tantalize the taste buds.

Mary Nemetz, a Menominee music teacher, for example, usually supplies an array of four or five varied cheesecakes when it is her team's turn to provide the after-church spread.

"I've got a lot of cookbooks," Nemetz said, noting that she begins baking about two or three days ahead of time. "I don't have a family, so I feed my church family."

Other teams are noted for offerings of Wisconsin's famous cheeses and venison sausage, Brill said. The sausage is often made from the previous season's deer kill.

In a part of the country where people can live considerable distances from one another, St. Paul's coffee hour also provides a welcome and important opportunity to both socialize and network. "Our coffee hours are much talked about for the genuine sharing and camaraderie that occurs," Brill noted.



*Mary Nemetz's famous cheesecake is just one of the things that makes Sunday coffee hour at St. Paul's Church in Marinette, Wis., popular.*

Recently, a coffee-hour discussion led to providing a homeless teenager with shelter and counseling. Eight years ago, a support group for newly divorced single mothers was organized when an after-church conversation revealed mutual problems and frustrations that might be shared.

"Those years since have seen the women help each other through home moves, ill-

nesses and cancer, business losses and children who have 'left the nest.' They've helped each other survive difficult jobs or find new ones," Brill said.

Monetary donations from parishioners help defray the cost of kitchen supplies, such as coffee, tea and paper towels. Sometimes there is even enough to help finance acolyte outings to Milwaukee Brewers games. ■

### ATLANTA

Absalom Jones Chapel and Student Center, the diocese's ministry at Atlanta University Center, has launched a \$1 million building campaign to replace its facility with a new chapel, community meeting room, library and housing for seminarians. In operation since 1958, the ministry is aimed at helping university students live up to their potential.

Leadership is provided by the center's full-time chaplain, the Rev. William Boatright, who has been aided in supporting and guiding students by members of Concerned Black Clergy. Other center programs include lectures in theology and ethics, workshops on managing stress and conflict, making decisions and exercising leadership. ■

### IOWA

Citing the stress, isolation and crowded calendar that tend to go with the episcopacy, Bishop Christopher Epting has made a blow for personal health by getting his "top 10" priorities in order. Acknowledging that his is not a unique situation, the 45-year-old husband and father of two encouraged everyone in the diocese to go and do likewise.

"Monitor your own emotional, physical and spiritual health regularly (with the help of some persons close enough to you to understand your personal situation, but objective enough to be able to talk straight with you)," Epting advised in a message to his diocese that described what he was doing to respond to the pressures of his office.

Epting, who has headed the diocese since 1988, said that in addition to narrowing his ministry focus he would be striving to take two days out of the office each week, one "sabbath day" for prayer and study and a day to be spent with family, because Christians "can only love God to the extent that our

'hearts and souls and minds' allow us to love."

What are Epting's new top 10 priorities? Starting from the top they are: Sunday visitations; pastoral care of clergy and their families; personal care and family time; ministry development — both lay and ordained; work with vestries, bishop's committees and search committees; staff meetings; board of directors and standing committee; national church responsibilities; ecumenical activity; lead retreats and conferences. ■

### LONG ISLAND

President Bush has appointed Patricia Hill Williams of Christ Episcopal Church in Babylon, N.Y., to his board of advisers on historically black colleges and universities, a group consisting of representatives from both the public and private sector.

Hill, an administrator at the State University of New York's College of Technology at Farmingdale and an active member of Black Women in Higher Education, is a community activist who in 1990 received a Newsday award for community service. ■

### MARYLAND

Episcopalians and Lutherans have joined forces in ministering to Baltimore's growing Central American community at the Church of the Holy Evangelists. Through an arrangement made by the diocese and the Evangelical Lutheran Church in America, a Lutheran seminarian, Peter Rosa, will spend the next year working with the Rev. Miguel Vilar, head of Holy Evangelists' efforts to serve local Spanish-speaking people.

Of the estimated 45,000 Central Americans now living in Baltimore, many are undocumented aliens who have temporary protective status. Rosa will be helping Vilar intervene with immigration authorities and other agencies on their behalf. The two men

also hope to set up a telephone help line to provide information and referrals in Spanish for people needing health care, legal assistance, housing, food and educational services. ■

### MONTANA

Although the diocese has its share of financial and administrative worries, a survey of delegates to its 1991 convention showed that what the diocese lacks most is not money or bureaucratic savvy, but "common vision." To correct that deficiency, a diocesan task force assembled and published "Study Guide for a Vision of Ministry in the Diocese of Montana" for use in congregations and regional meetings as Episcopalians here work to discover common ground and direction.

The study guide provides information on the "total ministry" model of church life, a discussion of options for future ministry in the diocese and examples of what fellow Anglicans are doing in other sparsely populated dioceses. ■

### NEW YORK

Sponsors of Grace Church Community Center's Free Books Store on Main Street in White Plains are helping the store stay open by paying a month's rent each year. Free Books gives used books away for a donation and over a five-year period has raised \$100,000 for the center's programs.

John Winter, founder and director of Free Books, received the state Legislature's 1991 award for outstanding contribution by a senior citizen.

"This program could serve as a national model for fund-raising," Winter said. "Millions of dollars could be raised for a variety of worthy causes, while at the same time recycling books. Books are a most valuable and underused resource." ■

### OREGON

St. Aidan's Place, a model day-care center for older adults with memory loss or confusion resulting from Alzheimer's disease and related disorders, is the first day-care facility with that specific focus to open in Oregon. Located at St. Aidan's Episcopal Church in Portland, the facility was set up through the cooperative efforts of St. Aidan's, Good Samaritan Hospital and the Columbia-Willamette chapter of the Alzheimer's Association.

Now open on Tuesdays and Thursdays, St. Aidan's Place can accommodate 12 patients at a time. The charge for an afternoon's care is \$10, made possible through financing from the Brookdale Foundation, the Oregon Community Foundation and the Diocese of Oregon.

The staff includes a director, program assistant and volunteers trained by the Alzheimer's Association. There are an estimated 30,000 people in the Portland area who suffer from some form of dementia. ■

### PENNSYLVANIA

The new year greeted the Church of the Saviour in West Philadelphia as the diocese's first cathedral and the Rev. John Hardwick, its rector, as the cathedral's first dean.

The new cathedral "will become a 'house of prayer for all people,' a center of unity for this diocese, a place of programs that will strengthen the ministries of us all," Bishop Allen Bartlett Jr. declared last November. ■

### PITTSBURGH

When you're a new parent you need all the support you can get. That's what Friends of the Family, an outreach ministry of Emmanuel Episcopal Church, aims to provide — especially to new parents on Pittsburgh's North Side who don't have much money or can't share the responsibility for their newborns with a spouse or experienced friend or family member.

Last year an estimated 34.8 per 1,000 of Pittsburgh's black infants died, many of them born to North Side residents.

Emmanuel parishioners Belle Veal, a nurse who has a lifetime of training and experience in obstetrics and gynecology, and Sara White, a grandmother many times over, visit new parents who wish some help. They come armed with gifts, suggestions on the care and nurture of their young charges and the names and numbers of Emmanuel friends they can call when there is a need to talk or in time of crisis. Financed in part by a United Thank Offering grant, Emmanuel's new-parent ministry also offers workshops on parenting, child development and related topics. ■

### SOUTH DAKOTA

In Sioux Falls, a new Lakota worship service is enhancing the outreach program of Calvary Episcopal Cathedral's Vine Deloria Center.

The Rev. Martin Brokenleg, a professor at Augustana College, is leading the Sunday morning services, which have been attracting 70 to 80 worshipers. There are an estimated 1,500 Native American Episcopalians in the city.

"We want to reach out to Indian families who are already in Sioux Falls, many of



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## NEWS

# Dioceses give full portion of national church budget

Despite the economic recession and increasing unemployment, several dioceses have committed themselves to maintain or increase their apportionment to the national church.

These actions will help to offset the loss of apportionment funds from two Texas dioceses that cut their support for 1992, and another that is allowing parishes to redirect apportionment money to other uses.

At least three dioceses have decided recently to maintain their level of national apportionment even though they cut diocesan programs. Milwaukee is considering an increase of 5 percent and Southern Ohio, increased its contribution above the formula set by General Convention.

Earlier, Fort Worth and Dallas dioceses cut their apportionment by a total of almost \$400,000 (Episcopal Life, November). Many clergy and lay people said it was a punitive action taken in response to General Convention actions on sexuality issues.

In Milwaukee, Bishop Roger White said his diocese will consider an increase of 5 percent to \$236,000 early next year. Southern Ohio's convention decided to increase its contribution by \$35,000 to \$453,000. Each diocese's apportionment totals 3.75 percent of the total net disposable budget income of its parishes.

The Diocese of New Hampshire, faced with the results of high unemployment, cut each item in its diocesan budget by 20 percent, but left the national apportionment intact.

At the recent convention of the Diocese

of the Rio Grande, where Presiding Bishop Edmond L. Browning addressed separate sessions of clergy and lay delegates, spoke at the convention banquet and preached at the cathedral, a motion to cut the diocesan apportionment was withdrawn.

In the Diocese of Springfield, Ill., delegates discussed cutting contributions to the national church — emphasizing that the cut would not be a political statement — but ended up rejecting a cut.

And in the Diocese of Quincy, Ill., which is headed by a bishop who serves as vice president of the traditionalist Episcopal Synod of America, a motion to put contributions into escrow to protest actions at General Convention initially passed by a slim margin. But the measure was then defeated on a motion to reconsider.

However, delegates at Pittsburgh's convention in November voted by a 2-1 margin to permit parishes to redirect their money for national apportionment to the United Thank Offering, the Presiding Bishop's Fund for World Relief or Pittsburgh's companion diocese.

One of those behind the effort was the Rev. John Rogers, former dean of Trinity Episcopal School for Ministry, who has protested convention's decision not to ban the ordination of gays. "If we can't draw a line in so biblically plain a matter as sexual morality, one wonders if there is any line we can draw," Rogers said.

In the Diocese of Texas, the executive board has recommended similar action be taken by that convention on Feb. 7-9.

Executives for the United Thank Offering and Presiding Bishop's Fund said such action violates the concept of Christian stewardship and that they would not encourage the diversion of money from national apportionment to their funds. ■

## Waite remains out of sight

LONDON  
Three weeks after his Shiite Muslim captors freed him, Anglican envoy Terry Waite continued to remain incommunicado at Lyneham Air Force Base.

In contrast to Terry Anderson, who spent only three days at a U.S. air base in Germany and then returned to New York to a hero's welcome, the 52-year-old Waite has remained hidden from public view.

"Terry needs time before he can face the world," said Lord Robert Runcie, who was archbishop of Canterbury when Waite was captured on Jan. 20, 1987, during the last of a series of missions to Beirut, Lebanon, to gain freedom for the hostages.

Since his release, controversy has swirled around the extent of Waite's connection with and knowledge of the arms-for-hostages negotiations conducted by Lt. Col. Oliver L. North, then a National Security Council staffer.

Questions have been raised as to whether Waite was, perhaps unwittingly, the victim of actions that tainted him in the eyes of Islamic militants, leading to their decision to seize him and later accuse him of being a spy.

Fellow hostages have differed in describ-

ing their time with Waite in captivity.

Thomas M. Sutherland, an agronomy professor who was kidnapped while teaching at the American University of Beirut, said Waite was "reasonably difficult to get along with."

"On occasion, he could be sympathetic. But I would have to say with all honesty that I found him to be very insensitive to our captors and not at all the kind of person that I would have liked to see negotiating with the Hezbollah [the group that kidnapped the hostages]," Sutherland said.

Associated Press correspondent Terry Anderson, who was the last hostage to be freed, differed. "He risked his life for me," said Anderson. "I never heard him express a word of regret or bitterness. He'd do it again tomorrow; I know it."

In London, organizers of the United Kingdom Templeton Awards on Dec. 10 had hoped that Waite would be on the platform with this year's winner, Esther de Wall, well-known throughout the United States for her "Benedictine Experience" weeks. But Waite, a Templeton Award winner in 1985, did not appear. ■

By Episcopal Life staff and British journalist Christopher Martin in London.

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illustration by E. Michael Brooks



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## NEWS

# Drug teleconference sparks action nationwide

By SHARON SHERIDAN

NEW YORK

Citizens nationwide are working to combat the drug epidemic after a recent teleconference informing viewers about drug demand, supply and distribution.

Organized by the Causes and Cures coalition, the teleconference from Marble Collegiate Church also sought to forge a policy to replace the federal government's War on Drugs that many declared a failure.

Since then, many groups have pledged to continue the anti-drug battle, said Carol Seaman, assistant outreach director at the Christic Institute in Washington.

Causes and Cures includes representatives from mainstream religious organizations and the institute, a non-profit law and policy center, said spokesman Rick Emrich. Presiding Bishop Edmond L. Browning is on the coalition's national board.

Organizers hoped to reach up to 50,000 viewers in 170 communities with the November teleconference.

Now, local groups' efforts range from holding planning meetings to showing informational videos to gathering endorsements for the alternative drug policy, Seaman said. Episcopalians are involved nationwide.

In Austin, Texas, the Rev. Hunter Morris convened a Causes and Cures steering committee that has grown to 90 members. The group is establishing an infrastructure to be poised for future actions, such as participating in the legislative process and showing the coalition videos and conducting workshops.

A Little Rock, Ark., committee will meet soon to decide how to become involved in

the Causes and Cures work, said chairwoman Beverly Lacefield.

A St. Louis committee hopes to become an educational resource, said chairwoman Judith Karkhoff. The first step is creating a program to present to community groups. The committee also will maintain contact with the national coalition, she said.

The teleconference "was local and national at the same time," said the Rev. William Teska, who attended a St. Paul, Minn.,

conference. "For many people, it was very empowering to hear all of the information."

Perhaps the most controversial information concerned evidence about CIA alliances with drug cartels.

"Our government is pushing drugs through its policies," said Archdeacon Michael Kendall of New York and a key leader in proposing the teleconference, according to organizers. The latest drugs on the market can be linked to areas of U.S.

covert operations, Kendall said.

President Bush is an Episcopalian, Kendall noted. "It would seem to me that the Episcopal Church has a special responsibility to speak to him. ... President Bush could stop this."

For information on Causes and Cures, call 202-797-8106. ■

Journalist Sharon Sheridan lives in Hopatcong, N.J.

## Communicators pack bags for Moscow

Church communicators will make a weeklong trip to Moscow in early February, marking a further stage of consultation and cooperation between the Episcopal and Russian Orthodox churches.

James Solheim, news director at the Episcopal Church Center, and several diocesan editors and video producers will help the Orthodox Church develop a communications strategy and to report to the Episcopal community the needs of the Russian church.

"There is a need for us to support the

Orthodox Church and not encourage competition in the mission field," said the Rev. William Norgren, ecumenical officer for the Episcopal Church.

Two months ago, leaders from the Russian Orthodox Church arrived in the United States to visit four Episcopal dioceses to learn about church-sponsored youth programs and social-service ministries.

It coincided with the second meeting of a coordinating committee created by the two churches since a visit to the Soviet Union by

Presiding Bishop Edmond L. Browning in 1989.

The Orthodox visited soup kitchens and neighborhood assistance programs, youth ministries and social agencies in the New York, Newark, N.J., Washington, D.C., and Virginia dioceses.

"They visited parishes and dioceses to see how we do our work and to discover what might be useful in Russian Orthodox churches," said Norgren.

The coordinating committee, led by Bishop Roger White of Milwaukee, co-chairman, laid plans for a series of events between the two churches in 1992, which will include theological conversations next June in Moscow on the historic foundations of the episcopate and the practical role of bishops.

Other projects will include seminary exchanges between faculty and students, new relationships between parishes and dioceses, and youth exchanges during summer camp programs or national youth events. ■

— By Episcopal Life staff

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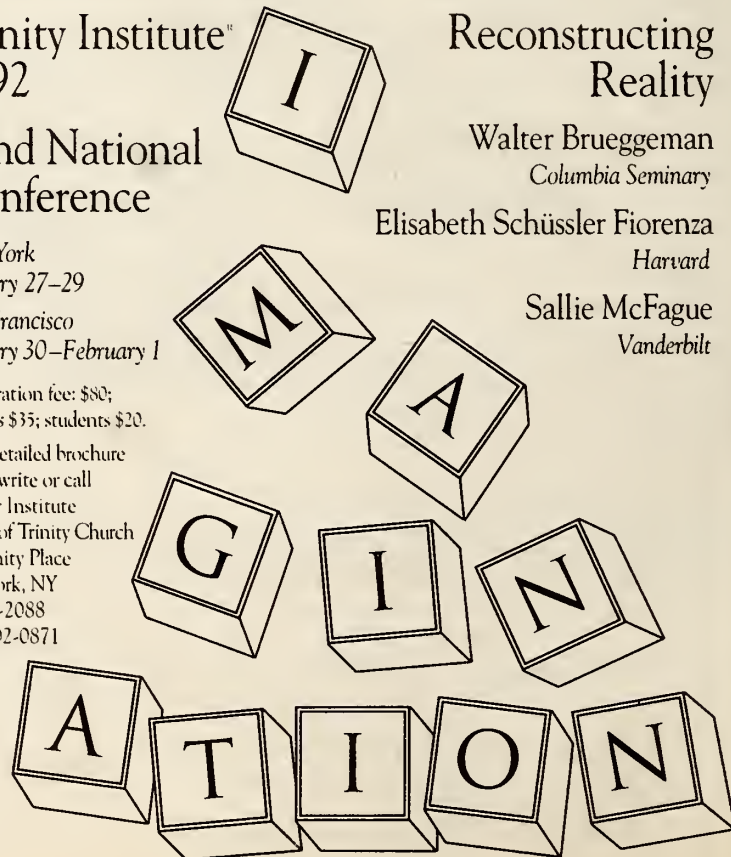
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# RESUMEN DE NOTICIAS

## Temores y esperanzas en Panamá

En el segundo aniversario de la intervención militar norteamericana en Panamá, los ciudadanos de ese país detectan algunas señales de esperanza en medio de la continua ansiedad en que han vivido durante los últimos años.

Debido a la fuga de capitales, que ya había agredido seriamente la economía panameña en los últimos tiempos de la dictadura militar, y a la falta de estímulos reales para nuevas inversiones, no se ha producido la recuperación económica que se pensaba; más bien ha aumentado el desempleo y, consecuentemente, el índice de delitos comunes. "La delincuencia es rampante porque los que no tienen trabajo están desesperados," dijo el obispo de Panamá James Outley.

Sin embargo, también hay algunas razones para el optimismo. La tasa de construcción —tanto de vivienda como de edificios comerciales— ha aumentado el triple desde hace un año, y así también las operaciones mercantiles y financieras. El comercio en la Zona libre de Colón aumentó en un 30%, y los depósitos extranjeros en los bancos panameños ascienden ahora a \$1,670 millones. Asimismo, todas las familias que perdieron sus hogares cuando la guerra ya los han recuperado.

El Rdo. Clarence Hayes, por su parte, celebró el "nuevo aire de libertad que sopla en el país," pero advirtió que podía ser peligroso si crea expectativas demasiado altas. "Gran parte del entusiasmo original por la invasión se ha perdido debido a la

lentitud de los Estados Unidos en tratar las necesidades del pueblo," agregó el clérigo. ■

## Donación a la Iglesia Rusa

El Fondo del Obispo Primado para Ayuda Mundial ha hecho una "histórica" donación humanitaria para socorrer a algunas iglesias locales de las antiguas repúblicas soviéticas. La donación de \$100,000 le fue presentada a Su Santidad Alejo II, Patriarca de Moscú y de toda Rusia, durante su reciente visita a Estados Unidos.

El Rdo. Bill Caradine, encargado asistente del Fondo, dijo que "la realidad del pueblo ruso sin alimento y sin calefacción motivó a la junta del Fondo del O.P. a hacer esta donación." El funcionario de la Iglesia Episcopal agregó que esta ayuda representa la primera relación oficial directa del Fondo con la Iglesia Ortodoxa Rusa.

Durante una presentación ceremonial de la donación en la Catedral Nacional de Washington el pasado 16 de noviembre, el Patriarca Alejo agradeció a la Iglesia Episcopal la dádiva que dijo "ayudaría a millares a sobrevivir el terrible invierno que enfrentamos: especialmente los niños y los ancianos." ■

## Iglesias participan de campaña antidrogas

Líderes de la Iglesia se unieron en una nueva ofensiva contra las drogas durante una reciente teleconferencia en la iglesia Marble Collegiate de Nueva York.

Organizada por la Coalición de Causas y Curas, el evento, que ofreció información acerca de la oferta, demanda y distribución de drogas, también tenía entre sus propósitos forjar una política que reemplazara la llamada "guerra a las drogas" que para los participantes había sido un fracaso. "Como cristianos, simplemente no podemos quedarnos quietos y no hacer nada cuando tantos del pueblo de Dios están siendo destruidos," dijo la Rda. Joan Brown Campbell, Secretaria General del Consejo Nacional de Iglesias.

Los organizadores de la teleconferencia dijeron que esperaban haber llegado a 50,000 televidentes en 170 comunidades. ■

## Cambios para la Iglesia en México

El presidente de México Carlos Salinas de Gortari anunció que la situación legal de la iglesia Católica Romana en México mejorará mediante una interpretación flexible de la constitución del país. El mandatario mexicano, en su mensaje anual a la nación, señaló que la Iglesia podría obtener reconocimiento legal como parte del movimiento hacia la "armonía interna", pero afirmó que no hay planes para concederle al clero derecho al voto o a la propiedad. "En base a su experiencia, el pueblo mexicano no quiere que el clero tome parte en la política o acumule riquezas materiales," explicó Salinas. El primado católico romano de México, cardenal Ernesto Corripio Ahumada, calificó la propuesta presidencial como "el comienzo de un cambio importante" en ese país. ■

## La primera religión del mundo

Aproximadamente un tercio de los 5.200 millones de habitantes del mundo son cristianos, de los cuales la mitad son católicos romanos, según *The Tablet*, un semanario católico que se edita en Gran Bretaña. Conforme a esta publicación, hay 917 millones de musulmanes, 722 millones de hinduistas, 338 millones de confucianistas, 329 millones de budistas, 19 millones de judíos, y 17 millones de sikhistas. Las cifras de *The Tablet* se basan en una encuesta del Vaticano que es válida hasta 1989. ■

## Galardonados

El Rvdmo. Edmond L. Browning, Obispo Primado de la Iglesia Episcopal fue una de las 75 personas que recibieron el reconocimiento del Departamento de Salud y Servicios Humanos por sus notables contribuciones en la lucha contra la epidemia del SIDA. Por su parte el Rdo. Herbert Arrunátegui, funcionario a cargo de la oficina nacional del Ministerio Hispano, fue galardonado con la segunda Copa Gálvez, que le presentó la Fundación de la Herencia Hispana en Nueva Orleans por su asistencia y continua orientación espiritual a este grupo. ■

Por Vicente Echerri, escritor cubano y director de *El Informador Episcopal*

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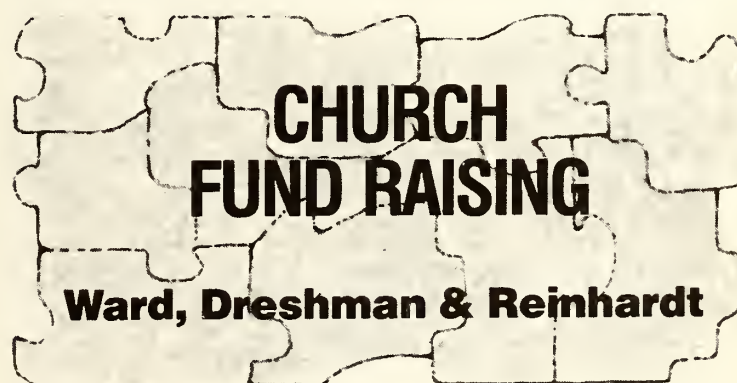
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## NEWS

# New bulletin inserts spark anti-NRSV reaction

On the first Sunday in Advent, Episcopal parishes that purchase bulletin inserts from Morehouse Publishing discovered Bible passages that were in the inclusive-language style of the New Revised Standard Version (NRSV).

And in a kind of liturgical counterpoint, a small, non-profit publishing operation with an office in a Richmond, Va., church responded by publishing and marketing bulletins using the traditional Revised Standard Version (RSV) language that Morehouse had discontinued.

Morehouse, which until last month had been the sole commercial distributor of bul-

letin inserts, and its new competitor, St. Luke's Press, have given Episcopal parishes yet another choice in an increasingly broad variety of liturgical resources.

Operating out of St. Luke's Episcopal Church, a parish listed in the Episcopal Synod of America (ESA) directory, the fledgling printing operation hopes to create a niche for itself by marketing more traditional literature and curriculums, its executives say.

"We are a small, non-profit firm, attempting to meet the needs of any parish that are not being met by commercial religious publishers," said Frederick G. Erb III, ex-

ecutive director.

He maintains the press is independent from the synod, a traditionalist organization, although three bishops on its 21-member board of directors — Donald Davies, John-David Schofield and Edward MacBurney — are leaders of that organization. Davies, retired bishop of Fort Worth and now named to head the ESA's proposed "missionary diocese," is chairman.

More than 100 parishes have ordered the RSV inserts, according to Erb, who said the operation "wants to serve any parish that calls itself Anglican."

He said St. Luke's, which began operation last spring as a distributor of tracts from the Church Literature Association, a branch of the Church Union in Britain, is serving parishes that object to the inclusive language in the NRSV and so would be forced to accept inserts they did not like or publish their own.

At Morehouse, President E. Allen Kelley said his sales have not suffered. "We have lost some sales to parishes and gained some."

Kelley said the decision to switch to the NRSV was not lightly made. "All of our clients were surveyed before General Convention," which approved use of the NRSV,

he said.

An overwhelming number of those parishes that responded approved of the change, according to Kelly. "In fact, some said they would look elsewhere if we did not go to the NRSV," he said.

The NRSV, introduced in 1990, employs contemporary language and modern scholarship, eliminating male-bias gender references that are not found in the original Hebrew or Greek.

For example, the RSV translates Matthew 6:30 as "O men of little faith," although the original text does not include a reference to men. The new translation is "You of little faith."

Although many male pronouns have been removed, many remain, especially those relating to God.

For example, Matthew 6:1 in the RSV is: "Pray then like this:

Our Father who art in heaven,

Hallowed be thy name."

In the New RSV, the verse runs,

"Pray then in this way:

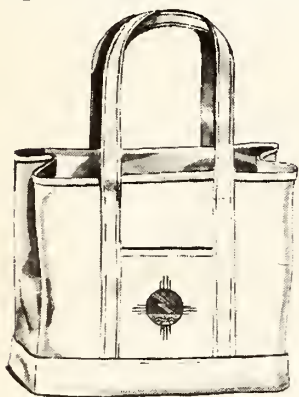
Our Father in heaven,

Hallowed be your name." ■

By Episcopal Life staff, with reports from Religious News Service.

## All New to Give or Keep

The bright new logo — an Indian motif highlighting our responsibility for the environment — and featured at the 1991 General Convention — is now available in a variety of jewelry, a handsome tote bag and a mug...gifts that will be treasured...or as special treats for yourself.



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## Church board approves sexual-harassment policy

A new national church policy on sexual assault and harassment has been approved by Executive Council, subject to review by legal counsel.

The policy, proposed by the Committee on the Status of Women, defines sexual harassment and abuse and sets out procedures by which charges should be investigated.

It provides for disciplinary action that will be taken against the accused during an investigation, a penalty that one lawyer on Executive Council said might contravene church canons.

Treasurer Ellen Cooke said she would seek legal opinion before the policy is distributed to dioceses, seminaries and Episco-

pal schools, colleges, hospitals and nursing homes.

Sexual harassment is defined as an unwelcome sexual advance or sexual conduct, including any direct or indirect request for a sexual favor, or any tormenting behavior based on sex.

The policy states that sexual assault or battery is expected to be reported to the police. Church officials will conduct an investigation only after a police investigation and at the conclusion of a criminal or civil trial.

Staff at the Episcopal Church Center work under a similar policy. ■

By Episcopal Life staff

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# 1,000 by 2000

One of the less-publicized resolutions to emerge from last summer's General Convention was one calling on the church to establish 1,000 new congregations by the millennium (the one that's just eight years away and the one that ends the Decade of Evangelism).

A daunting task? Perhaps. But maybe not. New congregations are being formed all the time, in cities and in rural areas, in growing towns and in communities that aren't growing.

LifeLines this month looks at six such congregations, each formed a little differently, each answering a different need.

Yes, there are similarities. For most, the laity has a prominent role. Small groups are important. A traditional church building is not. They, along with others, are showing ways the Episcopal Church can grow in the last decade of the 20th century. (👉)





## Native American ministry starts with helping people

By GRETA HULS

The people helping the people. That is how members of the American Indian Ministry in the Diocese of Arizona see their work.

Vivian Winter Chaser, a member of the Lakota tribe, said she saw a need for the American Indian Ministry after moving to Arizona nine years ago from South Dakota.

According to Winter Chaser, Indians who move to the city from the reservations feel isolated from each other.

"The community is different and they don't feel comfortable at Anglo churches," she said.

The ministry, which is based out of a storage shed and Charles Cook Theological School in Tempe, Ariz., is trying to establish

home churches in the different reservations within the diocese. Meanwhile, the ministry's first licensed lay eucharistic ministers, Winter Chaser and Frances Boehm, hold services each Sunday at the Cook School for American Indians.

Members of the committee hope to someday have facilities in the various reservations. Continued on page 18



Members of the American Indian Ministry in the Diocese of Arizona sort and fold donated clothing to send to the White Mountain Apache and Gila Indian reservations.

## A growing region, a booming church

By HARRIET HOWARD HEITHAUS

If you wanted to build a church in Fishers, Ind., an affluent, upwardly mobile community of 10,000, you couldn't find a contractor to do it. They're busy putting up the 800 new houses that were started in the first six months of 1991.

But a building isn't what the Episcopal congregation of the Holy Family, served by the Rev. Jeffrey Lee, is looking for right now. It wants to develop a community of personal relationships rather than a capital improvements committee.

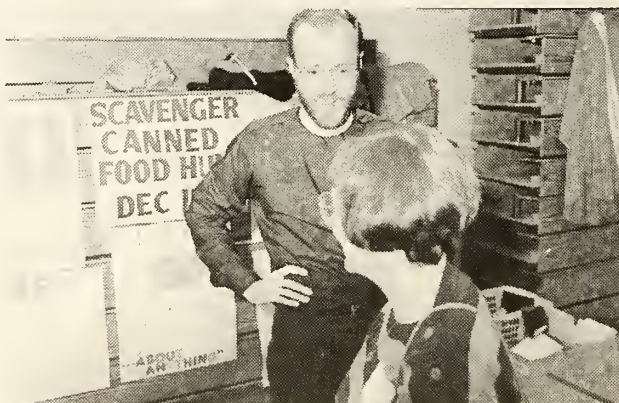
"When people come here they don't see red carpet and pseudo-Gothic. They see people," said Lee, whose church has outgrown living rooms and a bank basement within six months.

Lee came to this

challenge from his previous position as canon to the ordinary for the Diocese of Northern Indiana. The neighboring Diocese of Indianapolis saw him as a "planter" and called him to his current post.

Holy Family clearly benefits from being in a growth area, but it's also well served by its focus on lay-led groups. "We're trying to make this grow—rather than from a priest-dependent church—starting from the fullness of the laity," said the Rev. Jim Lemler, chairman of the diocesan subcommittee on new congregations.

With the commitment of volunteers. Continued on page 18



The Rev. Jeffrey Lee chats with a member of Holy Family parish in Fishers, Ind.

photo/Tony Valainis



The Rev. George Martin calls on new parishioner Anne Olmsted.

## Knock, knock! Who's there? The Episcopal Church!

By WALT GORDON

George Martin has knocked on 8,600 doors. Cathy Sewell opened one of those doors. Now Cathy and her husband Roy are active members of Martin's church.

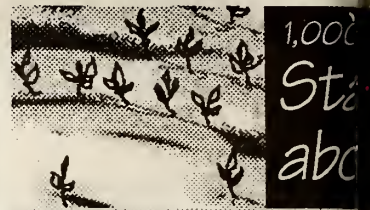
More than 35 percent of the members of Saints Martha and Mary Church in suburban Eagan, Minn., are there because Martin knocked on their doors.

"He was friendly without being pressuring," says Sewell, a homemaker in a young family recently transferred to Minnesota. We wanted a church of our own denomination, but there was none in the area so we ended up not going anywhere. Until George called on us."

Martin, vicar of Minnesota's newest and fastest-growing mission (from 53 households in 1988 to 119 in 1991), believes Episcopalians can successfully tell people about their church using a method that some find distasteful or downright scary.

"I communicate two things that are very Episcopalian," he says. One, we are friendly without being pressuring, and, two, I really do care about people having a faith community to be part of. If you care about that, people sense it." Martin also listens to people's concerns and addresses their worries, spoken or unspoken, about what might await them on their first

Continued on p. 18



By ARLIN ROTHAGE

Records in the archives show that the Episcopal Church started about 1,000 new congregations at the close of the last century. At the summer's General Convention the Episcopal Church challenged to start another 1,000 congregations by the year 2000 as an expression of the Decade of Evangelism. Many dioceses at their convention have called for special efforts in membership and new church planting in the years ahead.

Our exciting goals define the vision but it is caring about people that motivates us. Every congregation is a new center of worship, another community of love bringing new life to more people. For the purposes of God and spreading good news, there are never enough congregations.

Resistance to new work in new ministries frequently comes from the assumption that more Episcopal congregations in the area mean fewer members in existing churches. Correct strategy prevents this problem. We do not start new congregations only where we find enough Episcopalians. In two-thirds of the newcomers, project typically have no active affiliation with the Episcopal Church at the time of their visit.

In a new ministry we look for one kind of person but for responsive people who want to share the gospel and share in the Christian community. When correctly designed, a new project draws people who may not be reached by traditional ministry, even when a former congregation has declined and nearly abandoned its site, we can start a congregation in the same location with the new residents living in the church buildings.

Can we afford new congregations in these times of recession and uncertainty? We should carefully our resources being intimidated by the bottom line. We can start a new work any budget from nearly nothing.



## LIFELINES

Churches is  
ing for people

sums depending on the plan  
place of the new work. In  
ent fast-growing areas we  
plan for good sites, beautiful  
ings, a full-time paid staff  
a variety of appealing pro-  
s. For the less costly ven-  
the major investment will  
from people of vision and  
ination who "carry a light

We will use existing buildings,  
native facilities and local  
h budgets. We will depend on  
turning of the ministry of laity  
ard the missionary enterprise.  
ill assign clergy to more than  
new site, and develop clergy-  
mission teams. We will learn  
value of smaller gatherings  
less organizational overhead.  
house churches and home  
groups will increase our face-  
face fellowship and decrease  
necessity for larger buildings.  
ill value strategies that  
duce much larger congrega-  
s faster.

Establishing new missions  
t begin with a realization that  
re not in the business of  
ng a denomination and old  
stitutions. We exist for God and  
spread of the gospel. When  
ning a strategy for starting  
congregations we ask how  
tionships with Christ and the  
es of our faith can be brought  
all constituencies, from the  
il countryside to the heart of  
urban trauma, every ethnic  
cultural group, all ages and  
styles. In responding to Christ,  
gregations are born, and they  
r the rich images of many  
ples and many ways of life.



The Rev. Arlin J. Rothauge is national coordinator for congregational development at the Episcopal Church Center.

'Martha,  
call Mary,'  
and call,  
and call

By ANNE MCCONNEY



S a i n t  
Martha's,  
the Omaha,



Woody Bradford, center, the diocese's chancellor, helps with phone campaign for St. Martha's.

Neb., area's newest Episcopal parish, has come into being by utilizing the latest in 20th-century evangelism techniques. The new church spread word of its formation by using one of the simplest of modern tools — the telephone.

Volunteers from other area Episcopal churches called more than 20,000 families in the Omaha-Papillion area, telling of the new church and asking if the respondents might be interested. A surprisingly large percentage of those called were indeed interested, and were sent further information by mail.

"We had a joke that our biblical justification for the phone campaign could be found in the story of Lazarus,"

said the Rev. Tom Hansen, canon missionary in charge of the project. "You'll remember that when Jesus arrives Martha runs to meet him, and he tells her: 'Martha ... call Mary.'"

The name stuck, especially when the phone company declared it couldn't list a number without a name. "We had to have a name — and by that time we were calling ourselves 'Saint Martha's' anyway," remembered Hansen. When the church is well established, he says, the parishioners will have the option of selecting another name if they wish.

The day when St. Martha's is firmly established may not be far

Continued on page 18

Rural fellowships  
grow by getting  
the word out

By ED STANNARD

In the rural area by the Tennessee River, in the western part of the state, the church is growing by becoming regionally oriented — and by taxing the local photocopier.

The Rev. Richard "Pete" Jones, diocesan missionary of Tennessee River Episcopal Ministry, began his work in 1989 at St. Andrew's, an existing congregation in New Johnsonville, with the Rev. Catharine Regen, deacon, and his wife Nell as administrator. The parish could no longer support full-time clergy and so entered into a covenant to become the base for the regional ministry.

Since then, two fellowships have been started in Erin and Cumberland Furnace and they are studying the feasibility of starting a fourth in Linden. The towns are 20 miles or more apart.

"You've got to be open to doing things in a non-traditional or unconventional way," Jones said. "Don't close your mind to any possibility."

That way of thinking led to heavy use of radio announcements — paying for prime time — and posters, made by enlarging "The Episcopal Church Welcomes You" bumper stickers (available free from the Church Life Insurance

Continued on page 18

## Train the laity and church follows

By NAN ROSS

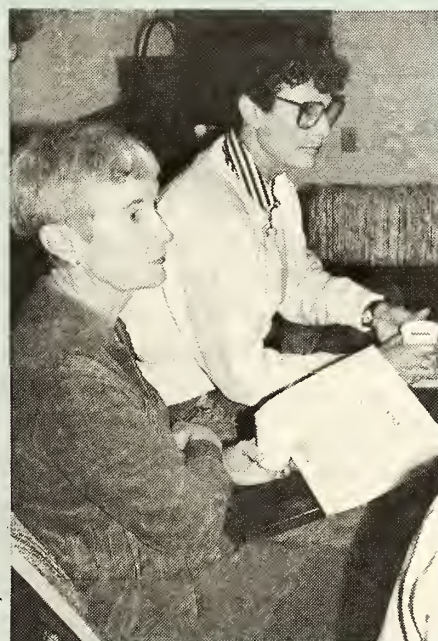
When it comes to starting new congregations in Arizona, Episcopalians in Tucson have broken the mold.

They haven't purchased the building site for the new church. They aren't sponsored by a single, established parish. And until a few weeks ago they didn't even have a priest on board.

What they do have is a strong nucleus of committed lay missionaries and the support of a group representing all nine of the parishes in Tucson called the Episcopal Inter-Parish Council (EIPC).

"When we set out, we knew we wanted to plant a new mission, but we didn't know exactly where or how we would go about it," explained the Rev. Jaime Conrad, who was hired in December as vicar.

Dreams for the mission crystallized two years ago when Bishop Joseph T. Heistand authorized the EIPC to sponsor its planting and promised \$50,000 of diocesan funds annually to assist the start-up. Three



photo/NAN ROSS

Martha Moore, left, and Teri Taylor participate in a Bible study group.

"missionary families" from each congregation were asked to commit one year to laying the foundation for the new mission.

Then, last spring, Conrad said, "the EIPC decided that before it called a vicar or purchased land, it wanted to learn all it could about

Continued on page 18



Members of the ministry-support team at St. Andrew's, New Johnsonville, Tenn., cut the cake at a celebration of ministry last June. From left, are the Rev. Catharine Regen, deacon; the Rev. Richard "Pete" Jones, missionary, and Nell Jones, administrator.

photo/CARL GILLIAM



## LIFE LINES

**Knock, knock**

From page 16

visit to an unfamiliar church.

It's not only Martin's personal enthusiasm that makes door-to-door calling work. "Our whole church is committed to welcoming new members, so when someone I invite does visit, our members make them feel at home."

This past summer Martin developed an eight-minute video about the parish and made 50 copies. When he finds a prospect — someone who doesn't have a church — he returns and says, "Hi. Here's a video. I'd like you to see it."

Few refuse it.

The bottom line? People won't come looking for us. We have to personally invite them. ■

Walt Gordon is editor of *Soundings*, the Diocese of Minnesota's newspaper.

**Native American**

From page 16

tions where they can hold services and provide counseling and classes. "I don't see that right away in the immediate future," Winter Chaser said, "but perhaps down the road as a goal."

Since the late Bishop Wesley Frensdorff announced the ministry's establishment at the 1987 diocesan convention, it has provided clothing, food and fellowship for both the urban and reservation Indian communities.

The committee is not entirely composed of American Indians. Helen Pierce, who is "one very small part" Indian, became interested in American Indians while listening to her grandmother's stories as a child.

"I started out with a

romanticized idea of American Indians," she said. "It looked to me as though this ministry would give me the opportunity to help Indians." ■

Greta Huls is a freelance photojournalist who lives in Scottsdale, Ariz.

**Booming Church**

From page 16

teers from Indianapolis parishes, there is a music ministry, a church school, volunteers at city social services.

But Lee is most excited about the small-group ministries that are part of Holy Family. Their focus may be singles or couples, women or men. But all meet regularly, require some work with Scripture and are no larger than 10 people.

"The purpose of these small groups is to be a place where people can reflect what it is to be Christian," he explained.

Lee said he's learned a lot about what makes the Episcopal Church important to people.

"I finally discovered that what our 'product' is is relationships, and we have to be clear about that," he said. "We're making a relationship with God primarily, and we get to that through our relationships with other people." ■

Harriet Howard Heithaus is editor of *The Beacon*, newspaper of the Diocese of Northern Indiana.

**Call, call**

From page 17

away; 200 persons showed up for the first service, held on the first Sunday in September.

"There were some who were simply curious," said Hansen, "so our next Sunday attendance was considerably lower. But then we began to

grow, slowly but surely. Apparently the word is spreading that we're a good place to be." The parish, now meeting in a Papillion community hall, plans to erect its own building as soon as possible. ■

The Rev. Anne McConney is editor of the *Nebraska Episcopalian*, newspaper of the Diocese of Nebraska.

**Train the laity**

From page 17

successfully starting a mission in the Episcopal Church." The Rev. Bill Atwood of Carrollton, Texas, an expert in new-church development, led five weekend training sessions.

With the new information, participants adopted a mission statement — "To make disciples who make disciples" — and created "life cells," groups that meet regularly for Bible study and prayer support.

Leaders of these groups meet together weekly and are moving ahead with the new vicar toward a mid-February opening Sunday worship service as the Episcopal Church of the Apostles.

"There is a very high sense of ownership here, yet they know this mission is not theirs," Conrad said. "This is something they are doing for the Lord." ■

Nan Ross is editor of the *Arizona Episcopalian*, newspaper of the Diocese of Arizona.

**Get the Word out**

From page 17

Co.) and including information on the new church.

"One of the things we learned early on is you've got to have a good copy-machine capability,"



# 1,000 by 2000 RESOURCE LISTING

## NEW CHURCH DEVELOPMENT SEMINAR

Reflect on your experiences in new church development and become familiar with the best methods and tools for starting new ministries. Canterbury Conference Center, Oviedo, Fla., March 16-20. Cost: \$250 for the developer, \$200 for each additional team member. Contact the Office of Congregational Development, 800-334-7626, ext. 5217.

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"New Church Development Notebook Series," Arlin J. Rothauge, editor. Volume I: An overview of a new church development project. Resource #56-8831. Volume II: A diocesan strategy for new church development.

Resource #56-8832. Volume III: A biblical-theological foundation. Resource #56-8833. Volume IV: Parallel development: A strategy for new directions, new ministries and new congregations within existing structures. Resource #56-8834. Cost: \$2 each.

## OTHER RESOURCES:

Carl George, "Prepare Your Church for the Future," Fleming Revell, Tarrytown, N.Y. Call 800-999-9578 and ask for C544. Cost: \$10.95.

Kirk Hadaway, et al., "Home Cell Groups and House Churches," Broadman Press, Nashville, Tenn. Call 800-999-9578 and ask for C184. Cost: \$10.95.

Roy Oswald, et al., "The Inviting Church: A Study of New Member Assimilation." Alban Institute, Washington, D.C. Call 800-457-2674 and ask for AL99. Cost: \$11.95.

Arlin Rothauge, "Rebuilding the Congregation: A Church Development Plan for a New Millennium," audiotape. Cowley Press, Cambridge, Mass. Call 800-225-1534. Cost: \$14.95.

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Jones noted.

Plastering the posters all over the area, inviting collect calls, and then visiting those who called — "most people won't come in unless they know somebody," Jones said — did the trick. St. Andrew's has grown by 20 to 25 in two years, to about 100; the Erin and Cumberland Furnace fellowships each have 25 members.

The key was commu-

nication, letting people know what the church has to offer.

"I think the Episcopal Church has done a great job of hiding its light under a bushel for a long time and I think we ought to stop doing it," Jones said. ■

Ed Stannard is senior news editor of *Episcopal Life*.



NEWS

Beers named chancellor to presiding bishop

David Beers of Washington, D.C., has been appointed chancellor and chief legal adviser to Presiding Bishop Edmond L. Browning, succeeding Hugh Jones, a retired judge from Syracuse, N.Y., who just completed his service on the Executive Council.

"Obviously I'm flattered and I'm excited about working with Ed Browning because I believe in what he's doing and where he's taking the church," Beers said. "Following Judge Jones is a great honor because he's one of the great lay leaders of the church."

Beers has resigned from Executive Council and other voting positions but will continue to attend council meetings and serve as liaison to the social responsibility and in-



photo/WINSTON TAYLOR

vestments and economic justice commitments.

Beers has served as chancellor for the Diocese of Washington and the church's Standing Commission on Constitution and Canons. He is senior warden of his parish, St. Patrick's, and a member of the Washington National Cathedral chapter, as well as a trustee of Virginia Theological Seminary.

In his letter of resignation to Browning, Jones expressed what a "privilege, pleasure and real joy it has been" to serve as chancellor. "I shall always treasure the happy recollections of our times and labors together in a period of some little turbulence in the affairs of our church," Jones wrote. ■

— Episcopal News Service

OBITUARY

Lutheran commentator, press advocate dies

The Rev. Alfred P. Klausler, 81, a Lutheran pastor and former executive secretary of the Associated Church Press died Dec. 1 in Berwyn, Ill.

Klausler, a strong advocate of reporting on controversies in religion, was a religion commentator for Westinghouse Broadcasting, and from 1974 until his death was editor-at-large for Christian Century.

In a 1977 lecture at the Lutheran School of Theology in Chicago, Klausler said that "any failure of the church to report the news of itself to the membership will bring disastrous consequences." He declared that "there is always a price to be paid for building a good public relations image at the expense of honesty." ■

Three appointed at church center

**NEW YORK**

Presiding Bishop Edmond L. Browning has made three appointments as part of the restructuring at the Episcopal Church Center.

The Rev. Mark Harris was named the national church's new partnership officer for East Asia, the Pacific and the Middle East. The Rev. Dr. E. Nathaniel Porter is the new partnership officer for Africa. Dorothy Gist has been named to the new position of director of mission personnel.

The two clergy will serve as church liaisons with the Anglican provinces in their assigned regions, reporting to the Rev. J. Patrick Mauney, executive for partnerships. Both positions had been left vacant during a hiring freeze this year. The Rev. Canon Ricardo T. Potter-Norman continues as the third partnership officer, serving Latin American and the Caribbean.

Harris, who began at the church center in 1982 as coordinator for ministry in higher education, had been serving as coordinator of overseas personnel. Those duties have been assigned to Gist in her new position. She will continue to direct the Volunteers for Mission program, and also reports to Mauney.

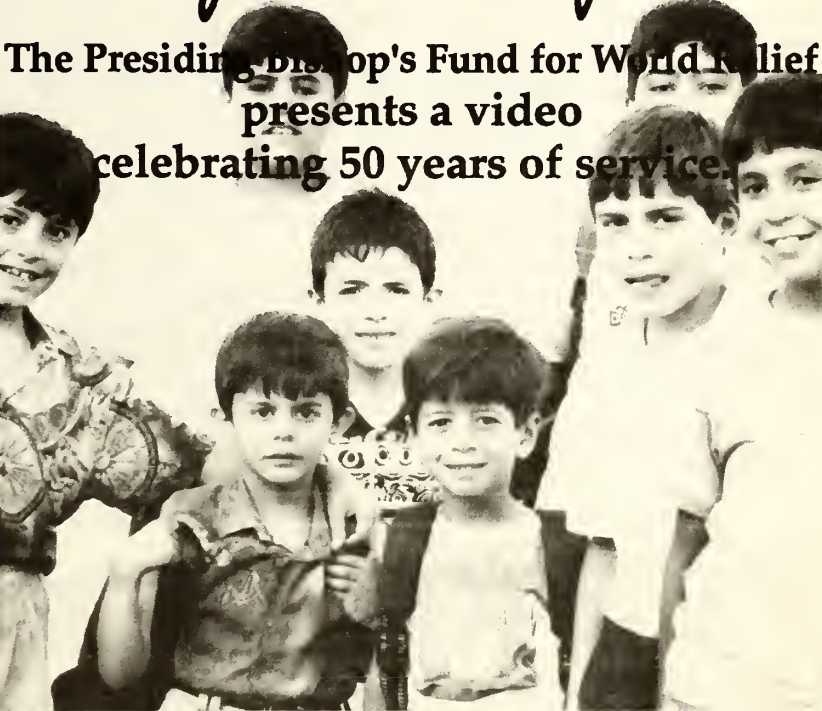
Porter, former Episcopal chaplain at Howard University, had been serving as coordinator for ministry in higher education since 1987.

The previous partnership officer for Africa was the Rev. Canon Burgess Carr, who was named director of Episcopal Migration Ministries in July 1990. The officer for East Asia, the Pacific and the Middle East was the Rev. William Wipfler, who resigned earlier this year. ■

— By Episcopal Life staff

Extending the Arms of Christ

The Presiding Bishop's Fund for World Relief presents a video celebrating 50 years of service.



Palestinian children, happy to be going to an Episcopal school in East Jerusalem. . .

One of the areas of the world featured in the video where the Fund has ministered through the years and continues to do so.

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This 30 minute video is available at cost, if ordered before Lent 1992. The cost, including shipping and handling, is \$8.00 through Epiphany 1992. After Ash Wednesday, the charge will be \$19.95 as announced in the catalogue of Episcopal Parish Services. Order now. The cover includes a study guide.

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# Teens, migrants teach each other

By KEVIN SPARROW

Seven teenagers from the Diocese of New York turned their summer youth group work-study ministry in a whole new direction last year.

After a first afternoon aboard a 106-foot sloop, The Clearwater, exploring the environment of the Hudson River, participants in Project Community gathered at the migrant farm workers camp in New York's Orange County. Their goal: "to promote relationships that cross racial and economic barriers."

According to the Rev. Deborah Dresser, coordinator for the program sponsored by the Region II Youth Ministries, Project Community differed from other work-study programs. It was not about "youth doing something good for the poor, but about doing something with the poor."

One of the chief goals, she said, was to create an environment in which relationships could grow between people of greatly varied social and economic backgrounds. Participants were chosen with that in mind.

There was no typical day. "In the morning many assisted at the camp's day care center," said Dresser. "The afternoons were usually spent in the onion, radish or celery fields or packing houses."

Each participant was taught how to conduct an "ethnographic interview," encouraging workers to speak about their lives and experiences.

Each person was also asked to keep a journal. Worship and biblical reflection added an important dimension to the experience.

In September, at the first "reunion meeting," participants told about their most pro-

*Left to right: Marlee Fickes, 17, Lorraine Krupa, 16, and Jenny Medina, 15, leave the fields after an afternoon working with migrant laborers in New York's Orange County.*

found "ah-ha experiences."

Marlee Fickes, 17, from St. Stephen's Church in Pearl River, had visited with a community of Hutterian Bruderhoff, a patriarchal religious community of German origins in which everything is shared. "It was an ah-ha experience because [though] I'd heard of the Amish and similar people, here I actually saw a community living a different way and it was actually peaceful. They had to sacrifice a lot of things to live in a community like that and I'm not sure I could do it... but it was interesting to see that it is possible. People can live together in a community where everyone chips in. There it was and I saw it."

George Martinez, 17, who attended St. Andrew's Church in Yonkers until a few weeks ago, when he had to return to his native El Salvador, told about what he felt while at the labor camp.

"I've seen people live in slums before but this was different. I don't know, maybe it is because I met a little kid there and I felt strange knowing that these kids have to grow up this way."

For Martinez, the insight came in seeing



the difference in response between the families in the family camp and the "lonely" men in the men's camp. "The families all came out and greeted us. But the men... you ever seen a cat coming out, checking to see... they were [like that]... scared. They really didn't want to talk. No one respected each other."

Lorraine Krupa, 16, also from St. Stephen's, tutored at a migrant education program and told of befriending a Spanish-speaking girl who was having trouble understanding the assignments. Krupa worked with her and by the end of the week the girl was ready to make a presentation.

"She went up there and she was describing everything and when the teacher said, 'That was wonderful,' she was so happy. I was just amazed at how happy she was at understanding something and getting praise for it."

Krupa realized the joy the migrant students had in learning. "They look forward to school. Most kids in my high school can't wait until the bell rings... but at migrant ed., the girl was just into learning. It gave me a whole new insight."

The work of Project Community is continuing. "We are in the process of developing a story through pictures and narrative to be shared with youth throughout the diocese," said Dresser. As the teens deepen their own awareness of working in different cultural settings, they want to be teaching, too.

"We want to raise the consciousness about mission in this area," says Dresser, "to create a model that encourages not only action but biblical and socioeconomic reflection."

Kevin Sparrow, 17, lives in Hawkinsville, Ga., and is an acolyte at St. Luke's Church.

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## youth calendar

**Province I** ■ For information, call provincial youth ministries coordinator Rick Harris at 203-567-9623.

Youth Network meetings are Jan. 30-31 and April 9-10 at Sign of the Dove Retreat Center, Temple, N.H. Two adults and two young people invited from each diocese. Contact diocesan office for more information.

Provincial Spring Youth Event is March 27-29 at Purity Springs Resort in East Madison, N.H.

**Province II** ■ For information, call provincial youth ministries coordinator Toni Daniels at 212-243-5150.

Provincial Spring Youth Event is a retreat, "Show Me the Way," May 29-31 in the Diocese of Albany at Silver Bay YMCA, Silver Bay, N.Y. Contact diocesan representative.

Youth Network meeting is March 6-8 at Silver Bay YMCA.

**Province III** ■ For information, call provincial youth ministries coordinator Mary Grems at 703-552-4017.

The Youth Network meeting is Feb. 14-16 at the Baptist Retreat Center in Winchester, Va. Two youths and two adults from each diocese are invited free. Contact diocesan office for details.

**Province IV** ■ For information, call provincial youth ministries coordinator the Rev. Stephen L. Rudacille at 813-689-3138.

Provincial Youth Event is July 29-Aug. 2 at All Saints Episcopal School in Vicksburg, Miss. Contact Rudacille for information.

**Province V** ■ For information, call provincial youth ministries coordinator Altigracia Perez at 312-751-4213.

Youth Network meeting Feb. 21-23 at the Episcopal Church Center in Chicago.

Provincial Youth Event is July 19-22 at Valparaiso University in Valparaiso, Ind. Open to everyone.

Fall Network meeting is Sept. 18-20 at Episcopal Church Center in Chicago.

**Province VI** ■ For information, call provincial youth ministries coordinator the Rev. Rick Johnson at 406-442-5175.

Youth Network meeting is March 13-15 at St. Stephen's Church in Denver. One adult and youth are invited from each diocese. Contact diocesan office.

Provincial Youth Event will be in August. Dates not set, but it will not conflict with Native American Youth Event also scheduled for this summer.

**Province VII** ■ For information, call provincial youth ministries coordinator the Rev. Canon Hal Greenwood at 405-232-4820.

Youth Network meeting is Feb. 15-17 at Northwestern State University in Natchitoches, La. One adult and one youth invited from each diocese. Contact diocesan office.

Provincial Youth Event is Aug. 3-7 at Northwestern State University.

**Province VIII** ■ For information, call provincial youth ministries coordinator Lisa Kimball at 415-673-5015, ext. 324.

Youth Network meeting is Feb. 13-16 at Marylhurst College, Portland, Ore. One adult, one youth from each diocese invited. Contact diocesan office.

Provincial Synod is May 12-17 in Honolulu.

Provincial Youth Event is Aug. 4-9 at Whitworth College in Spokane, Wash. Theme is "Vengan a Verlo" ("Come and See").

**Province IX** ■ For information, contact provincial youth ministries coordinator Sarai Osnaya at Ninos Heroes 38, San Pedro Martir, Tlalpan, D.F. 14650, Mexico.

## COMMENTARY

## Membership numbers matter little

By RANDALL BALMER

Mark Twain once remarked that there are lies, damned lies and then there are statistics.

The recent release of the 1991 Yearbook of American and Canadian Churches brings Twain's comment to mind. This year the denominations that claim membership in the National Council of Churches report an aggregate decline in membership from 41.9 million to 41.8 million. Roman Catholics, on the other hand, claim that their numbers increased from 55 million to 57 million. The Southern Baptists, the largest Protestant denomination in the United States, grew to 14.9 million from 14.8 million.

The only problem with this flurry of statistics is that, because of inconsistent standards for membership, the numbers are virtually meaningless.

For decades now mainline denominations have been compiling and publishing their membership statistics. But many evangelical groups do not report their membership numbers, because of long antipathy toward the National Council of Churches, which they regard as liberal. Some of them, notably a few of the megachurches that emphasize the importance of preaching rather than the status conferred by church membership, have done away with membership rolls altogether.

The largest difference between evangeli-



cal and mainline Protestants when it comes to statistics lies in their radically divergent criteria for membership. In mainline churches the standards are quite lax relative to those in evangelical churches. Whereas many mainline groups consider baptism, which is usually performed in infancy, as sufficient for membership, evangelicals impose much more exacting behavioral and confessional standards.

Many evangelicals insist that baptism, especially infant baptism, is not sufficient. They require some sort of public profession of faith before admitting candidates for membership. Following the example of the Puritans of New England in the 17th century, these evangelicals seek to restrict full membership to those who can give a compelling account of their conversions.

What does all this mean for membership statistics? It means that very often a mainline church will claim a membership of, say, 1,300, but no more than 400 will show up on any given Sunday morning. In an evangelical congregation, on the other hand, the situation may be reversed. Several thousand may attend Sunday services, but because of the exacting requirements for membership, the membership rolls may not exceed 200 to 300.

These different methods of accounting help to explain why analysts were so confounded by the apparent resurgence of evangelicalism over the last two decades. Yes, some of that resurgence came from the growth of evangelical churches, especially in the suburbs. Much of it, however, was

simply a matter of perception. Evangelicals have been present in large numbers throughout American history; it's just that their numbers have been underestimated because adherents weren't listed on membership rolls.

Indeed, to add to the irony, the chances are good that, because of widespread popular disillusionment with liberal Protestantism, someone whose name appears as a member of a mainline denomination actually shows up for worship at an evangelical church.

The evangelical resurgence, then, was in some ways more apparent than real. Evangelicalism has always been a major strain in American religion. A series of developments over the last two decades — televangelism, an awakening to political concerns, a growing sense of moral outrage — lured them out of their own subculture and made them more visible in the public arena.

Despite published statistics, there can be little doubt that now, in the final decade of the 20th century, the real energy of American Protestantism lies, for better or worse, with the evangelicals. For them, membership statistics tell us very little about their influence within the larger culture.

Mainline Protestants can go back to tallying their numbers. ■

*Randall Balmer is associate professor of religion at Barnard College/Columbia University. He is author of "Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture of America."*

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## VIEWPOINT

# Stewardship means caring for the good of the whole

Stewardship is a concrete way of answering God's call for those of us who live in the Christian community of faith. It gives us an opportunity to act on our vision of mission in the local community, the diocese, across the country and throughout the world.

Every Episcopal parish uses its financial resources to engage in local mission. Every parish also provides funds to the diocese, both to support regional ministry and to enable the diocese to pay an apportionment to the national church for its administration costs and the programs of national and international mission and ministry that the church supports.

In this way, congregations participate in mission in places their members may never visit and to meet needs they themselves may never experience.

It would appear that three dioceses, which have taken action recently to withhold or divert their apportionment funds, have substituted the word "dues" for "Christian stewardship."

In an attempt to express their dissatisfaction by actions of the General Convention last summer, these dioceses have decided to decrease significantly their support to the national church in favor of additional diocesan programs, or permit parishes to direct that the funds go to alternative recipients, such as the United Thank Offering or the Presiding Bishop's Fund for World Relief.

This diversion of their apportionment funds does more than threaten the work of the national administration and the jobs of the 239 staff at the Episcopal Church Center.

It can have a direct effect on the grants to some domestic dioceses, to ministries to Native Americans, blacks and other ethnic minorities and diocesan trainers and consultants who work with dioceses and parishes in programs related to social witness, Christian education and communications. It can affect the church's witness through its own missionaries overseas, as well as the financial support to dioceses in 18 of the Anglican Communion's provinces and regional councils.

The action is unfortunate and misdirected. It is not directed against the mission imperatives, which are the principles by which the apportionment funds are spent.

It is directed against decisions on sexuality issues that were supported by a wide majority of the bishops, clergy and lay deputies at last summer's General Convention — a compromise that more than 75 percent of those in attendance accepted while Episcopalians continue study and prayer over the same sexuality issues that appear on the agenda of every other major denomination.

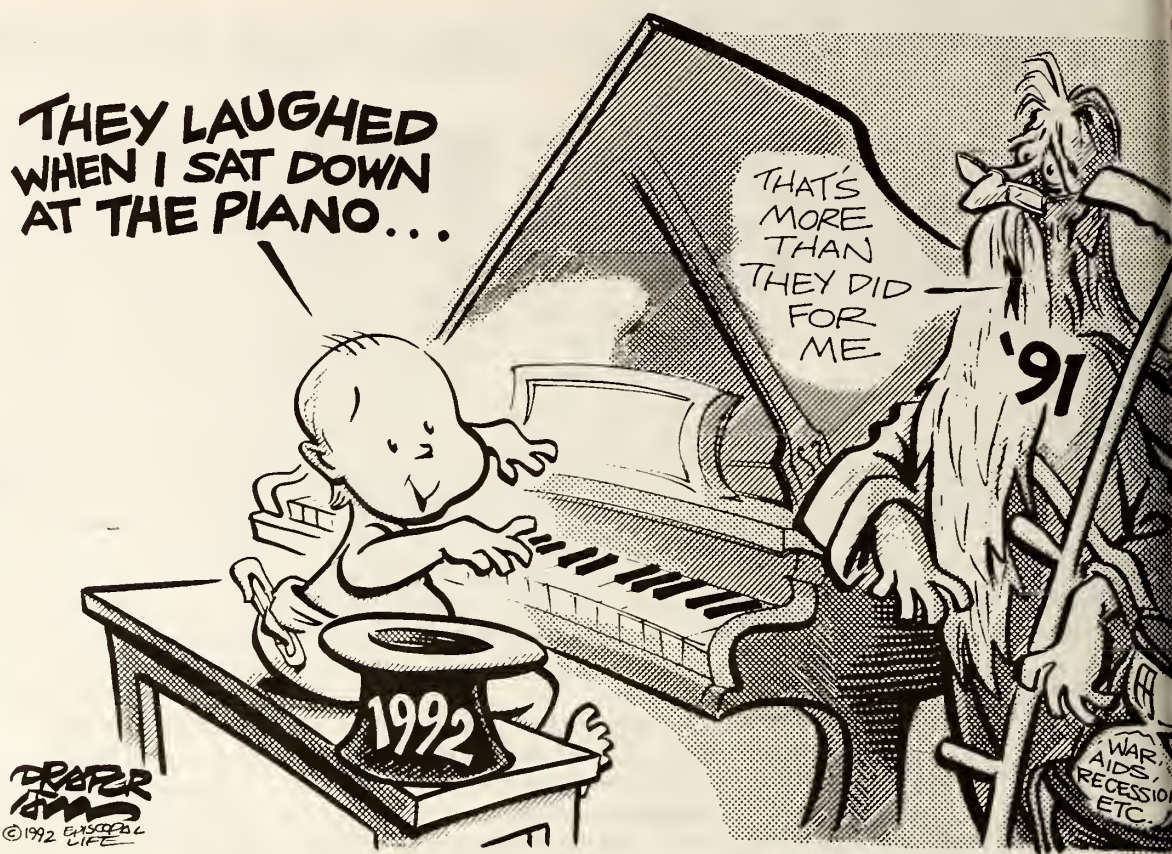
The action taken by the three dioceses is an aberration of the meaning of Christian stewardship. The church is not a club in which members can withhold dues to try to convert others to adopt a particular position.

If a diocese has a right to withdraw financial support to commitments of the national church, what then are the rights of parishes for withholding support to the diocese?

In the current issue of *Trinity*, the newspaper of the Diocese of Pittsburgh, where parishes have been allowed to determine if they wish to divert their "missionary dollars" from the national church to other projects, Bishop Alden Hathaway writes in his column that the church is a community of common interests that empowers it to act.

Like prejudiced families who compare themselves to others, the church may suffer when interest groups work to advance their causes at the expense of other groups, he says. "What suffers is the sense of the community as a whole and the obligation to the common good."

If the bishop is correct, and we believe he is on this point, the dioceses of Dallas, Fort Worth, Texas and Pittsburgh, would do well to reconsider their actions. ■



## They're free! Let's laugh. Let's cry.

By A.E.P. Wall

He's free. The last one is free. His name is Terry Anderson and he is home. Yet we celebrate in a mist, as if someone had dimmed the lights. We cheer but our throats are dry.

Alann Steen is out and Joseph Cicippio and all the other American hostages are free, aren't they? Why do the drinks seem so weak? Why has the ice melted?

How do we celebrate the release of the victims? How does our national block party toast the price they have paid, as if their stunning courage has earned each of them a Survivor of the Century award? Do we pin the tail on their cruel and sadistic captors, young tormentors whose inhumanity might have been dealt with by a Nuremberg hangman had this been 1946?

The torment and execution of hostages is not a Mideastern art of the late 20th century. It has been a mid-century Nazi art, icy isolation of the living innocent by men of flawed conscience.

The Nazi hostages were most often seized in groups, slaughtered and dumped into shared pits they were compelled to dig. The hostages of groups calling themselves by such hysterical names as Islamic Holy War for the Liberation of Palestine and the Revolutionary Justice Organization were kidnapped one by one.

To their captors they were hostages. Only by their distant families and friends were they still called by names of endearment in the lonely night and shining day. Only in memory, only in absentia, were they addressed with respect.

They were chained when chains were not required. They were kept in the dark when light was all around them. They were deprived of affection, given no news, physically and mentally abused. The exercise of the libido, no small thing, was canceled for them.

They lived on their personal character as others might live on their amusements or their work. They had character in the bank and could make daily withdrawals without diminishing the principal.

The kidnappers could bind their lives, loves, work, hobbies, sports and bodies in painful hostage, but their character remained their own. Teeth rotted and skin was torn by metal restraints, but character grew stronger. It was one thing they possessed in greater depth than did their captors.

It makes sense to ignore hostages. Everyone knows that. Once you yield to the kidnapper, once you reach out with the ransom, you encourage others to enter that loathsome pro-

fession. Love doesn't always make sense, as you know: you are old enough to recognize these squiggles as word.

The weakness of the hostages is that they are loved. The strength of the hostages is that they are loved. In that fragile condition, loving and being loved, people may have price tags stuck into them, but they are without price to the families, countries, associates.

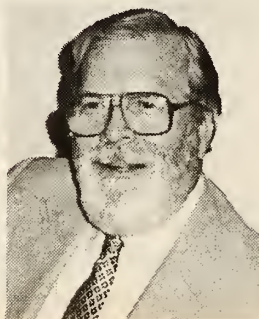
We do cheer Terry Anderson, Alann Steen, Joseph Cicippio, Tom Sutherland, Terry Waite, all the sturdy hostages who survived. We dance to their tune, fire rocket and pinwheels in an explosion of joy. We simply have to celebrate. Enthusiasm and happiness and eye-watering thanksgiving are the pulsating marks of our relief.

We know that not all Muslims share the fanatic indifference to humanity expressed by terrorists and kidnappers. Muslims of the world who condemn the hostage-takers and denounce terrorism will do much to reassure fellow residents of the planet. Muslims, Christians and Jews have discovered, late but not too late, that they have a lot to share and much to love in each other.

The aches? They will stay for a while. The marks of chains do not erase as readily as graffiti sprayed on an embassy wall.

We drop bitter pills along with sugar into each other's chocolate. We disappoint each other, wives and husbands, children and parents. How much freedom do we have? How often are we led by compulsions we cannot understand? How many failures do we claim?

The ordeal for the hostages cannot be contained by them or their families, because it forces its pain and anger into all of us, like dark water bursting through a dam and bobbing us, to our astonishment, into a valley we never heard of. We share. ■



A.E.P. Wall is editor of the *Central Florida Episcopalian*. This article first appeared in the *Orlando Sentinel*.



## COMMENTARY

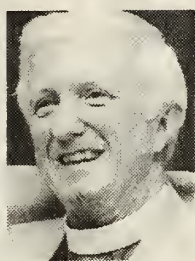
## Time for black-eyed peas — and a few directives

Patti and I will ring in the new year with black-eyed peas and spoon bread, part of a traditional meal that derives from our Southern roots.

I have no idea how it all started, but we follow the tradition as our families did—"just for luck." With the peas we eat a spicy relish of tomatoes and peppers that my mother has been preparing and serving for as long as I can remember. We also have curried fruit, a custom we began when we lived in Okinawa. Since the new year's feast is a favorite meal for our children and their families I suspect, and hope, that long after I'm gone littlered-headed Browning children will be marking the arrival of the new year with a delicious meal of black-eyed peas, spoon bread and all the right trimmings.

The beginning of the calendar year seems to call forth in us a need to mark our place, looking back and doing traditional things, while we peer ahead. Maybe this place marking, this accounting for what is and might be, explains the custom of the "new year's resolution." (For your amusement, notice how many advertisements there are as January begins for health and fitness clubs and paraphernalia. We are starting up again and have resolved to do better!)

Someone asked me if I had made any new year's resolutions. Up to that point I hadn't thought about it. I give thanks for the daily accounting in our prayer book, when each morning we say: "For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the



glory of your name." Resolving each morning to delight in his will and walk in his ways just about covers it!

At the same time ... the idea of the new year, the appeal of the fresh slate, got me thinking along those lines. So I share with you just a few resolutions, a few directives I am giving myself, that I hope will keep me on the right path as we look at what is before us in 1992.

**Don't lose your outrage.** I am an incredibly fortunate person, for which I thank God every day. I get up most days with zest for what is before me and the world seems a pretty good place. However, I must not project my personal good fortune onto the whole world, or even those close by me. These are tough times. There is more pain and suffering around than we can say grace over. And much of it is unnecessary, having to do with a failure in our sense of who is our neighbor and where is our community. This is an outrage. This is a blasphemy against the God who tells us we are brothers and sisters, one to another. It's great to be comfortable. It's unacceptable to take on the sense that if it is good for you it must be good.

**Don't dither about everyone's motives.** I am old enough to know we all have mixed motives from time to time, if not most of the time. However, it seems to me a wiser course to assume good faith on the part of those with whom we deal, rather than attributing to them nasty or devious reasons. Of course, we need to keep our heads up. At the same time, I believe if you expect people to behave in admirable ways, they are more likely to do so. And, you can hope they will attribute to you those same admirable intentions.

**Don't move out of the kitchen when they turn up**

**the heat.** When I was installed six years ago this month as your presiding bishop I vowed to listen. I said that listening is fundamental to discerning how God calls us as a faith community. I have since recommitted myself to serious and respectful listening, and I have called the church to do the same. It isn't always easy. Some of the voices are shrill. Some seem to be talking nonsense. I feel some anger. Sometimes it gets pretty hot. Sometimes it is hurtful. So be it. Amen. That doesn't change one wit my sense that we have to keep listening to one another.

We have to be prepared to take the heat of one another's passions about this or that. We have to hang in there together through the heat, and despite the cold shoulder of attempted rejection. Like it or not — because God expects this of us. This is true at all levels of our institutional life — in our parishes, our dioceses, our provinces, our General Convention and all the groupings that make up this splendid and untidy church we love so.

So, delighting in his will and walking in his ways, armed with a few directives, and fortified with black-eyed peas and spoon bread, I begin 1992. I begin by thanking you for your prayers and your life in this church, and by assuring you of my prayers and my blessings for each and all of you.

Faithfully,

*Edmond L. Browning*

Edmond L. Browning  
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# + The + Liturgical + Year +

## Epiphany: Let us reconcile in a new birth

By ALAN JONES

The transitions in the Christian year swing from the celebration of outer events to the transforming power of inner ones. At Christmas we celebrated the birth of the Christ

Child both in Bethlehem 2000 years ago and also in our own hearts. Just as Mary was pregnant with Christ so we are called to be pregnant with divine possibility.

The feast of the Epiphany, too, has this double aspect of inner and outer. We not only celebrate the message of the light of the universal gospel with the story of the Magi, we also remember our own participation in the mystery of the sacrament of light and new birth by celebrating the baptism of Christ.

An epiphany makes something clear. It brings things to the light of day. We are already epiphanies of something whether we know it or not. Our lives are a continual manifestation of some spirit or other — greed, fear, love, joy. We cannot help but live "according to our lights," even if some of them are false.

At Epiphany Christmas goes public and poses the question, "Did the coming of the



baby in Bethlehem make any difference?" In the light of Christmas how are we to behave, how are we to treat each other? It is no accident that just as this season confronts us with choices concerning the implications of Christmas, so Lent challenges us with the cost of the divine epiphany and with the lengths God is willing to go for our sakes.

Epiphany, then, is a season of light before the fruitful darkness of Lent. We might think that light is a wonderful thing but most of us dread it because it shows everything up and we are seen "warts and all." We also know how unbearable people can be when they think that they are full of light.

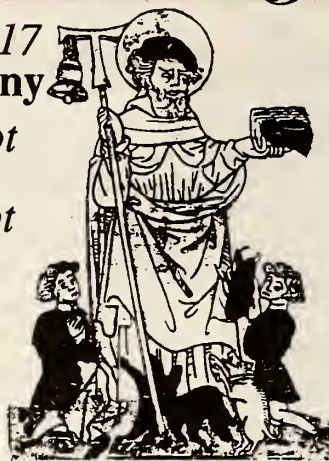
Lucifer, the fallen angel, was the "bearer of light" and it went to his head. The "enlightened" among us are often insufferable. They tend to fight for "just" causes unjustly and hurt people in the process. One writer speaks of those people who want "to enlarge themselves" by interfering in the lives of others "for their own good."

But imagine a light so bright that you couldn't get away with imposing your light on others. Imagine a light so dazzling that you are not only seen but seen through! People get criticized for coming to church to be seen but that is precisely what we should do! The liturgy is risk and exposure. It is to see and be seen in the divine light and experience ourselves as forgiven and loved. It is also to see the world in a new way and choose to live differently.

The light of Christ gives us the courage to question the received wisdom that puts us in competition with one another. Many concerned people still see religion as a retreat into darkness, as simply a form of naive and irresponsible escape from the intractable problems of the world. Christ is the light of the world — all of it. With the dazzling light of Christ there are no private arrangements or special deals.

I think we can get into trouble when we

Jan. 17  
Antony  
Abbot  
in  
Egypt



Those who find God in the quiet of the monastery or in the solitude of the desert are following in the path of Antony, founder of monasticism. After being left in charge of his parents' estate at a young age, Antony was affected by Jesus' advice to the young ruler to see all he had and give to the poor. Antony moved to a cave across the Nile from his village and became a solitary ascetic, known as an anchorite, reading, praying and doing manual labor. He founded a monastery in A.D. 305, with other ascetics living in cells under his rule. Athanasius, bishop of Alexandria, said "he was like a physician given by God to Egypt." He died in A.D. 356.

try to imitate Christ by our own efforts. The more Tolstoy tried to be like Christ the more violent the atmosphere in his family. The light of Epiphany does not invite us into a private arrangement of imitation but, rather, holds out the promise of participation in a broken community of pilgrims who endure the same hardships and share the same bread.

We are a people willing to be transparent to one another — a people open to transfiguration, change and revolution. Sometimes I find I am closed off to new possibilities because I am frightened of being seen, of becoming transparent. And yet it is clear to me that the people who really love me have already seen through me. I have nothing to fear.

I try to make my confession regularly for the sake of transparency. Epiphany is a good time to consider allowing the penetrating light of God to come to us in the sacrament of reconciliation. It is a good time for truth-telling. In the Eastern Church it is called "the Mystery of the Second Baptism." (The Book of Common Prayer has two forms for reconciliation of a penitent, pages 447-52).

It is the sacrament of light where I can face and tell the truth about myself in a place

of safety. I can say what needs to be said about who I am and what I have done without being condemned or cast out. There, I am protected against the treachery and violence I often direct against myself.

The light of Christ heals the soul and liberates it for action in the world. Each of us is called to be an epiphany of God's healing presence by being his or her own unique self. God give us the courage to be seen. ■

Dean Alan Jones, author and former professor of theology, is dean of Grace Cathedral in San Francisco. This is the third in a series of meditations on the major seasons.

### Prayer for Epiphany

Spirit of energy and change, in whose power Jesus was anointed to be the hope of the nations; be poured out also upon us without reserve or distinction, that we may have confidence and strength to plant your justice on the earth, through Jesus Christ, Amen.

Janet Morley  
from "All Desires Known"

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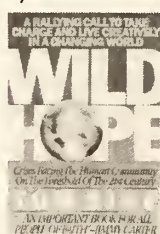
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## Jan. 21 Agnes Martyr at Rome

Agnes was just 12 years old when she suffered persecution under the Roman Emperor Diocletian. She refused to worship the Roman gods and so in A.D. 304 was burned at the stake or beheaded, according to two traditions. Her tomb is under her basilica on the Via Nomentana in Rome and on her feast day two lambs are blessed at the basilica and their wool woven into a scarf called a pallium, used in the investment of archbishops. Augustine, the first archbishop of Canterbury, received one, and it is represented on the primate's coat of arms.

## Jan. 23 Phillips Brooks Bishop of Massachusetts



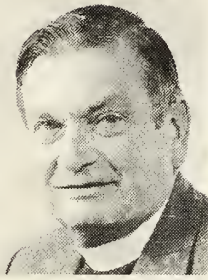
Commonly known as the greatest preacher of the century, Brooks was also regarded as the leader of the liberal circle of the Episcopal Church despite a conservative theology. The high esteem in which he was held sprang from his friendly, warm and compassionate personality, which, together with the power of his sermons, enthralled those in presence. His leadership helped Trinity Church, Boston, to flourish after a devastating fire. The new church took the daring step of placing the altar in the center of the chancel. Born in 1835, the author of "O Little Town of Bethlehem" was elected bishop in 1891; he died in 1893. ■

## COMMENTARY

# Look to Scripture, but in today's world

By DONALD  
BITSBERGER

The fundamental issue facing the Episcopal Church today is not humanism or secularism. The fundamental issue is the barrenness and inadequacy of our use or understanding of Scripture.



We are separated from the riches of tradition by ignorance, though often it is ignorance of a simplistic sort. We are not likely to navigate the shoals of social conflict without clarity (if not consensus) about what we mean when we speak of the authority of Scripture.

Are we referring to words or something else, such as the word of God? Is there a difference between the two? Is there any word from the Lord for these days? Who decides? Scholars? Clergy? Or the House of Bishops?

Part of the conflict about the authority (or understanding) of the Bible reflects the classic disagreement between "liberals" and "conservatives." Evangelicals are often lumped with the latter.

Whereas liberals emphasize rationality and take seriously human knowledge — especially knowledge of history and science — evangelicals are skeptical about human nature (and "goodness") because of human frailty and finitude. Reason cannot be trusted; only Scripture provides an adequate understanding of our nature, and only Scripture informs us of the means necessary for hu-

**"THE REFORMERS ... DISCOVERED THAT GOD 'was doing a new thing' even as they took seriously the tradition they had received."**

man salvation.

The conflict between the so-called "liberals" and "non-fundamentalist" evangelicals was evident at General Convention in Phoenix. I understand that conflict, but as one whose mentors were "liberal evangelicals" in Cambridge and its environs 40 years ago, I question the necessity of this either/or kind of thinking.

In any case, I believe that something more than the reconciliation of these two perspectives is needed. What is needed, I believe, is both a discipline and a disposition to hear the voice of God through Scripture in the community of the church now. This will require active, attentive Bible study in community. It will mean listening to others. It will assume that we are not looking to the Bible for a truth based on verbal inspiration. Instead it will believe that the voice of God is a living voice.

This will require a newness in understanding. Douglas John Hall has described how this is represented in the writing of Deuteronomy ("Thinking the Faith,"

Augsburg, 1989). For Jeremiah, a contemporary of the Deuteronomist, "what obedience means is not obedience to precepts or to 'the letter,' but to 'the voice,'" writes Hall.

The Reformers discovered anew the power and authority of the Scriptures because they heard the voice of God through them. They discovered that God "was doing a new thing" even as they took seriously the tradition they had received.

It has been ever thus. Jesus scathingly criticized those who made God's word null and void in order to maintain "tradition." (Mark 7:9-13). Peter's dream upended the tradition to which he had been committed (Acts 10). Paul perceived that anyone in Christ was a "new creation" (2 Corinthians 5).

The possibility of seeing things new, of hearing God's voice in the present, is of fundamental importance if the church is to be set free for its essential ministries and its mission to the world. In order to move forward with our ministries and mission, I believe that finding — or rediscovering — the disposition and the discipline to hear the voice of God through the Bible as the Bible is read in the community of the church is essential. This may seem a vain hope. But it is a hope rooted in what God has done through and with God's people in the past.

The study, discussion and reflection to which the General Convention called us could be the avenue toward the goal of hearing the word of the Lord. ■

The Rev. Donald Bitsberger is president of the Evangelical Education Society.

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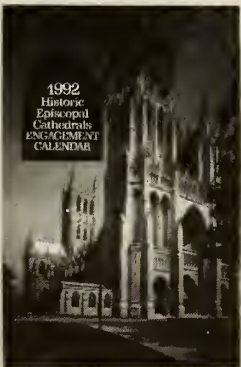
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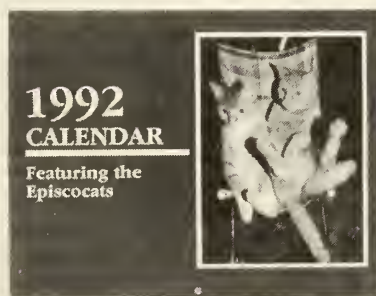


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## LETTERS

# Sexual-abuse series promotes healing

On behalf of the Committee on the Status of Women, I write to express appreciation for the series of sensitive articles on clergy sexual exploitation by Julie Wortman.

This subject is of great concern to those who heard descriptions of such violence at a consultation sponsored by our committee in New York last month.

One way to redress such clear abuses of boundaries, power and authority is precisely by opening the subject to a broader audience. You have done this by giving this series front-page coverage.

Wortman's insight and perception are evident. She brings concern for the victim, the abuser, the congregation and the diocese together as players in this drama and invites all Episcopalians to participate in the healing that becomes necessary when such abuses occur.

Marjorie L. Christie  
Franklin Lakes, N.J.

## Church failed to help survivor with anger

I read with interest the articles on clergy sexual abuse as I am a survivor of sexual abuse by a clergyman.

I remained with the church for 17 years after that in an unsuccessful effort to be healed, but I left three years ago when I realized I was merely repressing a great deal of anger.

From a therapist who works with survivors of abuse by professionals, I learned that the church acts like an incestuous family in attempting to take care of the problem of clergy abuse itself, by allowing clergy to counsel survivors of clergy abuse.

This "counsel" only silences the full expression of rage a survivor of clergy abuse feels toward the church, God and the clergy.

In my "healing" within the church, I was made to feel guilty by one priest who told me my anger was a "sin" because it was not anger for justice' sake. Another told me my inability to "forgive" my abuser was because God had not, for some reason, bestowed grace upon me.

A woman priest who was "trained" to deal with issues of clergy abuse told me to come back for counsel when I was no longer angry.

These recent "experts" on clergy abuse have also refused to give me credit for the nearly two decades that I survived before they were even aware there was a problem.

After I broke ties with the church, I was able to begin to fully express my rage in a safe environment away from clergy who had so completely inhibited me. Then I began to feel a sense of self for the first time.

I began to take control over my life as an adult and subsequently I have continued to experience a sense of self-esteem and personal liberation that I had never had before.

Elaine Heebner  
Providence, R.I.

## Paper shows courage

I commend you for your courage and forthrightness in printing the series of articles on clergy sexual abuse.

Mary Theresa Webb, Ph.D.  
Swanton, Md.

## Anti-Bush cartoon was a bitter attack

I must register my disappointment for your cartoon in the November issue. It was very offensive to see a patently one-sided political cartoon in a supposedly Christian newspaper.

I would hope that Episcopal Life would confine its cartoons to funny religious topics, rather than this bitter political attack on President Bush.

Lorraine Nobles  
Ayden, N.C.

## Church lets politicians lead on moral issues

Your cartoon in November makes a very important statement. It blames President Bush for all the moral ills of our time.

In former days, it was the church that took the lead in righting moral wrongs. Today, the church stands back and, as shown in your cartoon, expects the politicians to correct and legislate our moral improvement.

Sad. Very sad indeed!

James L. Anderson  
Sarasota, Fla.

## AIDS not only disease in need of ministry

I note the inclusion of AIDS ministries in the program of the national church. Without denying the suffering of AIDS victims, I wonder why this particular disease is the only one singled out. Why are not those afflicted by Alzheimer's, heart disease and cancer, for instance, equally in need of special ministries?

John E. Ross  
Georgetown, Del.

## Editorial on weapons emotional, not factual

I am dismayed and saddened by your editorial "Church must join push to restrict assault weapons" (Episcopal Life, November).

Like most anti-firearm pieces, your editorial plays heavily on emotion and provides false information. Playing fast and loose with the facts seems to be more applicable to political writers than religious writers.

We all decry the recent tragedy in Killeen, Texas, but the availability of firearms was not the problem, nor was the firearm used an "assault" weapon.

The editorial said, "The murder weapon [George] Hennard used was not one used for target shooting or hunting. It was an assault weapon, capable of firing 17 rounds without reloading."

The Glock 17 is a 9mm semi-automatic pistol. It is not significantly different in design or function from the automatic pistol designed at the turn of the century with a detachable box magazine. This firearm, as well as many similar firearms, are used in shooting competitions and small-game hunting.

The key element to your argument is that the firearm is not "used for a legitimate sporting purpose." This is a red herring; it does not have to have a sporting purpose.

Your next paragraph states: "New federal laws should be enacted that would ban the importing of assault weapons, designed as full automatics that can spray bullets with

the single pull of a trigger." What you described is a machine gun and they are banned from importation.

The Second Amendment to the Constitution clearly provides that citizens of this country are not to be deprived of firearms. What happened to privately owned firearms in Europe between 1939 and 1945? Ask the survivors of the Holocaust if, before they were deported to the "relocation camps," they were denied the right to have firearms.

The possession of firearms by the general populace is the citizens' last line of defense against the tyranny of their own government. That's what the Second Amendment is all about.

I am not a redneck. I am an Episcopalian, a parent, grandparent and elementary school principal. I care about my family, community and my church.

I have seen many changes in my church in the past few years. I certainly hope that it does not go on record as you suggest. This would be a tragedy.

Charles E. Lee  
Bartlesville, Okla.

## Church should stay out of gun-control issue

I disagree with your editorial on firearms control. It is not an area that any church should become involved with. It is not a religious issue; it is a political issue. If your viewpoint represents the feeling of the hierarchy, then the Episcopal Church is overstepping its bounds.

Gordon Sonner  
Punta Gorda, Fla.

## Women should learn how to use weapons

Your November editorial entitled "Church must join push to restrict assault weapons" must have been written by Handgun Control Inc. It is not factual on several counts.

It strongly implies that the issue of gun control is a woman's issue. May I commend to you the excellent book, "Armed and Female" by Paxton Quigley—a very intelligent and articulate lady. Ms. Quigley firmly believes that under many circumstances, a woman should not only own a firearm—preferably a good handgun, but become highly skilled in its use against criminally aggressive men. I agree.

Gun control is not a church issue. As a churchman and a hard-line pro-gunner, let me say that I would be almost as upset to see the church enter the fray on my side.

Jan S. Monningh  
Union City, Ga.

## Three negatives do not clarify make

Who wrote the headline for the November Forum question: "Is it unfair for a bishop to refuse to ordain a candidate who opposes women's ordination?"

Full marks go to both debaters for their ability to understand the question. Double negatives sometimes throw me into a journalistic black hole, but your headline of triple negatives ("unfair," "to refuse" and "opposes"), plus two infinitives, really threw me.

Is it unfair to ask your writers to refuse to consider using needless negatives to pro-

## Letters

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pose a question for debate?

I think the question meant: Should a bishop ordain someone who opposes women's ordination? Yes? No?

Chris Brain  
Danville, Ind.

## Seabury's consecration not by Presbyterians

I have just read the article in the November issue of Episcopal Life concerning the consecration of Samuel Seabury as the first American bishop that took place in Scotland. The article states that he was consecrated by three bishops of the Church of Scotland.

The Church of Scotland is Presbyterian. Samuel Seabury was consecrated by the bishop and suffragan of the Diocese of Aberdeen and Orkney and the bishop of Moray and Ross, all three bishops of the Scottish Episcopal Church. The Scottish Episcopal Church also had to receive confirmation from the legislature of Connecticut that it would not oppose an Episcopal bishop in the new state and that the Episcopal Church in that state would not be dependent upon any state financial support, unlike the Church of England.

Gordon D. Orr Jr.  
Madison, Wis.

## Prayer joins sexuality with love, faithfulness

As part of the National Day of Prayer for people with AIDS/HIV, we prayed for all those affected by the HIV epidemic.

Expressing compassion for individuals suffering from any physical distress is an irreducible component of communal religious life. But compassion without truth is not complete and cannot be truly compassionate.

The truth is that the ideal of compassion applies not just to those caring for the sick, but to all human interactions, including our sexual relationships. It is difficult to nurture a compassionate view of oneself and one's lover outside of the context of mutual love and lifelong faithfulness.

Compassion must not be reserved only for those infected with HIV. It must also be extended to all who need strength and wisdom in our struggle to wed the ideals of love and faithfulness with sexual expression. I therefore offer the following prayer to be included in future National Days of Prayer for those with AIDS/HIV:

*God, who has created all of nature in your image: you have made our bodies a temple for your Holy Spirit. Grant us the wisdom to rightly and compassionately enjoy your gift of sexuality. So bind our sexual nature to your eternal nature of love and faithfulness, that we may come to that fullness of joy which you intend for all creation. Amen.*

Bert Meisenbach, M.D.  
Austin, Texas



LETTERS

If we follow Jesus, church will be relevant

Your commentary by Stephen Noll (Episcopal Life, November) was a bright spot in the midst of murk. Whether or not we are ready to follow the concrete suggestions he makes, he at least calls us to take a close look at the life pattern of the one we promise to follow as savior and lord.

We celebrate the incarnation of Jesus Christ as God coming into the human predicament to experience our lives and bring us to the grace to face our lives. He did not sit in the comfort of a priest's house or a king's palace. He lived with the people and shared their place.

He did not make paternalistic pronouncements from on high, but came to show the power of the present Kingdom of God. He came to live with the people and to die for the people — not so they could remain the same, but so they might be changed.

Perhaps if we would seek his will, and the fullness of his grace, we would find the church might become relevant to the need of the world instead of an appeal to the world's appetites.

The Rev. Al Durrance, O.S.L.  
Carolina Beach, N.C.

Las Casas' views on slavery misunderstood

The Rev. Canon Herbert Arrunategui takes the Rev. Floyd Waters-Gamarra to task for a lack of historical knowledge regarding Frey Bartolome de Las Casas (Letters, November).

Arrunategui, however, is mistaken when he says "The reason for the introduction of black slaves in this hemisphere was the blessing that Las Casas gave to this criminal traffic in order to protect the aborigines..." According to H. R. Wagner, "The Life and Writings of Bartolome de Las Casas," Las Casas did indeed recommend that slaves be used rather than Indians.

But there are distinctions. First, Las Casas maintained that the native kings ruled by just title, and that nothing in the papal grants to the Kings of Castille empowered the Spaniards to enslave the natives of the Indies. Slavery existed in Spain and Las Casas proposed that Moorish slaves be brought from Spain. His proposals were disregarded.

Second, Las Casas was out of favor when he proposed the establishment of Spanish peasant colonies — with African slaves to assist the Spaniards — and his proposal was rejected.

Third, African slaves were introduced into the Americas before Las Casas made any proposals on this subject.

Las Casas eventually came to realize that slavery itself was wrong, and he spent the remainder of his long life fighting against it. Peter Steven Gannon, Ph.D.  
Pleasantville, N.Y.

Fort Worth parish not ESA member

I wish to set the record straight in the matter of Steve Weston's excessively confident remarks concerning the hegemony of

the Episcopal Synod of America in the Diocese of Fort Worth and his error-free reporting. Christ The King, Fort Worth, is not now, nor has it been a "synod" church.

Donald H. Dinwiddie  
Fort Worth, Texas

Union of churches was not realized

Your article "After years of discord, Anglican dissidents merge" is not factual (Episcopal Life, November).

The most charitable comment I can make is that it is wishful thinking on the part of whomever wrote it. The Anglican Catholic Church which did not merge with anyone at the meeting at Deerfield Beach, Fla.

Marion C. Henricks  
Cuba, N.Y.

(Editor's note: Press reports and minutes of a meeting of the Anglican Catholic Church supplied by the writer differ in the percentage of its membership that merged with the American Episcopal Church.)

Episcopal Life took quote out of context

The quote attributed to me regarding the action of the Fort Worth diocese and the national budget is correct, but used completely out of context ("Texas dioceses slash national support," November).

My delegation and I opposed cutting the apportionment for the national program budget. My statement to a reporter was an expla-

nation of what was motivating the actions of the diocesan convention [to reduce its apportionment]. The reporter knew my position; your writer apparently did not.

The Rev. Courtland M. Moore  
Arlington, Texas

Writer condemns article on gay author-priest

It is shameful to permit something so implicitly laudatory of an apparently unrepentant sinner in a publication which you are sending into Christian homes. (Profile, Malcolm Boyd, November).

Scripture clearly states that sexual perversion, which includes homosexual conduct, is a sin. Our church has to come to grips with this issue and take a stand on it that is in conformity with the Bible.

One of the church's foremost missions is to convert sinners, not to ordain them; not to give them tacit approval and not to hold them up as worthy examples.

Boyd, therefore, and any other priest or bishop who is a practicing homosexual, male or female, should be removed from his office until they repent, truly seek forgiveness and discontinue their homosexual ways.

As with any sinner who seeks to live in accordance with the will of God, the church should offer them prayer and counseling.

To give people like Boyd the feeling that they are spiritually healthy, to give them acceptance, is to do them grave disservice and to aid in endangering their souls.

Bert M. Jones  
Tulsa, Okla.

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## FORUM

# Q Is suicide ever an acceptable option for Christians?

## A. Yes

By CHARLES MEYER

A woman lies in a persistent vegetative state in a nursing home for three years, connected to a large number of tubes.

A man with Alzheimer's loses his way home regularly, knows his family less and less, forgets who he is.

A patient with amyotrophic lateral sclerosis (Lou Gehrig's disease) has a degenerating body and totally intact mind.

A person with AIDS is already paraplegic, knows his body will take a month to deteriorate, gradually reducing him to total dependency as he becomes more skeletal, dehydrates, has seizures, becomes demented and dies.

These four people have two things in common: they are Christians, and they want to die now — by their own hand if they can do it, by the hand of a significant other if they cannot.

Is this a contradiction in terms? Absolutely not. The contradiction is in demanding that these persons must endure their mental and physical suffering to save the fearful consciences of family, society or health-care practitioners.

The first difficulty with suicide is defining it. Is it suicide to hasten my death if I am diagnosed with a terminal illness (defined in most states as "incurable or irreversible condition")? Is it suicide to withdraw or withhold any life-sustaining or life-prolonging treatment?

Many people would say it is in both cases, that there is a moral obligation to keep "life" going as long as possible. It is unthinkable and selfish, they suggest, to "give up too soon" and forgo the chance for further pleasant experiences, family reconciliations, finishing unfinished business or seeing one more sunrise.

The arguments against suicide and assisted suicide may have made sense 30 years ago, before we had the medical technology to prolong dying nearly indefinitely. But those arguments are worthless when placed in the context of respirators, artificial nutrition/hydration, high-tech intensive-care units (including neonatal) and the "technological imperative" to use them all.

Usually based on the "sanctity of life" and the "sovereignty of God," arguments against suicide contend that all life is sacred and God is in charge of the universe, therefore no one has the right to take what belongs to God (life), or to usurp God's prerogative to decide how and when we die.

It is interesting that people who espouse these arguments have no trouble playing God by maintaining futile treatments long after the God they presumably believe in would have called the patient home if allowed to do so.

But the truth is that all life is not sacred and God does not plan our every move, capriciously inflicting us with illness, accident, disease and misfortune for some insidious and unfathomable reason or purpose. All life is not sacred in the sense of needing vigilant protection and prolongation at all costs. And our lives are as free to



end from automobile accidents as they are to end from cancer.

We play God when we medically intervene in the first place, and we must accept the logical endpoint of that

intervention — the option to artificially cause or hasten the death of a person whose life we have artificially prolonged often into a state of existence that bears little resemblance to life as the patient previously defined it.

The major issue underlying suicide is suffering, and we have no societal consensus on what that is, much less on how to alleviate it. In the Netherlands, where self-requested euthanasia in terminal illness has been successfully practiced for 15 years under physician and court supervision, one criterion is that the patient must be in "intractable suffering," suffering unrelievable by any other means than death.

Suffering may be physical, but, as in the four cases listed above, it may also be psychological or spiritual for the patient and the family, including indignity incompatible and inconsistent with the way the person lived. Suicide/assisted suicide/hastening death may then be seen as the kindest way to relieve suffering — the most loving thing to do for all involved. Arguments decrying such actions because "suffering is redemptive" have no understanding either of redemption or of the type of prolonged death possible in our health-care system.

We are a death-denying culture and a death-denying church. Everybody wants to go to heaven, but nobody wants to die to get there. And it is this denial and avoidance of our own inevitable demise that often leads to the refusal to examine and support the need for acceptable conditions under which suicide may be sanctioned.

If we believe what we say we believe every Sunday, then we must find ways to allow persons a way out of the artificially sustained states of existence we have allowed our biomedical technology to create. The same argument can be made for intractable suffering in mental illness, physical and mental disability and genetic anomaly.

Suicide and assisted suicide are two of those exits that ultimately must be viewed with mercy by God, if not by the church. ■

The Rev. Charles Meyer, chaplain and assistant vice president for patient services at St. David's Hospital in Austin, Texas, is author of "Surviving Death: A Practical Guide to Caring for the Dying and Bereaved."

Yes. If I am ready for Him, will He not welcome me?

Why should I wait?

Mrs. John W. Appel  
Radnor, Pa.

In 1 Samuel 31, the wicked and mentally ill king Saul "fell on his sword." Saul was

See YES next page

## A. No

By DAVID SMITH

I don't mean to play academic games, but before I can answer the question I must raise a prior one: What do we mean by suicide?

On the whole, the Christian tradition has opposed taking one's own life but acknowledged that for each of us the time may well come to surrender or give up our lives. I think the tradition was correct in affirming the distinction. Suicide should be preserved as a term of reproach for persons who end their lives by taking over decisions not rightly theirs to make.

At least three major arguments are advanced against suicide. It is said to be a violation of self, community and the relationship to God.

Sometimes the argument about violation of self has been formulated simply in terms of self-interest. It is assumed that everyone has an interest in living as long as possible. This claim is easy to rebut in the modern, high-tech West. We are all familiar with the abuse of persons who are kept alive beyond any conceivable interest they might have in continued life. I concede that there are persons who might well be "better off dead."

On the other hand, we are very aware of the social character of selfhood — of the fact that our selves are complex, speaking in many voices to each other. Suicide represents a presentation of non-negotiable demands by one part of the self: an action that cuts off internal discussion. It's an irrevocable choice that may be made by a small majority.

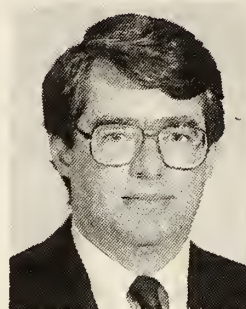
At a minimum, such a step calls for caution. If identity were less equivocal, less a matter of struggle than it is, we might be justified in being less worried about suicide. The Jewish phrase, "If in doubt, choose life," has much to recommend it.

Second, it has often been said that suicide is harmful to others. Again, it is easy to note problems with this argument. We know of many deaths that may seem to harm no one but rather simply relieve the hearts of others. Family members may be making inordinate sacrifices of time and money. Health care resources could benefit someone else. So why not do them all a favor?

Aristotle's response was that to commit suicide was an act of cowardice: a reluctance to face the indignity and humiliation that may accompany the end of life. This statement has struck me as too strong, but it gets at something important.

A society in which people are expected to resign from life for the sake of others will be a society that puts pressure on people to give up lives that may well retain some value for them. I find this attitude troublesome, for greatly limited lives may still be lives of immense value and joy.

Moreover, it is important to bear in mind that suicide is never a solitary act. To the contrary, it is an extraordinarily powerful, indeed an unanswerable social act. It is what the theologian Stanley Hauerwas calls the "ultimate I gotcha." The social repercussions can be enormous. Legacies of guilt can be much harder to live with than legacies of



being overburdened.

Finally, some have claimed that suicide is an offense against God. The philosopher David Hume ridiculed this argument, noting that if an omnipotent God

controls all, action against God's will is really impossible. Of course, Hume's objective was to suggest the irrelevance of God's will as an ethical criterion. Against that argument, philosophers since Plato have noticed that subjects, thieves and children can violate the wills of kings, owners or parents.

This objection has been the central argument against suicide in 20th-century theological ethics. God is sovereign, owner and parent. Therefore it is possible to hurt God, to offend him, by taking one's own life rather than living a life of response to God and others. A life of response to God is not a life that is completely under the control of a self. Acceptance, patience and endurance constitute such a life.

Should each of us be willing to surrender our lives to God or for each other? Of course. Does that mean we may rightly choose to refuse treatment? Naturally. But discernment or discovery that the party's over should be distinguished from insisting that I must be in charge. We should preserve "suicide" as a term of moral criticism for persons who, in an act of despair or hubris, hurt themselves, their loved ones or God.

We should be most circumspect about our use of this term of criticism. But we should never concede that an individual's life is simply his or hers to dispose of as he or she sees fit — that any free choice at the end is as good as another. Our engagements with each other and God's investment in us are too profound for that. ■

David H. Smith, professor of religious studies at Indiana University, is author of "Health and Medicine in the Anglican Tradition."

See NO next page

## FORUM

Forum encourages reader participation in order to promote dialogue within the church. Episcopal Life welcomes responses to this question for March:

**"Is withholding money from the national church a proper form of protest?"**

Answer "yes" or "no" in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, N.Y. 10017 or fax to 212-949-8059. Answers

must be received by Feb. 1.

Replies to the question for February — **"Should Jerusalem be governed by a multinational body?"** — will not be accepted after Jan. 1.



## FORUM

Yes *from preceding page*

not praised for it. Ancient Hebrew law and history imply that suicide was unacceptable to followers of Yahweh.

You could say that Jesus committed suicide. After all, he had the power to avoid his death and didn't exercise his option. Many will find this concept offensive, but if, for the sake of discussion, you accept this view when you are left with this conclusion: Sometimes death may be more acceptable than doing what you would have to do to remain alive.

Thousands of Christians stood before Roman emperors and refused to say "Caesar is Lord." To refuse saying those simple words meant certain death. Were such deaths suicidal? Perhaps not but surely their deaths teach us that there are circumstances in which death is not the worst choice available to Christians.

Jesus said that the greatest commandment was to love God. Jesus also said that when a child asks for a fish the father will not give him a snake. God loves us and wants us to have what will best address our needs. If life dominated by love finds suicide to be the most loving option available — then suicide is an acceptable option for a Christian.

Such conditions will not often exist. Most suicides take place because depressed individuals cannot perceive the love of God that is always present. Is suicide ever acceptable? The answer is yes, but rarely so.

Tex Norman  
Lakeland, Fla.

Yes. This is simply another form of the question: Should an individual's life be their highest value? Not only a Christian, but any decent person must answer no.

There can be many higher values for which one's life may properly and rationally be sacrificed. This is the teaching of mothers who sacrifice themselves for their children, soldiers for their comrades, pastors for flock, martyr for faith, or the Lord for us all. Once we admit a higher value than mere life, we must concede the possible rationality of voluntarily giving life up.

Is such action forbidden us as Christians? "Love the Lord with all your heart, and your neighbor as yourself." We find here no prescription against suicide as such. We are forbidden only to take our own acts to the harm of others.

All we should ask of a Christian is that they have acted with due regard for the welfare of those who will be touched by their decision.

Davis Keeler  
Menlo Park, Calif.

Yes. A shattered soul needs compassionate prayer, not judgment. As Christians I feel we must help prevent suicide and ease agony, but whether or not this is a Christian decision is between an individual and God.

Suicide, contemplated in the depth of despair or as an impulsive final solution, is not an easy choice and is usually made when no other option appears accessible. If a person is dying a slow and agonizing death and wants no more medical treatment, is this suicide? Is it suicide when a person simply lets go of life? How do we see God's will?

There are brutal forces of life that torture us and seem to drive us to such a hideous realm that only the thought of death brings relief.

We need the prayers and support of each other. We do need confrontation but not the condemnation of other Christians. We do not make our journeys all alone. It is only with each other as companions that we will ever discern God's will and find some hope in our darkest days.

Polly Paul McMahon, Ph.D  
Macon, Ga.

Yes, when life becomes physically or emotionally unbearable for the sufferer. Knowing oneself to be an emotional, physical and even financial burden on others (even society), a guilt-free death, perhaps even assisted, should be available. This is said in light of Jesus' example — that he gave his life that others might live. If this is not true, the whole stance of Christianity may be suspect.

Jack Hemenway  
Stonington, Maine

No *from preceding page*

I wonder why I waste time answering an unintelligent, "man"-made, selfish question as this. Murder by suicide or self-help by others is "self-murder" of a soul — a God-given soul.

You have a path to lead — God's path, man's selfish path or a non-believer's path. If you desire God's Word — the Ten Commandments clearly define: Thou shalt not commit murder. Self-murder included. Assisters are this.

There is help for despondency problems if sought. Please think long, hard. Murder of thine own soul is not the solution.

Martha E. Gile  
Lenox, Mass.

I remember, about four years ago, a man who was dying. The diagnosis was a terminal, metastatic cancer. He was a retired farmer with three grown daughters and several grandchildren. He was in great pain and had difficulty even moving from a bed to a

## IN REVIEW

## The 'ripe time' for justice is now

**Kairos: Three Prophetic Challenges to the Church**  
Edited by Robert McAfee Brown  
Eerdmans Publishing Co., 158 pages, \$7.95

By SCOTT PARADISE

In his "Letters and Papers from Prison," the martyr theologian Dietrich Bonhoeffer enjoined us to learn to read history from its underside. In this book Robert McAfee Brown publishes three powerful statements from Third World Christians that help us do just that.

The first of these was published in South Africa in 1985. It was followed by a kairos document from Central America. And finally in 1989 Christians from South Africa, Namibia, Guatemala, El Salvador, Nicaragua, the Philippines and South Korea published a document called "The Road to Damascus: Kairos and Conversion."

All three of these documents describe the situations in their countries as rife with injustice, exploitation, oppression and violence. They see these evils perpetrated by small national elites usually with the help of

nations of the developed world.

The documents embrace the perspectives of liberation theology and the church's ambivalent response in theological terms. It is not just a matter of ethics, but even more a question of who we ought to worship. The writers see the issue as so critical to the heart of Christian faith that all Christians must choose whether or not to worship the God of Jesus Christ and stand with the oppressed in their search for justice.

The Greek word *kairos* means "the ripe time" or "the time is fulfilled," the time to choose and to act.

Brown concludes with a chapter asking whether North American Christians might be called to produce their own kairos statement. He discusses groups who are considering that question and offers study questions. Finally, he presents the Barmen Declaration published in 1934 by the Confessing Church in Germany, which challenged the Nazi regime and those German Christians who supported it.

No questions are more important for us as Christians facing the 21st century than those raised in this book. ■

The Rev. Scott Paradise is Episcopal chaplain at Massachusetts Institute of Technology.

chair or a commode.

The old Yankee dairy farmer rarely spoke of his feelings or in God talk. Still, his great faith was obvious. He knew God in the rhythms of nature and in his relationships. "You know," he said after several visits, "I could just turn this [morphine infusion pump] up and I'd be dead right now. You want to know why I don't?" Because, he told me, he kept thinking "one more time ... one more time."

He talked of seeing the farm one more time, one more time touching the rich soil, or seeing a grandchild, or hearing his daughter in the kitchen. His life, though painful, belonged to him and also his family, his friends, and to God.

My late farmer friend put the question in its proper perspective. The question of suicide is not a question about how we should die, but rather a question of how we are to live. How we approach death is a signal of what we really believe, and fear, about life.

The Rev. Andrew T. Gerns  
Willimantic, Conn.

I cannot say flatly that suicide would never be morally correct because I am not a code ethicist. We have all heard the "worst-case scenario" of a spy/diplomat/scientist

who knows something that could cost the lives of others and fears divulging it to the enemy under torture or drugs.

What I am more concerned about is what we can do now, collectively and individually, to reduce the probability that someone else will see suicide as the only way out. I am not interested in judging the person who chooses death and certainly do not want to add to the burden of guilt for family and friends as the church did in the past by refusing burial.

What will we do? Can we assure that nursing care, financial assistance or other support will be available no matter how long the illness or other horror lasts? Are we willing to give our own time or money to make that promise come true even at the cost of our comfort or dreams? I am thinking of a woman without immediate family and with a diagnosis of Alzheimer's.

Are we determined to accept and expect others as they are? I remember a young man rejected by parents because he was homosexual. And I remember a 14-year-old girl who thought she was pregnant.

Where was the Christian community for them?

The Rev. Columba Gillis  
New Market, Md.



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The School of Theology of the University of the South, Sewanee, invites applications for a full-time position in Pastoral Theology to begin August 15, 1992. This will most likely be initially a one-year appointment with the possibility of tenure track renewal, although a regular tenure-track appointment could be made. Teaching responsibilities have involved all areas of pastoral theology (theory and practice of ministry/vocation, pastoral counselling, parish administration, and canon law). The candidate need not claim expertise in all of these specialties, since the School has other resources to draw on. The following qualifications will be highly regarded: a Ph.D., D.Min. or equivalent in pastoral theology or a related discipline; ordination in the Episcopal Church with some parish experience; a commitment to teaching at the M.Div. level. Appointment most likely at the assistant professor level. Women and minority candidates are encouraged to apply. Send letter of application, complete dossier and three letters of recommendation to Donald S. Armentrout, Search Chair, School of Theology, Sewanee, Tennessee, 37375-1000, by February 1, 1992. EOE institution.

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# CHURCH CALENDAR

## JANUARY

### ✦ 1 The Holy Name

### ✦ 6 The Epiphany of Our Lord

**6-10 Strengthening Your Ministry: Leadership & Balance, New Orleans, La.** Alban Institute course for clergy focuses on key elements of effective ministry. Cost: tuition \$420-460; room/board \$110 (commuter), \$215 (double occupancy). Contact: Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-8893.

**9-11 Fourth National Gathering of Lay Professionals in the Episcopal Church, Duncan Conference Center, Delray Beach, Fla.** Key-

notes speaker: Anne Rowthorn. Cost: \$125-210. Contact: National Network of Lay Professionals, 2401 Bristol Ct., S.W., Olympia, Wash. 98502; 206-352-1127.

**9-12 The Neighborhood Covenant — Working Together in the Inner City, Kanuga Conference Center, Kanuga, N.C.** A social ministry conference to examine ways to strengthen inner-city neighborhoods. Cost: \$195. Contact: Kanuga Conferences, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

### ✦ 18 The Confession of St. Peter

**23-26 A Worshiping People, Evergreen Conference Center, Evergreen, Colo.** Conference for organists, choir members and persons in worship leadership roles. Cost: \$250. Contact: ERM Conference Office, 2942 Highway 74, Suite 205, Evergreen, Colo. 80439; 303-674-9744.

### ✦ 25 The Conversion of St. Paul

**26-28 Region VII Mid-Winter Conference, Association of Anglican Musicians, Christ Church, Tyler, Texas.** The Rev. David Gallo-way will lead sessions, "How to Change Your Liturgy and Live to Tell About It: The Methodology of Change." Contact: Keith Weber at 902-597-9854 or Christ Episcopal Church, 118 S. Bois D'Arc, Tyler, Texas 75702.

**27-29 23rd National Conference of Trinity Institute, New York Vista, N.Y.** A continuing education program dedicated to theological renewal within the Episcopal Church. Speakers: Walter Brueggemann, Sallie McFague and Elizabeth Schuessler Fiorenza. Cost: \$80; \$35

for spouse; \$20 for retired clergy and seminarians. Contact: Trinity Institute, 74 Trinity Pl., New York, N.Y. 10006-2088; 212-602-0870.

## FEBRUARY

### ✦ 2 The Presentation of Our Lord

**7-8 Empowering the Laity for Ministry in Daily Life, Pittsburgh, Pa.** Course for clergy and lay leaders to study theology of the ministry of the laity. Cost: \$165-195. Contact: Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-8893.

**13-15 Possibilities, Church Divinity School of the Pacific, Berkeley, Calif.** Conference for graduate and undergraduate students to ex-

plore lay and ordained leadership ministry in the Episcopal Church. Cost: \$25. Contact: Alda Morgan, 2451 Ridge Rd., Berkeley, Ca. 94709; 510-848-3282.

**14-16 Small & Tiny Church Conference, Maryvale Convent, Valley City, N.D.** Workshops on renewal, outreach, church growth, Christian education, reservation ministry, stewardship. Cost: \$35 registration; \$45 room & lodging. Contact: Episcopal Diocese of North Dakota, CORE Small & Tiny Church Conference, P.O. Box 8340, Fargo, N.D. 58109-701-235-6688.

**14-16 Union of Black Episcopalians Young Adult Caucus, Trinity Church, N.Y.** The "Empowering Young Adults for the Church"

## IN REVIEW

### Finding sanity in the 12 steps

**The 12 Steps: A Christian Journey**  
By Chilton Knudsen  
Cowley Audiotape. 60 min. \$9.95.

Chilton Knudsen presents the ways in which the 12-step programs embody and convey Christian theological principles. The steps originated in Alcoholics Anonymous, which in turn arose from the early 20th-century Oxford groups.

The small-group venue for personal spiritual growth has a well-established tradition with Episcopalians, and the steps fit nicely into it. People familiar with the various 12-step groups, such as AA, Al-Anon and Overeaters Anonymous, will find this familiar territory. Others may recognize key axioms or phrases, several of which have become a part of everyday discourse—such

as "co-dependence," and the feeling of helplessness before a particular problem, so on.

Any adult, and surely any pastor, knows the devastation to self and others that can come from addiction to alcohol or drugs. Shattered marriages, broken families, incest, criminal convictions, beaten women and children, lost homes, unemployment, sometimes interminable remorse—in nearly the whole catalog of woes that person can inflict upon self and others—at issue here.

Knudsen doesn't tell us this, but the usefulness of the steps is all too often upon the smug. Some of us who think ourselves above this fray are strung out on work, resistant to looking at our marriage and neglectful of our children. Perhaps we of all we manage to avoid the threatening truths of the steps concerning our social approved defense mechanisms: salvation by productivity and the morbid pursuit of advantage. ■

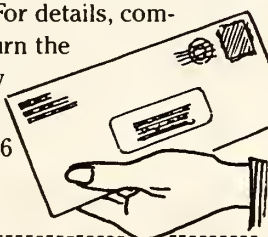
—The Rev. William R. ...



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24-27 Naming the Silences, Washington, D.C. Conference will examine the church's relationship to issues of suffering and medicine. Cost: \$300. Contact: College of Preachers, 3510 Woodley Rd., N.W., Washington, D.C.; 202-537-6383.

26-29 Episcopal Urban Caucus 1992 Assembly, Clarion Hotel, Cincinnati, Ohio. Provides opportunity to engage in issues affecting urban ministry. Contact: Episcopal Urban Caucus, 138 Tremont St., Boston, Mass. 02111. ■

MARCH

+ 1 The Transfiguration

+ 4 Ash Wednesday

resources

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**Grounds for Peace.** A one-hour video documentary profiling the Corrymeela Community in Northern Ireland, where Protestants and Catholics struggle toward reconciliation. Originally produced for public television, now available for adult-education classes, ecumenical discussions and parish study groups. Comes with presenter's guide. Cost:

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## Thunder Children will get chance to escape addiction

By DAVID SKIDMORE

GREAT FALLS, MONT.

At the Blackfeet and Crow Agency reservations unemployment hovers near 80 percent. For Indians statewide infant mortality is one-third higher and the suicide rate is three times that of the country's general population.

More sobering are the aftershocks of alcohol: the third- and fourth-leading causes of death among Montana's Indians are car accidents and cirrhosis of the liver.

In the youth-detention facilities of Great Falls sit the latest casualties: 14- and 15-year-old Indians waiting for someone to help them piece together their lives, lives shattered by alcohol, drugs and family violence.

It's a familiar refrain for Native Americans but one soon to be broken in Great Falls, where members of an Episcopal parish are planning to help Indian adolescents reclaim their lives.

The rescue operation is a 45-day live-in treatment program for Indian youths suffering from chemical dependency. According to a plan devised by three members of the Episcopal Church of the Incarnation, the eight-bed facility will treat Native American teens from Montana, Wyoming and Idaho. The center, which is projected to open by next fall, will employ two certified chemical-dependency counselors and two sets of house parents and emphasize a home-like setting.

Home for many of these kids is a downtown street corner, said Kim Falcon, a member of the planning team and the past administrator of a shelter for abused and abandoned children. Ignored or abused at home, they turn to drugs and alcohol for escape. Most end up in youth court not because of criminal behavior, she said, but because of excessive truancy.

"They usually end up going to jail," said Falcon. "They don't belong there but that's where they go."

The team hopes to break that pattern by offering a treatment program based on Native American values, said the Rev. Kerry Holder, assistant at Incarnation and a mem-

**"THE CHURCH ITSELF has got to be educated in terms of how to be hospitable to Native Americans. It will force quite a transformation..."**

ber of the planning team. The program will be licensed through the Thunder Child Treatment Center in Sheridan, Wyo., a non-profit agency operated by a coalition of Northern Plains tribes.

What sets it apart from other programs, said Holder, is including Indian spirituality and cultural values in the treatment. Those are critical components missing from the existing programs in Great Falls, she said.

"There are some very good programs that are white-based and they do take Native Americans," said Holder. "But the problem is their recidivism rate is close to 100 percent and they're not based on Native American culture values."

Terry Beartusk, executive director of Thunder Child, said the merit of its approach is apparent in a recent survey by the center, which showed that 55 percent of the patients completing treatment were still sober a year later. "There's an immediate empathy and trust factor when they're sitting across from another Indian," said Beartusk.

For Incarnation parish and the Diocese of Montana, the program offers a unique opportunity to build a bond with the state's Indian people. Since a diocesan Indian ministry committee was formed two years ago, efforts have met with limited success.

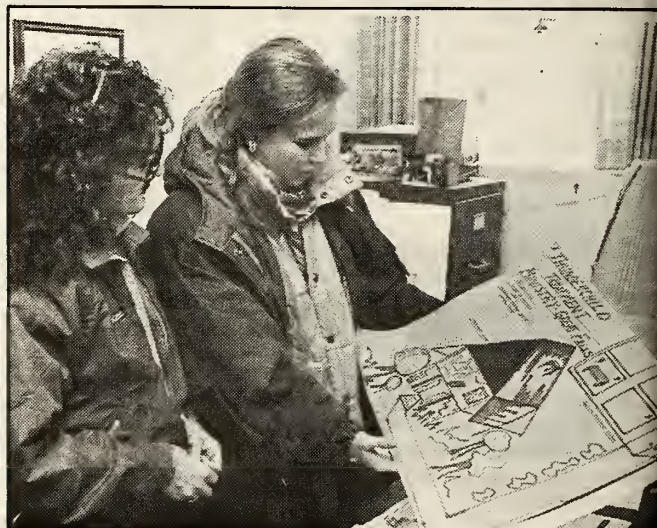
What has been missing is a bridge between the two cultures, one that engenders mutual trust and dialogue, said Holder. The team hopes to span that gap by having the church play an active role in the adolescents' recovery. During the treatment process, said Holder, the parish could provide worship services sensitive to Indian values and bring parish and Indian youth together



Above: Primitive "hospital" cell at the county jail, where juveniles awaiting hearings, usually on infractions such as truancy, are held.

Right: Sarah Schmasow and the Rev. Kerry Holder of the Church of the Incarnation in Great Falls, Mont., review plans for a chemical dependency treatment center.

photos/DAVID SKIDMORE



for community service projects.

The parish's part in the aftercare program will be critical. Plans include home churches and Bible studies based on recovery principles, said Holder. A key element will be the recruitment of foster families for teens in treatment who are under state care because of abuse or abandonment.

"But before that can happen, the church itself has got to be educated in terms of how to be hospitable to Native Americans," said Holder. "It will force quite a transformation in terms of perceptions from the whites."

Exacerbating the care gap is a cash gap. With costs in hospital or private clinic programs running from \$450 to \$700 a day, many Indians, particularly urban Indians not enrolled in a tribe, are hard pressed to afford the care, said Sarah Schmasow, a member of the Rocky Boy Reservation in northeast Montana and member of the planning team.

Determined to ensure that cost doesn't

keep anyone from their program, the Thunder Child team says their center will charge clients just \$175 a day for treatment and room and board. But even that price may prove steep for most of their clients, admitted Beartusk.

To see they get help, the team is applying for various private and government grants and negotiating for subsidies with the Indian Health Service and the Department of Family Services.

Their greatest benefactor may prove to be the Episcopal Church: the team is applying for a \$260,000 grant from the Presiding Bishop's Fund for World Relief to purchase a building for a group home and a \$5,000 Venture in Mission grant from the Diocese of Montana to cover start-up costs. To cover operating expenses, the team will be relying on the generosity of their parish and other diocesan congregations. ■

David Skidmore is a freelance writer and photographer living in Great Falls, Mont.

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# Rationing health care: Do we or don't we?

by Colin D. Jones, M.D.

*"If you did it unto the least of these you did it unto me."*

If we see someone sick how do we respond? If it seems simple we may put a band-aid on the hurt spot and go on. If it's complex we may cross on the other side of the road and look the other way. In the wider context of our society we tend to figure it's too complex for just one or two folks to handle and assume the experts will manage it for us. How do the experts decide who gets what medical care? Who decides what is just? Do we limit our concerns to members of our parish or the diocese or every human on earth?

There is a certain amount of financial and technical wherewithal to care for each of these groups. How does God want us to use our resources? How does He want you to use your resources? Is His justice served when everyone cares just for their immediate family? Is it possible to serve everyone on earth equally?

## Insurance becoming unaffordable

In our own nation recent advances in

medical technology provide more and more sophisticated means to diagnose and treat those who can afford it. Unfortunately the price of these technologies is making insurance unaffordable to more and more people.

*"How does God want us to use our resources...is it possible to serve everyone on earth equally?"*

Those who have insurance find their deductibles and/or premiums rising steadily. Even Medicare and Medicaid leave many folks with expenses they can't meet.

Do we leave the system to work itself out and let people get whatever care they can provide for themselves? That rations care by default denying it to the poor and providing it to the rich. We can ration care another way by deciding what conditions we will and won't pay for. Some might suggest deleting pay for care for illnesses people "bring on them-

selves". Some would include AIDS in drug users and homosexuals, lung cancer in smokers, high blood pressure and stroke in salt users or heart attacks in fat eaters and couch potatoes. The list could vary with the decision makers. Others have proposed age as limiting factor for care such as Britain's denial of kidney dialysis for those over 55.

## Oregon's health care plan

Oregon is planning to manage the financial crunch by ranking the types of care available. By discussion with citizens around the state each procedure has been ranked by benefit and expense. Then they calculated how much money could be budgeted for health care, how many people would require each type of care and listed what procedures they couldn't pay for. Their next step is to require all employers to provide insurance to their employees and expand Medicaid to cover all folks below the federal poverty limits. All this will of course cost money. Their best estimates are that by providing basic coverage to more people there will be fewer expensive complications and overall expenses will be less.

If Oregon's plan works and it can be expanded nationally and if people can accept the resultant deletions of certain types care, we might have a solution for just care in the USA. But what about the rest of the world? Does everyone have the right to perfect health? Does God require us to take some of our spare money and send it to provide medicine for a baby with pneumonia in Zaire? There is no simple answer to any of the questions above. No single answer applies to us all. With daily reflection and prayer we can each look for an answer for ourselves and for our parishes and our diocese.

Pray for justice. Pray for peace.

*Dr. Jones is a member of St. Thomas, Akoskie.*

*This column is a project of the Peace and Justice Commission. Our hope is that in the topics addressed and in your responses we will grow in understanding. We encourage your participation. Responses should be sent to the CrossCurrent editor. Send suggestions and ideas for future columns to Harry Muir, 120 Main Street, Bath, NC 27808.*

# Race relations in ambiguous times

"Daddy," Charlotte told her father, "we thought you were going to be lynched." Charlotte was reminding her 76-year-old father about something that happened when she was about nine. The year was 1955. Her family was on a bus traveling home to southern Indiana from Tennessee. South of the Mason-Dixon line the protocols of segregation were deeply familiar to southern blacks. They packed lunches so they would not have to use the restaurants. They controlled their bladders since they didn't know where they could find a restroom they could use, and there was no toilet on the bus.

Five-year-old boys didn't know the rules, however, and Charlotte's brother could control his bladder no longer. At the next bus stop Charlotte's father picked up her brother and went quickly into the whites-only men's room. When he came out with his son in his arms, he was surrounded by a crowd of angry whites. Charlotte remembers watching the scene from the bus with her mother. The whites were yelling and poking at her father. Charlotte remembers watching her father's proud face tighten, his eyes glare, his jaw muscles flex. The scene ended only when the driver got off the bus and physically pulled Charlotte's father onto the bus and closed the door.

## Antiracism training model

When Charlotte shared those memories with her father he responded, "I'm surprised

that you remember that." In 36 years the family had never talked about that incident. Forgetfulness about such things had been a survival strategy.

Charlotte has been a part of a yearlong antiracism training model designed by the Interfaith Conference of Greater Milwaukee. Half the participants are white, half are people of color. The group has held two 24-hour retreats, in between which the participants have attended evening sessions devoted to analyzing the economics and politics of race. Also, several social events were designed to help people break out of same-race friendships. As L.G. Shanklin-Flowers put it, "It may be that the times are such that we need to jump over barriers of personal security and develop relationships outside our racial comfort zones."

Most of the sessions were spent working together to discern what it means to struggle with race issues. Some time, however, was spent in separate caucuses—whites dealing with their conscious and unconscious privileges, and people of color dealing with buried and forgotten pain.

This has not been easy for participants of either race. Whites were asked at the first retreat to read aloud a list detailing the subtle privileges they have inherited. People of color listened as whites read in succession, "When I have a problem with my boss at work, I can be reasonably sure that my race is not at issue."

"When a traffic cop pulls me over or if I am audited by the IRS, I can be sure that I have not been singled out because of my race." "I can do well in a challenging situation without being called a credit to my race." "If I should need to move, I can be sure of renting or purchasing housing in an area which I can afford and in which I would want to live." This was a painful sort of remembering by whites who may not be overtly racist, but who need to acknowledge that they are not wholly innocent.

## Seeing for innocence

Shelby Steele has defined racism as "seeing for innocence," that is, seeing other people in such a way that confirms in ourselves a sense of our own innocence. It is a form of cheap grace: innocence without the messy business of confession and forgiveness of sin. Silence and forgetfulness on the part of blacks and whites contribute to white innocence. But so does rage. "Black anger," Steele writes, "almost always flatters white power."

It is immensely difficult to find a voice between silence and rage, forgetting and remembering. This is not a new tension for African-Americans. It is at least as old as the divided camps of Booker T. Washington and W.E.B. Dubois.

These days, once-clear issues are deeply muddled. Politically deft transmutations have turned affirmative action into reverse discrimination and civil rights questions into

tax questions. Political analysts have discovered that to white ethnics the word "fairness" means "fairness for minorities." Suburban whites are more than ready to pay taxes for their own school systems, but cry foul when taxes are increased to support Head Start or Aid for Families with Dependent Children. But they would never consider themselves racist.

Issues of race relations have in this way left the streets and gone back to the ghetto of the human heart. Mental filters are created that allow us to see the world in such a way that maintains our innocence. Lorene Cary has written a moving book about her high school days spent integrating a formerly all-white, all-male private school in New Hampshire. She writes: "St. Paul's kept me inside my black skin, that fine, fine membrane that was

*con't on page F*

## D.Min. program begins eighteenth year

The Doctor of Ministry Program of the University of the South begins its eighteenth year this summer.

The Doctor of Ministry program is one of the few in the United States which operates only during the summer months. This means that clergy can participate in the program without a major interruption in their parish responsibilities. It affords an opportunity for students to study in an Episcopal seminary in a university setting.

The program stresses the relationship between the practice of ministry, and biblical, historical, and theological knowledge. A Master of Sacred Theology program focusing on research skills is also available. The program usually takes three or four summers to complete.

The D.Min. program consists of 30 semester hours. Students are required to complete a major project, which is a study of some dimension of one's ministry or the ministry of the church. Financial aid is available.

Courses offered this summer will be "Issues in Recent American Church History" by Dr. Donald Armentrout; "Paul and His Interpreters" by Dr. Reginald Fuller; "Theology of Evangelism and Conversion" by Dr. Robert Hughes; and "Discerning the Spirit: Contemporary Literature and Parish Ministry" by Dr. Samuel Lloyd.

The dates for the summer of 1992 are June 24-July 29.

Inquiries about the program should be addressed to the Director's Office, D.Min. Program, School of Theology, Sewanee, TN 37375-4001.



A GENEROUS NEW GIFT to St. Peter's, Washington, is the painting of the early St. Peter's by long-time parishoner, artist Elizabeth Sterling. The painting is based on a pencil drawing by Henry C. Hoyt. The church was built in 1822, burned in 1864 and rebuilt. Mrs. Sterling's painting of St. Peter's church yard and wall, on the right, is an original one.





ST. PAUL'S SAINT NICHOLAS

## Saint Nicholas alive and well in Clinton

by Katharine Melvin

Saint Nicholas of Myra is a very real personality to the children of St. Paul's, Clinton. He visits the church on the Sunday nearest to the day of his commemoration (December 6th) to receive the gifts from Project Angel Tree, and to distribute cookies to all present. As he recesses last down the aisle, behind choir, layreader and priest, little heads bob with delight and anticipation in the pews. In some respects he is akin to his alter ego, Santa Claus, but he is definitely a bishop, with mitre, crozier and cope.

His visit is the climax of Project Angel Tree, which is set up in the parish house. The tree is decorated with small paper angels, each bearing the name, sex, size, and desire of children whose parents are in our state prisons. Each parishioner takes an "angel" and buys the needed gift that the prison parent cannot buy. The holiday-wrapped gifts are brought to the church, and are carried to the altar by the children during the offertory. It is Saint Nicholas, who will see them delivered to the prison ministry, where each gift will be tagged with the name of the children's own parents, as though coming from them.

Mrs. Melvin is a member of St. Paul's, Clinton.

## Fact\$ of life

*CrossCurrent's* raison d'être is stated in every issue (page B, *CrossCurrent*—Purpose); to let members of the diocesan family know what's happening to members of the diocesan family. Because we are a part of a large family, *CrossCurrent's* "marriage" to *Episcopal Life* has been well received, affording *CrossCurrent's* readers the opportunity to learn what's going on nationally and internationally in "the family." And all the information, education, entertainment, et. al., comes to each of us at no charge. Nor will there be a charge.

So saying, it is to be hoped in an effort to help defray the costs readers will send in what would amount to a subscription, the suggested price for which would be \$7 a year. Checks should be made out to *CrossCurrent* and mailed to P.O. Box 1336, Kinston, NC 28530.

Thank you for your support.

# Conference theme emphasizes solid foundation

by Carol Taylor

The Adults Who Work With Youth Conference was held at Trinity Center on November 8-10. The theme was "Building on a Solid Foundation." The theme was based on First Corinthians 3:10-11: "By the grace God has given an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ."

With this as our scriptural foundation, we gathered as the construction crew of youth advisors and brought into focus the tools we each possess to build our foundations of youth ministry programs.

Our conference leaders were Anne McGlade of Orlando, Florida. She has served as the training coordinator for the Professional Youth Ministries Institute over the past years and currently is a youth minister at St. Michael's in Orlando. Joining her was Chris Goers, youth minister of St. Michael's and All Angels in Dallas, Texas. Chris is an outstanding musician and song leader who brought much fun into the conference. Anne and Chris were exceptional leaders for the conference!

The conference focused on looking at today's teens, foundations for youth ministry, spiritual growth for youth workers, youth-based ministry, and our vision in youth ministry.

Many thanks go to Missie Harrell, of Edenton, who served as conference coordinator.

This conference was a wonderful opportunity for our youth advisors to gather, learn, be renewed, and grow in our ministries with youth.

East Carolina is blessed with many committed, talented, and loving youth advisors! Thanks to all of you for your wonderful work!

## Opportunities for staff at Camp Trinity

Summer Camp Trinity staff applications may be requested by writing Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503. Positions open are: assistant camp director, program coordinators, music coordinator, arts and crafts coordinator, waterfront staff (water safety instructors and lifeguards), and counselors. Applications are due by January 31.

Counselor-In-Training (CIT) volunteer staff positions are available for rising 11th and 12th graders. CIT's will serve for one session of camp during the summer. Applications are available from Carol Taylor.

Camp for the Handicapped volunteers are needed to serve as companions and counselors at this session. Applicants must be rising 11th and 12th graders, college students and adults. Applications are available by writing Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503.

## Hocus-pocus-bogus

When I was about twelve, I sent away for a deck of cards that promised to make me a magician. The deck arrived and half the cards were eights of spades and cut smaller than the rest. You could always cut an eight of spades. Of course, everyone could see the deck was phony and I was no magician. I was reminded of this when I received four appeals for money from organizations with names sounding like reputable research facilities at the same time the reputable ones were conducting their appeals. A little hocus-pocus and a lot of money can change hands. Watch the dealer and the deck.

Canon E.E. Philipson, St. Thomas', Oriental



AT ONE OF the conference's workshops Paige Kraemer, St. Timothy's, Greenville made thumbprint note cards. photo—Carol Taylor

## Racism con't from page E

meant to hold in my blood, not bind up my soul." The intricate ways in which that fine membrane complicates our lives have yet to be fully examined.

### Getting past comfort zones

The Interfaith Conference and similar organizations around the country have embarked on programs to deal with the infection of racism on a personal and social level. They are guided by the spirit of Gordon Allport's observation in 1954 in *The Nature of Prejudice*: "Prejudice...may be reduced by equal status contact between majority and minority groups in the pursuit of common goals...provided it is of the sort that leads to the perception of common interests and

common humanity between members of the two groups."

This means getting past the comfort zones of our racial innocence to meet with others with whom we share much more than we know. In such places we may listen, remember, weep, laugh, confess and forgive. We can have no illusions about this process solving all our problems. The hope is that enough people will be a part of the process to bring together a critical mass that will seek to do justice, to love mercy and to walk humbly with our creator, who rejoices in all the colors of creation.

James R. Gorman

Reprinted with permission from the *Christian CENTURY*.

The Diocesan Committee on Racism of the Dept. of Christian Social Ministries is recommending two publications to help youth and adults of our local parishes to begin educational activities that will present evangelism opportunities for reevaluation of human relationships.

### CREATING A NEW COMMUNITY

A Bible based, educationally sound, group participation, sharing, action event helping single cultures and mixed cultures discover the reality of God's design of the various individuals involved. \$13.00 for one set of a leader's manual and one participant's copy. Cokesbury Press.

Order now for fall planning or library.

### MAKE A WORLD OF DIFFERENCE

One loose-leaf tome of intercultural resource activities, crafts and projects for all ages. Should be in every parish learning community library. Global outlook—"gospel for the whole world." \$16.00 per copy. Friendship Press.

Publications can be secured by writing to Episcopal Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503. Make checks payable to the diocese. Clearly indicate which publication ordered. One copy of each can be examined at the Resource Center, St. Stephen's, Goldsboro, NC 27530.



"We've been to the 'field and fountain' and passed the 'moor and mountain'... We ought to be there by now!"

The Rev. William P. McLemore



# Happening is not just a weekend experience

by Cookie Cantwell

Nestled securely within the beautiful roundings at Salter Path, North Carolina, the Trinity Center was full of joy during the weekend of Happening #18. The environment is lovely with changing temperatures and changing colors. However, even more spectacular was the changing that was taking place among this special group of young people. Teenagers from all over the Diocese of East Carolina gathered to share the unique Happening experience and to participate in the joy that comes with unconditional Christian love.

Happening is a weekend retreat run by high school students within the diocese with adult support. Happening is designed to challenge youth to look at spiritual reality based on the love of Jesus Christ. Happening's purpose is not only to have a wonderful weekend but to build the foundation for lifelong commitment to living a life based on Christian values and beliefs. It is a weekend of fellowship and fun; but it is also a weekend of learning, sharing, growing, living, stretching and experiencing.

Paul Ossman, New Bern, was the Rector of Happening #18. Paul's awesome responsibility was to select, organize, encourage and enable this staff to serve the participants attending Happening. Many times during the weekend, Paul had to listen carefully to discern what needs and desires could be met so the participants could feel God's unconditional love from those people around them. Paul's desire to serve God was evident in the

way that he consistently cared about others, always putting their needs before his own. Paul is kind, loving and caring. He is truly a joy!

Sharing the responsibility of the leadership for this weekend was another truly outstanding young person. Jennie DeGroot, Wilmington, served as "Head Gopher". Her job throughout the weekend could have gone unnoticed by the participants because everything that she did was "behind the scenes" but the entire staff knew the tremendous importance of her work and the tremendous sacrifice. Jennie was responsible for staying one step ahead of the schedule and for having all necessary supplies ready and waiting. Jennie is a very special person and we are all richer because her life has touched our lives!

Happening is not just a weekend experience. Happening hopes to offer youth an alternative to the secular solutions to pressures and problems faced by teenagers today. It is hoped that following the Happening weekend the Happeners will carry a renewed commitment back to their home parish and back to their everyday lives.

March 20-22 are the dates of Happening #19. Plans are already started for this exciting weekend. It promises to be another unique and wonderful encounter with wonderful teenagers and with terrific adults who work with youth. It also promises to be a special encounter with our Risen Lord.

For further information call or write Cookie Cantwell, 2216 Waverly Drive, Wilmington, NC 28403, (919) 763-5910.



#18 HAPPENERS

## HAPPENING APPLICATION

Name \_\_\_\_\_ Name called by \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 Telephone Number \_\_\_\_\_ Sex: Male \_\_\_\_\_ Female \_\_\_\_\_  
 Grade \_\_\_\_\_ Parish Church \_\_\_\_\_  
 Priest's Signature \_\_\_\_\_

Return to: Cookie Cantwell, 2216 Waverly Drive, Wilmington, NC 28403

Please make all checks payable to "Happening." (Registration fee of \$65.00 must accompany application because financial commitments are made upon receipt of your application. (Payment is non-refundable but applicable to future Happening events.)



HAPPENING REUNION AT EAST CAROLINA U.

## DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

## Make plans for Camp Trinity

Plans for the summer of 1992 are in the making for Camp Trinity. The dates of the camp sessions are set at this time to help people begin to make plans for their families next summer. Camp brochures will be sent to parishes and those who were campers in

1991. Brochures will be mailed in February. If you would like to be on the mailing list for the camp brochure, contact Cynthia Pollock, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503.

C.T.

## CAMP TRINITY SCHEDULES

SESSION	RISEING GRADES	DATES
Explorers I (7 days)	6-8 graders	June 8-14
Senior High (6 days)	9-12 graders	June 16-21
Adventurers (Handicapped)	All ages	June 23-28
Discoverers I (7 days)	3-5 graders	July 1-7
Explorers II (7 days)	7-9 graders	July 9-15
Discoverers II (7 days)	4-6 graders	July 17-23
Explorers III (7 days)	7-9 graders	July 25-31
Discoverers III (7 days)	4-6 graders	August 3-9
Discoverers IV (7 days)	4-6 graders	August 11-17



JAMES AND JOHN MURPHY OF WILMINGTON AND SHANNON BUNCH OF EDENTON "REUNIONING"

photos—Carol Taylor

## Youth Ministry Events 1991-1992

Dec. 27-Jan. 1	<i>Winterlight</i> Youth Conference for grades 9-12, Kanuga, Hendersonville
Jan. 31-Feb. 1	<i>Diocesan Youth Convention</i> For grades 7-12, St. Stephen's, Goldsboro
March 7-8	<i>New Beginnings #9</i> For grades 7-9, Trinity Center, Pine Knoll Shores
March 20-22	<i>Happening #19</i> For 2nd semester 9-12 graders, Trinity Center, Pine Knoll Shores
April 3-5	<i>Junior High Diocesan Youth Event</i> For grades 7-9, Trinity Center, Pine Knoll Shores



## St. Francis con't from page A

The Garden of St. Francis. This special garden, in the shape of the Episcopal shield, was planned by Tom Norwood in loving memory of his wife, Marjorie. It is laid out in quadrants with different colors of the church represented in each. To the left, the red quadrant is first, marked by a Chinese Maple whose red leaves color the autumn and winter ground. Using your imagination, it's not hard to visualize what the beauty of the purple

rhododendron in the next quadrant must be like in full bloom. To the right, green is represented by a holly and next to it, now dried and brown, is a large hydrangia that in the spring will be white. This garden, used for weddings, services, and holy days is an effort typical of the talented members of St. Francis.

*Ms. Nance is a member of Holy Trinity, Fayetteville.*



ST. FRANCIS TAPESTRY OF PARISHIONERS' FABRICS



KNEELING CUSHIONS NEEDLEPOINTED BY PARISHIONERS

DEAR LORD  
BE GOOD TO ME  
THE SEAS SO  
WIDE AND  
MY BOAT SO SMALL

# In Celebration of Children

CHILDREN'S DEFENSE FUND

## What Episcopalians really believe

Episcopalians believe that rectors who have spotlights trained on the pulpit should be watched with mounting suspicion.

Episcopalians believe in the importance of corporate confessions and frequently do confess their sins, generally, especially when confronted with overwhelming evidence, individually.

Episcopalians believe strongly in Scripture, Tradition and Reason. While they aren't sure what it is they believe about these things, there is almost universal agreement that that is hardly the point.

Episcopalians believe that any place worth visiting is greatly enhanced by a name that only obliquely describes it (e.g., nave, narthex, sacristy, oratory, ambulatory and apse).

*Borrowed from St. Paul's Epistle, Edenton, who borrowed it from a South Carolina parish.*

### EPIPHANY

O God, who by a star guided the wise men to the worship of your Son; we pray you to lead to yourself the wise and the great of every land, that unto you every knee may bow, and every thought be brought into captivity through Jesus Christ our Lord. Amen.

*Church in Jerusalem and Middle East*

## Letter con't from page C

As Bobbie Marcroft so aptly points out at the beginning of the November article "Matching times and dates to places, people and things can fix an image of an era and its place in the history of human events." The Holy Spirit continues to make His presence known in the lives of the Body of Christ from year to year and generation to generation. Thanks be to God!

Al and Peggy William  
Christ Church, Charlotte

## Cheers for St. Andrew's acolytes

To the editor:

Ooooooooooops!

How could you stand to deflate our ego in the December issue by stating that the Acolytes in attendance at the Coalition of Black Episcopalians Banquet were from St. Augustine's (smiles). They're from St. Andrew's, Goldsboro, and proud we are of them!

Our church has taken on new life with the organization of an Acolyte Club. They offer so much assistance to church life, and their enthusiasm, along with attentiveness to their duties offer us assurance that one day soon they will be outstanding Episcopalians!

Annette Bryant, our junior warden, is adult sponsor of this very promising group.

Yours for correction, and God Bless

Neal A. Stitt  
St. Andrew's Church Clerk

## Bishop Sanders' Confirmation Calendar

- December 1 - St. John's, Fayetteville
- December 8 - Church of the Servant, Wilmington
- December 15 - St. Peter's, Sunbury
- December 22 - Holy Innocents, Kinston
- January 5 - St. Thomas, Windsor
- January 12 - Hyde County parishes
- January 19 - Good Shepherd, Wilmington
- January 26 - Christ, Elizabeth City
- February 2 - Washington-Tyrrell parishes
- February 9 - Convention
- February 16 - Grace, Trenton
- February 23 - St. Peter's, Washington
- March 1 - St. Mary's, Kinston
- March 15 - Grace, Plymouth
- March 22 - St. Paul's, Greenville
- March 29 - DownEast Cluster
- April 12 - St. James, Wilmington
- April 26 - St. Thomas, Oriental
- May 3 - Christ, New Bern
- May 17 - St. John's, Wilmington
- May 31 - St. Christopher's, Havelock
- June 7 - St. Andrew's, Nags Head

## Bishop Elebash's Confirmation Calendar

- February 16 - St. Paul's, Wilmington
- February 23 - St. James, Shallotte
- March 8 - St. Andrew's, Wilmington
- May 3 - Trinity, Lumberton

## Bishop Charlton's Confirmation Calendar

- December 8 - Holy Trinity, Hertford
- January 5 - Advent, Williamston
- January 19 - St. Thomas, Ahoskie
- February 16 - St. Francis, Goldsboro
- March 1 - St. Timothy's, Greenville
- March 29 - St. Paul's, Clinton
- April 5 - St. Andrew's, Goldsboro
- April 26 - St. Andrew's, Morehead City
- May 3 - Christ, Hope Mills
- May 17 - St. Stephens', Goldsboro
- May 31 - St. Paul's, Edenton
- June 7 - St. Paul's, Beaufort
- June 14 - Holy Trinity, Fayetteville
- June 28 - St. Joseph's, Fayetteville



# Episcopal Life

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FEBRUARY 1992

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

AE283  
M67

### The 109th Diocesan Convention

**'Strive for justice and peace —  
respecting the dignity of every human being'**

### PROPOSED CONVENTION AGENDA

#### REGISTRATION

Registration will be held at 8 a.m. Friday, February 7, in the front lobby of the Howard Johnson.

#### NOMINATIONS - RESOLUTIONS

Nominations must be presented by 1 p.m. on Friday. All resolutions must be presented in writing to the secretary by 5:30 p.m. on Friday.

#### HEARINGS

At the close of the convention, hearings for resolutions, recommendations and 1992 budget will be held.

#### THURSDAY, FEBRUARY 6

3:00 p.m.-7:30 p.m. Registration, Howard Johnson's Front Lobby  
3:00 p.m. Foundation Meeting, Howard Johnson's  
5:00 p.m. Rehearsal for other participants in opening service,  
St. John's Church  
5:30 p.m. Choir Rehearsal, St. John's Church  
8:00 p.m. Festival Eucharist, St. John's Church  
(Bus service to St. John's will begin at 7:00 p.m.)

#### FRIDAY, FEBRUARY 7

6:30 a.m.-8:45 a.m. Breakfast available, Howard Johnson's  
7:15 a.m. Holy Eucharist, Salon 3, Howard Johnson's  
8:00 a.m. Registration, Howard Johnson's Front Lobby  
Opening Session of Convention, Grande Ball Room,  
Howard Johnson's  
9:00 a.m. Opening Prayers and Legislative Session  
10:30 a.m. Coffee Break

#### FRIDAY, FEBRUARY 7, con't

10:45 a.m. Legislative Session resumes  
12:00 noon Noonday Prayers  
12:30 p.m.-1:45 p.m. Lunch, St. Joseph's parish  
(Buses will leave Howard Johnson's at 12:15 p.m.)  
2:00-3:45 p.m. Convention resumes -- "Break-out sessions"  
4:00 p.m. Full convention resumes  
5:30 p.m. Convention adjourns for day  
5:30 p.m. Hearings on resolutions, budget, etc.  
6:00 p.m. Choral Evensong, St. Joseph's Church  
7:00-8:00 p.m. Social Hour, Howard Johnson's Concourse  
8:00-9:00 p.m. Buffet Dinner, Howard Johnson's

#### SATURDAY, FEBRUARY 8

6:30-8:45 a.m. Breakfast available, Howard Johnson's  
7:30 a.m. Standing Committee Breakfast  
Final Session of Convention, Grande Ball Room,  
Howard Johnson's  
9:00 a.m. Liturgy of the Word: Morning Prayer  
Legislative Session  
12:00 noon Liturgy of the Table; Holy Eucharist  
Adjournment

**NOTE:** Nominations for diocesan offices must be submitted to the Convention Secretary before 1:00 p.m., Friday, February 7. All resolutions must be submitted to the Convention Secretary before 5:30 p.m., Friday, February 7.

Hosts for the 109th Annual Convention of the Diocese are the Fayetteville area churches.



### OFFICES CURRENTLY HELD IN THE DIOCESE OF EAST CAROLINA

**Acting Convention Secretary:** The Rev. H. King McGlaughon, Jr.

**Treasurer:** Wallace Weeks

**Historiographer:** Lawrence F. Brewster

**Chancellor:** P.C. Barwick, Jr., Esq.

#### **Standing Committee:**

\*Helen Rountree, Greenville  
Ginny Shew, Rocky Point  
Ruth Woodley, Columbia  
The Rev. Phillip Craig, Kinston  
\*The Rev. Josh MacKenzie, Elizabeth City  
The Rev. Lucy Talbott, Fayetteville

#### **Trustees:**

Dr. Charles L. Garrett, Jacksonville  
\*Horace Stacy, Lumberton

#### **Executive Council:**

Jo Ann Bell, Greenville  
\*Helen Cliborne, Nags Head

\*Alice D. Lynch, Washington  
\*Larry Overton, Aulander

#### **Executive Council, con't**

Dencie Page, Lumberton  
Elizabeth K. Pate, Fayetteville  
Roy Parker, Jr., Fayetteville  
David Stoller, New Bern  
\*Robert Swindell, Jr., Jacksonville  
Norma VanVeld, Greenville  
Frank Wakefield, Hampstead  
Sheila T. Walker, Kinston  
\*The Rev. David Chamberlain, Fayetteville

The Rev. Thomas Cure, Clinton  
The Rev. Hamilton Fuller, Wilmington  
\*The Rev. Gary Fulton, Bath  
The Rev. Phil Glick, Ahoskie  
The Rev. Russell Johnson, Edenton  
\*The Rev. Richard Warner, Jr., Shallotte  
The Rev. John Weatherly, Hampstead  
The Rev. Ton Whiteside, Wilmington

#### **Board Members, Thompson Children's Home:**

David Stansel, Shallotte  
Rosemary Zimmerman, Hope Mills

#### **Trustees, University of the South**

\*Dr. John Powell, Greenville  
\*Alicia Ragsdale, Jacksonville  
\*The Rev. Chris Mason, Goldsboro

(Those designated by an asterisk are holding positions expiring in 1992, to be filled at convention.)



# The Bishop's Letter

My dear Sisters and Brothers in Christ:

It doesn't matter what you call it; the fact is that it's real. Call it depression, call it recession, call it what you will. There is not a single one of us that is not affected either directly or indirectly by our economic climate. Large corporations are laying off thousands of employees and announcing that these are permanent, not temporary, layoffs. You are fortunate if you do not have a relative who is out of a job. And suddenly we Americans are perceiving a land of scarcity rather than a land of plenty. And my generation realizes that we are the first generation in this country whose children and grandchildren will probably have less than we do, not more.

How do we, as a Christian people, respond to times such as these? With increased generosity; that's how. With an increased thankfulness for our blessings and a deeper commitment to share those blessings with others. John Baptizer said it well for each of

us, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise."

I ask your prayers both for me and for your diocese. Delicate and difficult decisions will have to be made. Priorities will be established. I can only hope that we will model good behaviour. I only hope we will continue to model our primary commitment to servant ministry. We need not do this, however, at the expense of our national church or the tremendously dedicate people who work with me for you at your diocesan office. Other ways can be found.

I write these words on December 23rd. By the time you read them, the decision process will have begun. Please pray that we may be faithful stewards of the richness that God has shared with us.

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

*CrossCurrent* is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 815 2nd Ave., N.Y.C., N.Y. 10017. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to 1201 Chestnut St., Suite #1200, Philadelphia, PA 19107.

### DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

## OFFICES TO BE FILLED BY THE CONVENTION

Convention Secretary: One year term  
Treasurer: One year term  
Historiographer: One year term  
Chancellor: One year term  
Standing Committee: Three year term  
--One lay person  
--One clergy person  
Trustee of the Diocese: Two year

term  
--One lay person  
Executive Council: Three year term  
--Four lay persons  
--Three clergy persons  
Trustees, University of the South: Three year term  
--Two lay persons  
--One clergy person

## RESOLUTIONS

### RESOLUTION ON PARISH STANDING COMMITTEE ON ALCOHOLISM AND DRUG ADDICTION

WHEREAS, alcoholism and drug addiction has become the number one health problem in the United States and thus affects many members of the Episcopal Church; and

WHEREAS, this disease is spiritual in nature as well as physical and mental, and adversely affects the overall health and effectiveness of parish life; and

WHEREAS, there is treatment for this disease and after treatment a recovering person can lead a changed life and become healthy again; and

WHEREAS, many members of the Episcopal Church are uninformed about alcoholism and drug addiction and the availability of treatment therefor; and

WHEREAS, the Episcopal Church nationally is already on record as committed to the

support of those suffering from chemical dependency and to raise the collective church consciousness regarding alcohol and drug abuse.

THEREFORE, be it resolved that each parish in the Diocese of East Carolina shall appoint at vestry level a standing committee on alcoholism and drug addiction, and that this committee shall be responsible for raising the level of parish consciousness through the use of Christian education programs, pastoral care programs and such other resources may be available.

Respectfully submitted  
Herbert H. Thorp, chairman  
Commission on Alcoholism  
and Drug Addiction  
Diocese of East Carolina

### RESOLUTION ON INTERVENTION AND EMPLOYEE ASSISTANCE PROGRAMS

WHEREAS, alcoholism and drug dependency have been identified for a long time as chronic, progressive, usually fatal diseases which affect the body, mind and spirit of the victim; and

WHEREAS, the Commission on Alcoholism and Drug Addiction seeks to answer our Lord's call to a healing ministry; and

WHEREAS, the House of Bishops at the Sixty-ninth General Convention of 1988 has gone on record as supporting an employee assistance program for staff and clergy suffering from the disease of alcoholism or drug addiction.

THEREFORE, be it resolved that this One Hundred and Ninth Convention of the Diocese of East Carolina adopt the following policy on intervention and treatment of alcohol or drug dependency among lay employees of the diocese and members of the clergy:

1. The bishop shall inform all clergy and lay employees of the diocese of his policy to intervene pastorally in any case where addictive disease is identified.

2. The bishop may respond to alcohol/drug dependency as to any other treatable disease of the body, mind, or spirit.

3. The diocese through this policy seeks to remove all barriers to acceptance of the disease and shall support employment as a

powerful tool in recovery.

4. The diocesan health plan shall include coverage of in-patient as well as out-patient treatment.

5. The bishop shall use personal or professional intervention techniques with trained leaders to confront the disease of alcohol/drug dependency when it has been identified.

6. When intervention results in treatment the process may include such services as medical detoxification, residential treatment, outpatient visits, Alcoholics Anonymous, Narcotics Anonymous, Cocaine Anonymous and/or psychological and spiritual counseling. Family members will be invited to participate in the treatment process.

7. The bishop shall not support the continued employment or ministerial function of persons who insist on practicing the addiction(s).

8. Families shall be referred to such existing support groups as Al-Anon, Adult Children of Alcoholics, Ala-teen, Nar-Anon and other twelve-step programs as well as appropriate family counseling or mental health services.

Respectfully submitted  
Herbert H. Thorp, chairman  
Commission on Alcoholism  
and Drug Addiction  
Diocese of East Carolina

### RESOLUTION FOR DIOCESAN CONVENTION

WHEREAS, the Diocese of East Carolina, being at the center of tobacco country, has within it many people who depend for their livelihood on tobacco; and

WHEREAS, the use of tobacco products in the United States has declined in recent years as the public has become more aware of mortality and morbidity rates caused by their use; and

WHEREAS, tobacco production in North Carolina has continued to increase as cigarette exports increased to the Third World, where restraints on tobacco sales and advertising which exist in the United States do not apply; and

WHEREAS, as Christians, we face an ethical dilemma of supporting a major sector

of our economy or opposing a product which when used as intended, inevitably causes illness or premature death for many, if not most, of its users;

THEREFORE BE IT RESOLVED, that the Diocese of East Carolina establish a diocesan study group to consider and propose strategies to oppose increased tobacco exports, reduce consumption of tobacco products world wide, and develop proposal for alternative agricultural products, and to report annually on its progress.

Respectfully submitted  
Col. W. Dougald MacMillan  
Saint John's Church  
Fayetteville





# NOMINATIONS

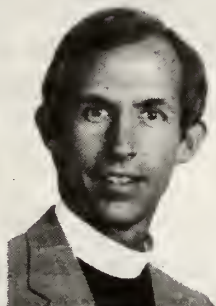
## TRUSTEE, UNIVERSITY OF THE SOUTH

### CLERGY

**The Rev. Russell L. Johnson, St. Paul's, Edenton**  
 Diocesan involvement: He has served as chairman of the Camps Committee, and as member of the board of Trinity Center, the Department of Stewardship, and the Executive Council. He has been a leader in Cursillo and Happening.  
 Parish involvement: He is currently rector of St. Paul's, Edenton, prior to that served as rector at Trinity Center, Lumberton.

*Russell is a graduate of the School of Theology at the University of the South, was at one time an assistant to the university chaplain (as a seminarian), currently enrolled as a doctoral student and serves as a frequent presenter for the Extension School's DOCC Program. His perspectives will serve the trustees well."*

submitted by the Rev. C. King Cole



**The Rev. Robert M. Alves, Assistant, St. John's, Fayetteville**  
 Diocesan involvement: He has served on the Convention Committee, the Liturgical Commission, and the Committee on Constitution and Canons. He also served as spiritual director for Cursillo weekend #39, and as advisor to the Youth Commission.  
 Parish involvement: He is presently assistant at St. John's, Fayetteville, concentrating his ministry in the areas of Christian education and youth ministry.

*"Robert attended the University of the South, graduating from the college in 1981. He has an on-going interest in the operations of the college and a concern for seminary education."*

submitted by Charles VonRosenberg



**The Rev. Paul Hamilton Fuller, St. Paul's, Wilmington**  
 Diocesan involvement: He has served on the Executive Council and on the Department of Stewardship.  
 Parish involvement: He is currently rector of St. Paul's Church, Wilmington.

*"Ham's experience and gifts in education and administration would make him an excellent representative of this diocese on the board of trustees of the University of the South."*

submitted by the Rev. Matthew E. Stockard



**The Rev. Dr. Richard W. Warner, Jr., St. James the Fisherman, Charlotte**  
 Diocesan involvement: He is currently serving on Executive Council, the Convention Committee, and has served as head of the school for the Diaconate. He is a planning consultant for the Department of Mission, a vestry consultant, and has served as spiritual director for Cursillo. He is the former chair of the Department of Christian Education.  
 Parish involvement: He is currently rector of St. James the Fisherman, Charlotte, and in the past has served in Ahoskie and Wilmington.

*Dick would bring to this position an understanding of higher education developed through twenty years experience in teaching and administration at the university level."*

submitted by C. Schuyler Bramley



**The Rev. William B. Trimble, Jr., St. Andrew's on the Sound, Wilmington**

*"A graduate of both the college ('62) and the seminary ('65), he has served as alumni vice-president for church relations, on the seminary alumni council, as trustee from 1980 until 1985, and as a member of the Board of Regents from 1985 until 1991. He would serve the diocese and Sewanee well."*

submitted by Pat Howe



## TRUSTEE, UNIVERSITY OF THE SOUTH

### LAY

**John Powell, St. Paul's, Greenville**

Diocesan involvement: He is presently serving as chairman of the Family Ministries Commission.

Parish involvement: He serves on St. Paul's Campus Ministry Committee.

*John is currently serving as a trustee, doing an excellent job, and is willing to continue."*

submitted by the Rev. Middleton L. Wooten



**Alicia Ragsdale, St. Anne's, Jacksonville**

Diocesan involvement: She is currently serving as lay trustee at the University of the South, and has served on the Religious Art Committee and the Convention Committee.

Parish involvement: She has served as vestry member and senior warden at St. Anne's, Jacksonville, as Every Member Canvass chair, on the Stewardship Commission, and as chair of the Service Inside the Parish Commission.

*"Alicia is an active communicant at St. Anne's Church...possessing a broad view of the mission of the Church beyond the local parish. She has completed one term from East Carolina as a trustee of the University of the South, and believes in the Church's ministry in higher education. She has the energy and commitment to continue to serve in this capacity...I recommend her without reservation."*

submitted by the Rev. James C. Cooke, Jr.

## STANDING COMMITTEE

### CLERGY

**The Rev. David M. Chamberlain, St. John's, Fayetteville**  
 Diocesan involvement: He has served on Executive Council, the Commission on Ministry, and presently chairs the Commission on Evangelism and Renewal. He has also served as a speaker at the Stewardship Conference in 1987, on the Initiatory Rites Commission, and as a spiritual advisor for Cursillo. In 1991 he was elected and served as an alternate deputy to General Convention.  
 Parish involvement: He has been rector of St. John's, Fayetteville, since 1987.

*David is just completing a four-year term on the Commission on Ministry, and a three-year term on the Executive Council. Service on the Standing Committee would allow him to apply experience from the two terms to further service to our bishop and the diocese."*

submitted by Charles Von Rosenberg



**The Rev. Gary Fulton, Down East Cluster, Bath, Belhaven, Yeatesville**

Diocesan involvement: He has served as a member of Executive Council, the Bishop's Poverty Committee, and on the Beaufort County Episcopal Council. He was Summer Camp program director in 1989, 1990, and 1991.

Parish involvement: He has served in the Down East Cluster since 1988.

*"Gary is deeply committed to the Lord, to his Church, and to the Diocese of East Carolina. He is enthusiastic and energetic and would bring twenty years of experience in ordained ministry to this position."*

submitted by Penelope Brinkley



*Standing Committee - Clergy con't on page D*



## STANDING COMMITTEE - CLERGY *con't from page C*

**The Rev. K. Weldon (Don) Porcher, St. Andrew's by the Sea, Nags Head**

Diocesan involvement: He has served as a member of the Executive Council and the Commission on Ministry, and is active in Cursillo.

Parish involvement: He is rector of St. Andrew's by the Sea, Nags Head.

*"Don is a gifted and dedicated priest, skilled and experienced in issues of ministry and people, committed to his Lord, and to serving the larger Church through continued diocesan involvement."*

submitted by the Rev. Hilary West



## EXECUTIVE COUNCIL - CLERGY *con't*

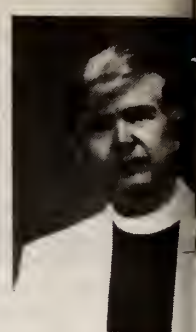
**The Rev. J. Kenneth Asel, Emmanuel, Farmville**

Diocesan involvement: He has served as a member of both the Department of Mission and the Department of Christian Education. He served Bishop Sanders as interim deployment officer for several months. He served on Executive Council in the dioceses of Louisiana, Western Louisiana and West Texas.

Parish involvement: He is presently serving as rector of Emmanuel Church, Farmville.

*"Ken has the background, experience and ability to make a significant and meaningful contribution as a member of the Executive Council."*

submitted by John M. Hines



## STANDING COMMITTEE LAY



**Billie R. Craft, St. John's, Wilmington**

Diocesan involvement: She has served as a member of the Episcopal Church Foundation board, as member of Executive Council, and on the Convention Planning Committee. She has also served the Episcopal Church Women in many capacities, such as president, chair of the 100th Year Celebration Committee, as Province IV coordinator and member of the Province IV Executive Committee.

Parish involvement: She has served on the Stewardship Committee, the Worship and Liturgical Committee, the Altar Guild and in the choir. She is a Bible School teacher, as chair of the Needlepoint Guild, and intergenerational lunch program at St. John's.

*"Billie has served this diocese well in many capacities and will continue to do so if elected to the Standing Committee."*

submitted by Nancy Broadwell

**R. Hodges Hackney, St. Peter's, Wilmington**

Diocesan involvement: He has served as trustee of the diocese from 1985 until 1990, as a member of the board of Trinity Center from 1985 until 1991, and as a member of the board of the Episcopal Foundation from 1985 until 1989.

Parish involvement: He has served on the vestry of St. Peter's Church, and has been an active layreader in the parish.

submitted by Janet S. Rodman



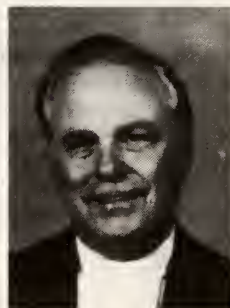
## EXECUTIVE COUNCIL CLERGY

**The Rev. C. King Cole, St. Andrews, Morehead City**

Diocesan involvement: He has served as member of Executive Council, the Finance Committee, the Stewardship Commission, the Healing and Prayer Commission, and as chair of the Camps and Conferences Committee. He has been an examining chaplain and was a delegate to General Convention in 1982. He has served on the advisory board of Episcopal Renewal Ministries.

Parish involvement: He is rector of St. Andrews, Morehead City.

submitted by the Rev. John H. Grayson



**The Rev. Matthew E. Stockard, St. Paul's, Beaufort**

Diocesan involvement: He serves on the Commission on Ministry and the Liturgical Commission. He has served as a member of the Program Group and as a conference leader at the diocesan level.

Parish involvement: He is rector of St. Paul's, Beaufort, and served as assistant at St. Timothy's, Wilson, prior to that.

*"Matt's creative approach to decision making, faith and community development will make him a valuable resource within the Executive Council."*

submitted by the Rev. P. Hamilton Fuller

## EXECUTIVE COUNCIL LAY

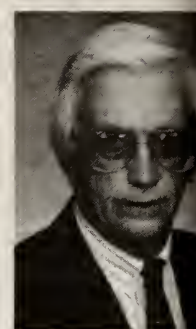
**Herbert H. Thorp, St. John's, Fayetteville**

Diocesan involvement: He is currently serving as chair of the diocesan Committee on Alcoholism and Drug Addiction, and has served as delegate to diocesan conventions in 1988, 1989, 1990 and 1991, as well as conventions in the 60's and 70's.

Parish involvement: He has served on the vestry at St. John's, holding the chair of the Christian Social Relations Committee, the Finance Committee and the Music Committee. He serves as a layreader and member of the choir.

*"Herb has been a dedicated member of St. John's for thirty-one years. He has served four three-year terms on the vestry. He is extremely knowledgeable in diocesan affairs having served as a delegate for eight diocesan conventions. Herb is an experienced and well-respected member of the legal profession willing to make his counsel and advice available to the bishop as a member of the Executive Council."*

submitted by Charles Von Rosenberg



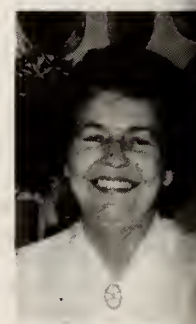
**Harriette W. Wagner, St. John's, Wilmington**

Diocesan involvement: She has served as president of diocesan Episcopal Church Women from 1989 until 1991, as member of the diocesan Program Group and ex-officio member of Executive Council. She currently serves as a member of the Hunger Commission.

Parish involvement: She has been an active member of St. John's parish for twenty-four years.

*"I have known Harriette for many years and know she is a dedicated Christian, a hard worker, and will do an excellent job on the Executive Council."*

submitted by Rod Andrew



## TRUSTEE OF THE DIOCESE

**Brownie W. Schaefer, St. John's, Fayetteville**

Diocesan involvement: He has been a frequent delegate to diocesan convention.

Parish involvement: He has served as junior warden, a lay reader, on the Grounds Committee and on the Kyle House Committee at St. John's.

*"Brownie is currently serving his fifth term on the vestry and has twice served as junior warden."*

submitted by Charles Von Rosenberg



# Episcopal Life

FEBRUARY 1992

## Can Lebanon rise from the ashes?



Desolation and depression have settled over Lebanon after the end last year of its 16-year civil war, which ravaged most of the country. The Middle East Council of Churches, with assistance from the Presiding Bishop's Fund for World Relief and other agencies, is helping people like this man, who lives in one of the Christian-occupied villages near Sidon, to rebuild. Also, an Anglican church on the Green Line has reopened. See stories, page 10.

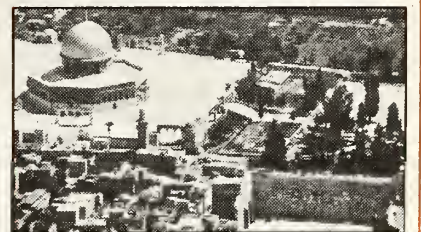
photo/KATERINA WHITLEY

### INSIDE

Profile:  
Tom  
Chappell  
Page 4



Should Jerusalem  
be governed by a  
multinational body?



Forum, page 28

## Homes offer a new chance for a life free of abuse

NAN COBBEY

DALLAS

No child flees a happy home. Or turns violent, criminal or suicidal without reason. Those who have ears to hear can always hear the cry behind the crime.

Susybelle Gosslee, a volunteer youth worker in the Diocese of Dallas, did — day after day after day. As a result, Our Friends' Place, the Episcopal homes for abused girls and young women that are praised by civic groups across Texas, was born; today they offer help and health to girls with no other options.

One of those young women credits Our Friends' Place with saving her life. Molly (other real name) is convinced that without that refuge "my father would have killed me."

Molly managed to escape her abusive family only after a school counselor inter-

See **NEW CHANCE**, page 6

## No more parish grants

# Montana tells mission priests diocese may cut its support

By DAVID SKIDMORE

HELENA, MONT.

The new year arrived with discouraging words for two-thirds of the clergy in the Diocese of Montana.

In a letter mailed Dec. 26 to all parochial clergy, Bishop C.I. Jones announced that the Diocesan Council had approved a plan that could force the layoff of 17 of the diocese's 26 parochial priests by ending diocesan grants to their parishes.

Any congregation unable to fund a full-time clergy position would apply to the diocese for the services of a "diocesan missionary."

Of the diocese's 49 congregations, 19 depend on ministry grants to subsidize a portion of their clergy's salary and benefits while 21 share the cost with other congregations through cluster ministries. Only nine are able to pay the diocese's minimum compensation for a full-time priest, including a salary of \$20,750.

Though Jones couldn't say how many clergy positions might be cut, others are

estimating a loss of two to three positions.

The plan, which would take effect Jan. 1, 1993, still could be changed. A bishop's special task force meeting in February will recommend whether to convene a special diocesan convention.

Jones said most of the affected clergy could be rehired as diocesan missionaries. But they would be appointed by the bishop and paid by the diocese, rather than the parish.

Few of the congregations that receive assistance will ever be able to support resident clergy, noted Jones. With less money to go around, a change had to be made. The solution, though, is not to close churches, the bishop said.

"One of the things I am really against is closing churches," Jones said. "I'm bound and determined that whatever we do leads to opening more churches."

A better solution is to reduce the number of clergy and pay them more, he said. The diocese's priests rank near the bottom in clergy compensation.

Responses from the affected clergy and

lay members have ranged from indignation to resignation. The Rev. Robert Honeychurch, who serves two yoked parishes in the northwestern Montana communities of Libby and Troy, said he wasn't surprised by the council's action.

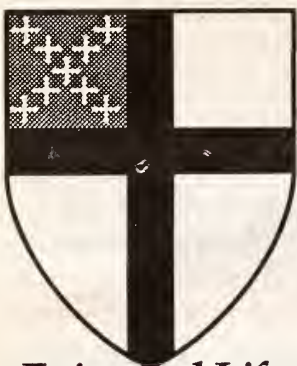
"I saw the handwriting on the wall," he said. "If the diocese is going to be a central authority, this is the way to do it — to take the power away from the congregations."

Honeychurch, who splits the job of rector for the parishes with his wife, the Rev. Sylvia Sweeney, said the news has sent a wave of disappointment and defeat through the congregations he serves. In the eight years he's been there, he said, the churches' 60 members have struggled to acquire confidence as a parish, not an easy task in mining towns locked in a permanent recession.

Two years ago the diocesan convention approved a canon change that removed the distinction between parishes and missions. That restored the members' confidence in

See **MONTANA**, page 5





## Episcopal Life

Vol.3, No.2, February 1992

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Jerrold Hames

### NEWS EDITOR

Ed Stannard

### FEATURES EDITOR

Nan Cobby

### STAFF WRITER

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### DIOCESAN EDITIONS

Renee Stokes

### ADVERTISING DIRECTOR

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### ADVERTISING MANAGER

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Anita Spence

### Editorial offices:

815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

### Advertising/Circulation:

Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

**Bethlehem:** Bill Lewellis  
**Central Pennsylvania:**

Kenneth H. Quigley

**Delaware:** Lynn Kelleher

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## NEWS

# For priest, it's back to the (ex-)U.S.S.R.

By JERRY HAMES

NEW YORK

An Episcopal priest who opened a treatment center for alcoholics in the Soviet Union five years ago and introduced Muscovites to Alcoholics Anonymous, was back in the U.S. last month to solicit emergency supplies to help citizens of the former union to survive the harsh winter.

"These are hard times," said the Rev. J.W. Canty. "There are urgent needs, such as underwear, socks, shoes, gloves and vegetable seeds. One orphanage in a small village needs everything from paper clips to fabric."

"The shortages are much greater than a year ago and the situation is bleak," he said.

Canty, 46, was accompanied by Mischa Potapov, 25, a former Soviet swimming champion who became baptized after attending the first Christmas Mass in Red Square in 70 years, which Canty celebrated in January 1991. Canty has launched a speaking tour to generate support from Episcopalians.

Among those who have responded is the Presiding Bishop's Fund for World Relief, which presented a \$100,000 grant for emergency needs to Patriarch Aleksy II on a recent visit to the U.S.

Students at one university donated 420 pairs of children shoes; other have contributed medications, clothes, cosmetics and teddy bears.

Canty said it took him awhile to fully comprehend the critical need for some items, such as shoe polish. "Most people own only one pair of shoes and without shoe polish, the salt and ice would eat through the leather before the winter is through," he explained.

In 1990, Canty spearheaded a drive in the U.S. to collect 40,000 Christmas cards for Muscovites and tons of gifts that he distributed



The Rev. J.W. Canty, left, with Carlona Stone, an Episcopalian from Shreveport, La., who is undergoing physical therapy in Moscow, and Valari Martininko, an Estonian volunteer who was baptized by Canty, with a shipment of relief goods and gifts.

photo/courtesy J. W. CANTY

to Soviet children. More than 35,000 gifts were collected in 1991, some arriving as late as June and July, according to Canty.

"We ended up distributing the Christmas gifts to children all year long," he said.

### Send us your top story

We make no claims to know all the important or even interesting stories in this huge, varied church of ours. Got a good news story to share? Send it to us, in 100 words or less. We'll publish the best in a future issue. Photos are appreciated but cannot be returned. Send them to "Good News," Episcopal Life, 815 Second Ave., New York, N.Y. 10017.

In a twist, Canty arrived in Bethlehem, Pa., this past Christmas Eve to distribute gifts from Russian children to residents of Wiley House, a center for emotionally disturbed children.

"Christmas is a time to give presents and maybe the best present of all is the peace that exists between the people of the Soviet Union and the people of the United States," he told them.

Canty is co-chairman of the Soviet-U.S. Joint Conference on Charitable Cooperation, which serves orphans, handicapped children and children with the AIDS virus.

The priest said the lack of disposable needles has been attributed to the spread of AIDS in the Soviet Union in the past six years. Canty, who is unmarried, last year

adopted two Russian children who have the virus that causes AIDS.

The task in the newly formed Commonwealth of Independent States is enormous, Canty said. "Survival is a full-time job today."

At press time, Canty had 6,500 pounds of supplies and relief goods and was negotiating with airlines to deliver them.

"Financial donations are welcome. Often we can purchase goods at a much cheaper price and have less transportation problems," said Canty, who was recently dismayed when one group sent boxes of canned goods.

For further information on the project or speaking engagements, contact the Soviet-U.S. Joint Conference on Charitable Cooperation, 156 E. 37th St., New York, N.Y. 10016, or call 212-532-5216. ■

## Church hit by arson raises \$1.6 million

GAINESVILLE, FLA.

Historic Holy Trinity Episcopal Church has received \$1.6 million in pledges in its effort to rebuild the church, which was destroyed in a series of arsons in the last 18 months.

About 50 churches of many denominations have been set ablaze, 30 since January 1991. Holy Trinity marked the anniversary of its fire Jan. 21.

James Salter, a vestry member and chairman of the capital fund drive committee, said the church is still seeking \$1.1 million in pledges from its parishioners and other sources for the rebuilding and expansion. The remainder of the \$4.25 million cost will come from insurance.

The \$2.7 million raised so far "is more than the experts said we

could raise," Salter said.

Holy Trinity has hired a Boston architectural firm, Ann Beha and Associates, which specializes in rebuilding churches.

"We are not going to build a replica," said the Rev. David Pittman, rector.

Authorities are holding a suspect on unrelated charges in Ocala, and others are being investigated as well, said Bruce Snyder of the Church Arson Task Force. He said investigators believe they know the arsonist's motive but are not releasing information on it.

"We expect to have something completed here in the near future but as far as the date or time I can't tell you," he said.

According to David Benson, Holy Trinity's organist and choir-master, "The mood of the parish is

very hopeful.

"We've had enough time to move through the grief process and gotten used to the idea of worshiping in other places and we are looking forward to rebuilding," Benson said.

The congregation has been

meeting at First United Methodist Church and the Chapel of the Incarnation at the University of Florida. ■

By Episcopal Life staff with reports from A.E.P. Wall, communications officer for the Diocese of Central Florida.

## Episcopal Life names news editor

NEW YORK

Edward P. Stannard Jr., 37, has been appointed senior news editor of Episcopal Life. He has been a contributing editor for the newspaper for the past 10 months.

Stannard will manage the news department of Episcopal Life, working with the newspaper's staff, regional correspondents and

freelance contributors. He will also act as assistant to Editor Jerrold Hames.

A graduate of Northwestern University's school of journalism in Evanston, Ill., Stannard was Sunday editor of the New Haven (Conn.) Register for eight years. Before that he worked as a copy editor and reporter in New Haven and Middletown, N.Y.

Stannard is on the vestry of Trinity Episcopal Church on-the-Green in New Haven. ■



NEWS

# Student's ambitions could get a big boost

DENMARK, S.C.

At first, Charlet Geter seems like a quiet, unassuming high school student from the rural South. However, Charlet, 18, a senior from Denmark-Olar High School, has ambitious plans for her future.

When asked what she would be doing in 10 years, Charlet, 18, confidently responded, "I see myself as a certified public accountant owning my own firm."

But underlying her youthful confidence is the stark reality of today's economic times, which conjures up feelings of apprehension. When reading about the recession in the newspaper or watching the unemployment lines on television, Charlet says, "I feel scared at times knowing that there may not be a job out there for me when I graduate from college."

Among the colleges Charlet has applied to is Voorhees College in her hometown of Denmark, one of the Episcopal Church's historically black colleges.

High school seniors like Charlet will get a better shot at getting the education they are shooting for because of the church's new scholarship fund, aimed at helping minority students.

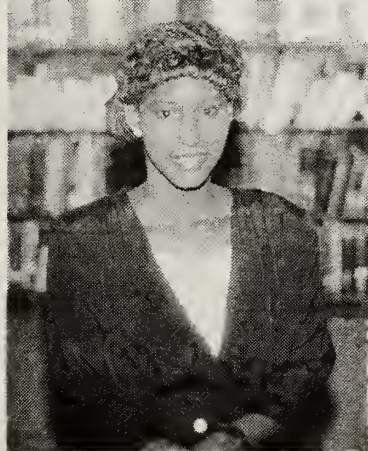
The Martin Luther King Jr. Legacy Fund will provide scholarships for students at the three historically black colleges, Voorhees, St. Augustine's in Raleigh, N.C., and St. Paul's in Lawrenceville, Va., to Hispanic students at bilingual St. Augustine in Chicago and to Native American and Asian-American students.

Charlet realizes that the cost of a college education is skyrocketing and she is dedicated to maintaining her academic success in order to earn a scholarship. She is a solid B student and a member of her high school's Beta Club. Even though she is aspiring to a career as an accountant, Charlet says she enjoys studying English. She is on the staff of Denmark-Olar's annual and enjoys writing and composing layouts.

Away from the classroom, Charlet is a typical teenager, listening to the radio and talking on the telephone. She has two younger siblings, Lee and Rasheen, who "can be a nuisance sometimes."

Charlet says she also likes to travel. She says she has traveled to and enjoyed Texas and Florida, but she sees herself living in the windy city of Chicago or maybe in historic Boston one day. ■

By Thomas Hayes Jr., director of public relations at Voorhees College.



Charlet Geter

# King fund receives boost with a 2-coast kick-off

A scholarship fund for minority students received a major boost in late January as fund-raising dinners were held in Washington, D.C., and Los Angeles to launch nationally the Martin Luther King Jr. Legacy Fund.

More than \$250,000 had been donated or pledged to the fund by mid-January, according to its organizers. The money will provide scholarships to African-Americans, Hispanics, Asian-Americans and Native Americans in church-related colleges or organizations.

U.S. Sen. John C. Danforth, R-Mo., an Episcopal priest known for his support of civil rights legislation, addressed the Washington event and Yvonne Braithwaite Burke, the first black woman elected to the House from California, spoke in Los Angeles. ■

Because of press deadlines, a report of both events will be published next month in *Episcopal Life*.

# U.S., church leaders support Cuban comrades

In a gesture of solidarity, a U.S. delegation from the National Council of Churches (NCC) and ecumenical representatives from Canada, Latin America and the Caribbean visited Cuba in December to meet with their counterparts.

The witness of Cuban Christians is an example of strong faith, according to the Rev. Joan Brown Campbell, NCC general secretary. "They have suffered much and struggled very, very hard in a system that basically has not supported their witness," she said.

A meeting between President Fidel Castro and the Cuban Ecumenical Council in 1990 marked a new point of departure for the churches, said the Rev. Orestes Gonzales, president of the Cuban council, who said the economic crisis has resulted in critical shortages of food, soap, medicine and fuel oil. He called the U.S. blockade "anti-Christian and anti-human." ■

# Browning back to basics for two blessed events

Seldom is Presiding Bishop Edmond L. Browning involved in ordinations and rarely does he baptize babies. But Browning did both in one weekend last month during a visit to St. James Episcopal Church in Pasadena, Calif.

With Bishop Frederick Borsch of Los Angeles, Browning participated in the ordination of his son, Peter Browning, 31, and nine other ordinands. The next day, he baptized his 3-month-old grandson, Joshua Calvin, son of Peter and Melissa Browning, at St. James', where Peter is now associate priest. ■

# Pittsburgh bids adieu to church as it leaves

As a sign of friendly parting, the parishioners of Orchard Park Church in Wexford, Pa., and the Diocese of Pittsburgh held a prayer service here last month to mark the 1,100-member congregation's departure from the Episcopal Church.

"The parting is as amiable as it could be," said the Rev. George Werner, dean of Trinity Cathedral and a member of the diocesan standing committee that suggested the service. The congregation voted 195-6 in December to leave the Episcopal Church, citing theological and moral laxity.

A "mission fellowship," which was featured in December's issue of *Episcopal Life* as one congregation experiencing rapid growth, Orchard Park never used the Episcopal prayer book and worshiped in a 400-seat hall with upholstered chairs and stage, with the aid of projectors and high-tech multimedia equipment. ■

# Coalition sets up hotline

A coalition of religious, scientific and political leaders has set up a toll-free "Green Hotline" as a first step in establishing a national network of environ-

mental concern.

Parish leaders are asked to phone the hotline at 1-800-435-9466 to report environmental activities such as conservation programs, religious education and local advocacy work.

Information about the activities of neighboring congregations can also be sent to Amy Fox, c/o Cathedral of St. John the Divine, Amsterdam Avenue at 112th Street, New York, N.Y. 10025.

Information will be forwarded to the Episcopal Church's environmental officer, Ethan Flad, and will be published in a Guide to Environmental Activities in the American Religious Community for a Washington, D.C., Summit on the Environment, May 10-12. ■

# Carey has fears, hopes after Holy Land trip

Archbishop of Canterbury George Carey returned from a six-day trip to the Holy Land last month, expressing his hope for peace negotiations and his fears that Christian presence is disappearing.

Years of conflict is leading to despair among Christians and emigration that has significantly

reduced their presence, Carey noted. His trip was part of a celebration of the 150th anniversary of Anglican presence in Jerusalem and the Middle East.



Carey met with Prime Minister Yitzhak Shamir.

photo/RNS/REUTERS

and the Middle East.

The Anglican bishop in Jerusalem, Samir Kafity, said that 70 percent of the Christian population of Jerusalem fled the country after Israel was created in 1948. ■

# Australian bishop plans to ordain 11 women

Bishop Owen Dowling of the Diocese of Canberra and Goulburn intended to proceed with plans to ordain 11 women priests Feb. 2, despite a ruling by a legal tribunal of the Anglican Church of Australia that such ordinations can be constitutionally sanctioned only by passage of a canon.

The Appellate Tribunal's recent ruling was not unanimous. It divided sharply on the issue of whether dioceses could approve legislation that authorized the ordination of women priests.

Archbishop Keith Rayner, primate, urged dioceses not to take action before the triennial General Synod in July.

According to a report in the *Church Times*, Dowling said he is proceeding because the tribunal did not declare invalid his diocese's legislation permitting women priests. ■

— Compiled from news service and staff reports.

## Project Fragile Earth

A curriculum for children based on the Bible, *The Book of Common Prayer* and ecological concerns. Kindergarten-Fifth grade. Can be used in Vacation Church School, Lenten programs, or Sunday mornings. Includes original stories and a daily "ecology tip."

St. James' Church  
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## PROFILE

# Tom's of Maine succeeds with values

By NELLIE BLAGDEN

KENNEBUNK, MAINE

In a year when 72 major Maine businesses have closed or laid off half their workers, Tom's of Maine sold \$17 million worth of environmentally safe toothpaste, deodorant, shampoo and dental floss.

How did Tom Chappell, president and co-founder with his wife Kate, lead Tom's of Maine to a 33 percent gain?

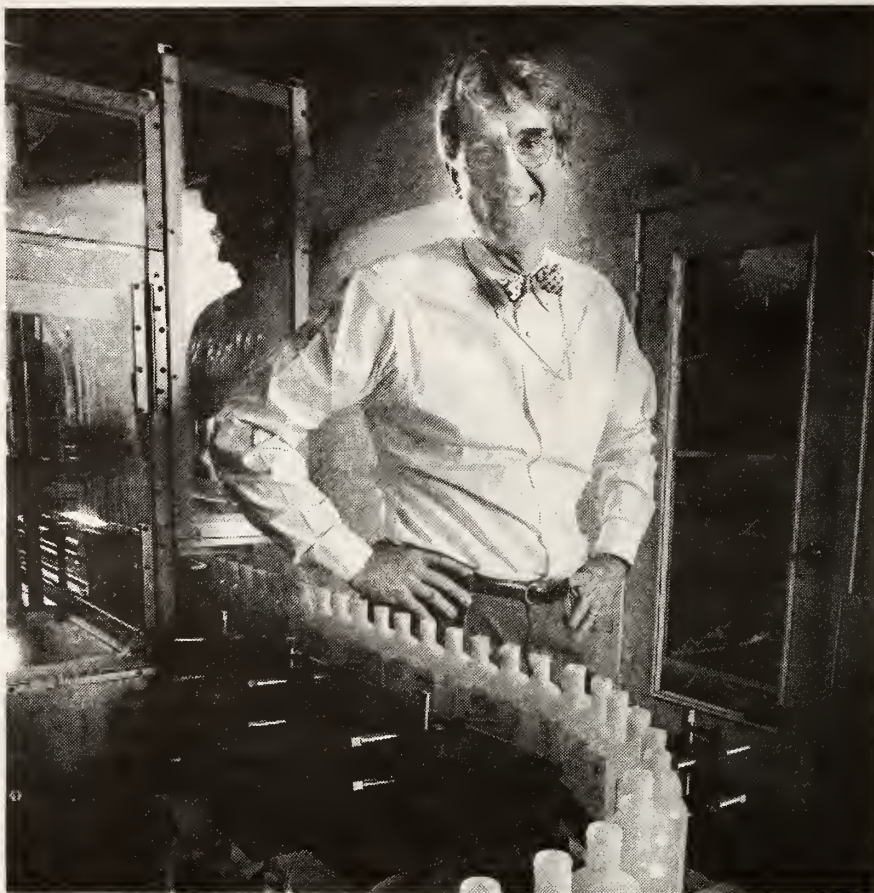
"We manage our business upside down from the way businesses are run on a utilitarian system. Business as an activity to maximize shareholder gain is simply an interpretation and not one I have to buy," says Chappell. "Business is about both the world of incentives and the world of love. When you act out of love and concern for the well-being of your customers and the people who work for you ... you get the best of everything."

Turned out in expensive-looking loafers, gray suit, conservative tie and spectacles, Chappell looks like a businessman, not like a divinity student. But last June he graduated with a master's in theological studies from Harvard Divinity School. Last July, he was a deputy at General Convention in Phoenix, where he was instrumental in getting a major environmental resolution passed.

Twenty-two years ago Tom and Kate Chappell left Pennsylvania and Tom's job as an Aetna insurance salesman and moved to Kennebunk.

"We came primarily because Tom was disenchanted with corporate culture even though at the time he was extremely successful and one of the top salesmen in the country," remembers Kate. Tom went to work at his father's textile business. Two years later, they borrowed \$5,000 from a friend, opened the Kennebunk Chemical Center and set about developing a non-polluting cleaner for dairy farms.

Next with the aid of a 2-by-4 and a milk can they mixed up a phosphate-free liquid laundry detergent they called Clearlake. Outflanked by Arm & Hammer, who produced a similar detergent, Tom and Kate reorganized to personal care products and a new name, Tom's of Maine. Housed in a refurbished railroad station in Kennebunk the company rode the wave of expanding



*Tom Chappell encouraged senior management to combine business acumen with philosophy based on Christian values.*

photo/ROBERT F. BUKATY

environmental concern, until today it is No. 1 nationally in natural personal health-care products.

In 1984 with business booming, Chappell was named Maine's entrepreneur of the year and headed straight into a full-blown identity crisis, which he describes as "my dark period."

"I was experiencing commercial success but I wasn't experiencing fulfillment or enjoyment. I fell into the trap that a lot of business people do — I started working for the numbers. The company was producing good results but I asked myself what is the kick here? Is it all just a new goal for the next year? There has to be something in the act itself."

For a long time Chappell toyed with the

idea of studying theology. Inspired by a talk by Harvard Divinity School Dean Ron Thiemann, he applied and for the next four years commuted to Boston two days a week communicating with his office by car phone.

Less than halfway through divinity school, Chappell puzzled his board and management by importing Richard R. Niebuhr, professor at the school, to interpret Martin Buber's book, "I and Thou." Chappell's ethics professor, Arthur Dyck, helped set up a plan for a mission statement and Niebuhr led a two-day retreat for senior management in a discussion of 18th-century German philosopher Immanuel Kant's theories on freedom and responsibility.

Gary Rittershaus, director of manufacturing, recalls, "We looked at each other and

wondered, how are we going to apply this to business strategy? There was a certain degree of skepticism and there definitely was an awkward period. ... But that was four years ago and boy look at us now!"

More than 10 percent of Tom's of Maine's pretax profit is regularly donated to aid problems of the environment and human need.

"We have tried to develop a sense of ownership among all the people in the company," explains Kate Chappell. "Values we feel strongly about and could all articulate and agree on."

"I needed to think about my life in terms of doing things for others," Tom acknowledges. "Part of that was listening to people I was working with and asking why we are here? ... We believe that it is our responsibility to hold the environment in our consideration as much as the consumer and the profit of the company — these are all things that have to be equally balanced."

Chappell was brought up in a household devoted to business and the Episcopal faith. He credits his father George, a businessman and devout Episcopalian who in 1989 at the age of 72 was ordained a deacon, with teaching him about the corporate world.

Both Chappells are active members of Christ Episcopal Church in Biddeford, where Tom is junior warden and Kate is chairwoman of the Christian Education Commission. The Chappells have five children — two already graduated from college and the youngest still living at home. All of them are humanities related and, according to Tom Chappell, capable of starting businesses of their own.

Chappell is busy spreading the word about the value of good business ethics. An article for the Harvard Business Review is in the editing stages and he is planning a book on management by values. Chappell is an adviser for the Center for The Study of Values in Public Affairs, a new program that will be added to the Harvard Divinity School's curriculum in 1992. Is it possible that required training for America's future corporate giants will include a stint at theological seminaries? ■

*Nellie Blagden is editor of The Northeast, the newspaper for the Diocese of Maine.*

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NEWS

MONTANA

continued from page 1

themselves as ministers, said Honeychurch. Now, because of the policy, they see that identity threatened.

"A lot of them feel that they have lost that control again. For a lot there is a feeling of resignation: 'They've finally done it to us.'"

Honeychurch has started looking for work in other dioceses, as have most of the clergy affected by the policy. Some may not have an easy time. Ten of the priests are in their late 40s to mid-50s and half of those lack a seminary education, he noted.

"Those are the folks I'm really worried about because they're going to be hung out to dry."

For Zara Renander, a Diocesan Council member from Great Falls, the issue is not the policy — she sees it as having merit — but the way in which it was enacted. Only seven of the council's 13 members were present when the vote was taken, she said.

"It should never have been done by a subcommittee ... when there had already been quite a lot of discussion about needing

Parish approves blessing of gay unions

PASADENA, CALIF.

After a year of study and debate and the congregation's approval, clergy at All Saints Episcopal Church held the first ceremonies this month to bless the union of gay and lesbian couples.

"A year ago, I affirmed the holiness and goodness of homosexual love between couples in committed and faithful relationships," the Rev. George Regas said last month. "And I said giving the church's blessing on a same-sex covenant is the clearest symbol the church can offer that these precious children of God are fully accepted into the life of the congregation."

The Rev. Anne Peterson, senior associate and assistant of the 3,500-member congregation, said the blessings of couples are private ceremonies, as a wedding would be.

The announcement left Bishop Frederick Borsch of Los Angeles with mixed feelings. "While I personally believe the church should move forward to affirm the covenants of all persons seeking a lifelong relationship of commitment and fidelity — and believe this would be beneficial for them and for society — this understanding has not been accepted by the Episcopal Church at this time," Borsch said.

Last July, General Convention refused to pass a resolution approving such blessings. ■

Cathedral will charge

LONDON

Visitors to St. Paul's Cathedral are likely to be surprised that the historic cathedral has reinstituted a policy that dates back to the early 19th century.

The cathedral now charges weekday visitors a \$5 admission fee. And another \$5 if they want to climb to the dome designed by Christopher Wren.

"Despite what many believe, we are not funded by the state," said Canon Michael Saward, canon treasurer at St. Paul's.

"It costs the dean and chapter over \$5 million (U.S.) a year to run St. Paul's and that includes paying for a staff of well over 100 people. ... By last Easter we were fast heading for bankruptcy with an expected deficit for one year of \$1.5 million." ■

to have more input," she said.

Jones said there was no subterfuge in the action, but a concern that clergy be given adequate time to seek other employment.

Although her job is among those to be phased out, the Rev. Carolyn Keil, rector of St. Mark's in the north-central town of Havre, reluctantly voted for the policy, seeing it as the diocese's only viable option.

"I wouldn't say I'm supportive because I'm one of those affected," she said. "But I'm not against it. I'm advocating that people come together and work on solutions."

That's the attitude she wants to convey to her parishioners, she said. Instead of wasting time trying to fix blame, she wants them think of ways to make ministry affordable.

The policy will provide her parishioners a "reality check," she said, one that will

move them to "look seriously at creating solutions."

Both small parishes like St. Mark's and larger ones are having trouble raising funds. That translates to a fall-off in parish-assessment revenue for the diocese, Keil said, meaning less money is available to redistribute to struggling congregations.

Last year the diocese provided \$135,000 in ministry grants to congregations. This year increased personnel and administrative costs have boosted the outlay for grants to \$168,671, about \$34,000 less than the congregations requested, said Archdeacon Vic Richer, the diocese's deployment officer. The total budget for the diocese, which has 4,600 members, is \$383,000.

The cutback, he said, is a result of a drop-off in income from parish assessments and a

23 percent boost in health insurance premiums.

Given these constraints, the diocese can only afford six or seven priests to serve area ministries, he said.

"This was just an effort that the Diocesan Council felt obliged to make," said Richer. "It's not meant to be punitive or unfair in any way."

Jones said one problem is churches have called rectors without having the funds to pay them. Renander concurred. Search procedures need reforming, she said.

"I don't believe that it is responsible to call a priest when you really don't have the money to support them, and then ask the diocese to support them." ■

David Skidmore is a freelance writer who lives in Great Falls, Mont.

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## NEWS/FEATURES

## NEW CHANCE

continued from page 1

vened. But that intervention, poorly handled, very nearly got her killed. Molly still cannot remember what actually happened during the night of abuse, only the aftermath.

"I remember the next day, when everyone was gone. I went to the bathroom and I remember that there was blood on the sink, on the mirror, on me ... and all I wanted was out."

Molly no longer has any contact with her family. "I have literally just disappeared."

Now 18 years old, she is enrolled in college classes, living independently and committed to helping other girls avoid the terrors she had to face. "I remember that pain and I don't want anybody else to ever feel that way."

More and more children do though, according to the Children's Defense Fund, which estimates the increase in abuse, neglect and abandonment in the past decade to be 147 percent, reaching 2.5 million children in 1990.

Gosslee encountered some of those children in Dallas and that's why she founded the ministry that serves 26 girls now and will soon welcome 17 more.

One frightened, hurt child after another came through the county's temporary residence, where Gosslee worked as a volunteer. Most of them were being sent back to abusive homes because there was no other place for them to go. That's when she began to envision Our Friends' Place. She wanted to build a respite where girls could experience the benefits of a healthy family: trust, communication, respect, traditions—"silly things like where you put your Christmas tree" and real things like having meals together and doing volunteer work in the community. That was 1985.

That vision is now a reality and Gosslee,

45 and mother of three, has learned a lot about services to neglected and abused girls in Dallas: only one out of four received any help at all. The suicide and pregnancy rates among Dallas teens were the highest in the country.

"It's a cold, cruel world out there," Spencer Relyea, president of the board, told the local newspaper, "and these young women need something to bridge the gap."

The first house to open, Dallas House, is a beautiful Queen Anne Victorian in the city's historic district. Once a rooming house, it was rotting, run down and had a leaking roof. Gosslee raised \$160,000 to buy it and \$134,000 to renovate it, and she found church women's groups to furnish and decorate it.

Today Dallas House is spectacular, with a refurbished wooden porch and a huge modern kitchen in navy blue and white. Five frilly bedrooms have handmade wreaths over each bed. Six Episcopal churches, one sorority and one individual decorated the bedrooms. Women from more than a dozen other churches contributed furnishings and donations for other rooms. One, a sunny, blue alcove, was decorated in memory of a girl who committed suicide before she could make it to Our Friends' Place.

Since the December day in 1987 when the Dallas House welcomed its first residents, two more houses have been purchased and another two donated. One is a "transitional living" apartment building and another a residential treatment center. All will be in operation by this summer.

Our Friends' Place started as an all-volunteer effort to raise money for one house with a first-year budget of \$204,000. It is now an efficient operation employing 22 with a budget of \$1 million.

"Sometimes we had to get on the phone to find money for the next month," confides treasurer Sara Hallam, "but now there's more structure."

*A few friends joined residents of Dallas House for "Gardening Day" last Spring. Below, camping and canoe travel was the agenda for this summer excursion on the Ouachita River in Arkansas.*

photos/  
SCOTT BREEDING,  
CHARLENE FREEMAN

About 10 percent of the budget still comes from the churches and just under half is provided by state fees. Individuals, foundations and civic groups contribute the rest.

When girls and teens come to Our Friends' Place, referred by social workers, the courts and churches, they find a staff of house parents, education specialists and counselors committed to a process of rebuilding self-esteem and healthy relationships.

The residents range in age from 10 to 18 and stay an average of nine months. They encounter a structured schedule of house meetings, group and individual therapy sessions, household chores, volunteer work in

the community and group excursions. The girls are also paired with a mentor and enrolled in "PAL," Preparation for Adult Living, a program that teaches "everything from writing a check and budgeting to how to find and set up an apartment," says Suzi Verner, 28, media planner who volunteers as a mentor.

The process seems to work. "You see it in the choices they make," says house mother Karen Carr. She tells of 13-year-old Josie, who once had the freedom to "run the streets

Continued on next page

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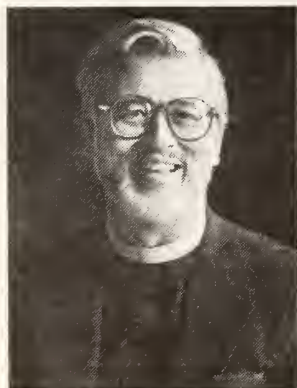
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Statistics:

An estimated 2.5 million children were abused, neglected or abandoned in 1990, an increase of 147 percent since 1979.

Each year nearly 500,000 young people run away from home or other residential settings, and more than 100,000 are "throw-aways," youths who have been told to leave and are unable to return home.

An estimated 1,211 children died from abuse or neglect in 1990.

The suicide rate for youths 15 to 19 more than tripled between 1960 and 1988. Suicide is now the third leading cause of death for young people ages 15 to 27.

Nationwide, only about 300 shelters for runaway and homeless youths are assisted by federal programs. The capacity of these shelters falls far short of meeting the need, and the 15-day limit on stays in the shelters pushes many young people onto the streets.

Source: Children's Defense Fund

go into bars, stay drunk."

Though Josie complains plenty now about the restrictions and expectations at Our Friends' Place, she is choosing to stick it out. "That, to me, is God in action," says Carr.

Dealing with intense emotions is the hardest part. "Going beyond my own fears to help them go beyond theirs ... that's hard ... sometimes it's like butting into walls," says Carr, remembering an 11-year-old who broke her heart. The girl so wanted attention she would do anything to get it, including get arrested, get raped and cut herself with glass.

"She made me realize that she didn't make the choices [that created her life]. She didn't make the choice that her mother was a prostitute ... who sold her ... or that all the people around her were doing drugs. She

didn't make the choices, yet she is left with a lifelong scar."

Those scars are not easy to remove.

Mary H. Kanehl, director of social services for Wilmer Hall, an Episcopal group home for abused children in Mobile, Ala., believes that "unless they get an excellent therapist for a number of years there is still an incredible amount of damage. When you've been dehumanized for so many years you don't value yourself or other people."

Like Gosslee, she fears that without intervention, girls who run from abusive homes will end up on the streets, prey for drug dealers and pimps, supporting themselves through crime.

Jerry Pickman, director of a program for chronic runaways sponsored by the Episcopal St. Francis Academy in Kansas, stresses that without intervention abusive behavior keeps occurring into future generations.

"It takes intervention not only with the person being abused but with the abuser as well," he says. "It takes the Christian ethic. A lot of times we shun the abusers ... don't realize they were abused, too."

Linda King, program director at Our Friends' Place, fears that without intervention cases of abuse may grow geometrically. "If three children in a family are abused, that's three more potential abusers."

Another scar shows up in the frequent tendency for the teens to injure themselves. It's a way of releasing the tension from too-strong emotions. "For some of them who have learned to cope this way, how not to hurt themselves is the first thing you have to work on," said Kanehl.

It was with Molly.

Molly arrived at Our Friends' Place after slicing her wrists open. That was only one of her acts of self-destruction. She suffered from anorexia and bulimia.

Molly was the youngest of 14 in a large Irish Roman Catholic family. Physically

abused by her zealously religious parents, she was also sexually abused by older brothers. So were her sisters and cousins.

Molly is safe now, but she worries because "there are still children there." She tells of one little cousin who looks like her. "One night she came into my room — we were really close — and she was real quiet. She was crying, just these deep, deep sobs. She said, 'I hate myself. I'm so horrible.'"

And I just lost it. This little girl sitting there just hating herself and I knew why she was saying it. I knew. And there was nothing I could do. I couldn't even comfort her. She was 3 ... she was 3."

Today there is a message Molly wants everyone to hear: "Believe children who say they are being abused. They are telling the truth. Say 'I believe you. A horrible thing has happened to you and I will help you.'"

Abuser's letter incited change

"Child abusers are taught all they know and then some."

That statement, made in a letter written from prison to a counselor at the Episcopal St. Francis Academy in Kansas, holds as much pain as it does truth.

It was written by a young man who had gone to the St. Francis Academy in Ellsworth and later was incarcerated for aggravated battery and child abuse.

He wrote it because he wanted to help those still at the academy, a psychiatric treatment center. He knew what many of the counselors did not: that the angry young men they saw each day were made that way — at home.

*Deal with your young men on their home life ... see if they were abused. Help them deal with it and release their angers. Whether it's physical or mental or sexual, it's all abuse. Mine was physical, yet I didn't want to admit it or deal with it, nor did I want to get anyone in trouble. I hope you won't mind my writing this. I only hope to help you reach another young man before he ends up here. I wasn't willing to reach out nor smart enough to ask for help.*

J.C.

J.C.'s letter spurred the staff to action. They invited the director of a domestic violence association to spend a week in their center. At the end of the week she told them that most of the boys had been physically abused and that "the vast majority" had had premature sexual activity "probably with an adult."

That was the end of "playing down" adolescent sexuality because it was "too stimulating." Sexual ideas and words were brought up at house meetings, group therapy sessions, in daily banter. Sex education was taught by staff.

"We made physical abuse and sexuality part of our daily culture," wrote staff social workers Richard Burnett and Cheryl Rathbun in a paper presented to the American Association of Children's Residential Centers last fall.

Soon patient issues began surfacing. They found boys who were sex abusers and those who were the abused. Most were both.

"Approximately 75 percent of offenders treated have been victims of sex abuse," wrote Burnett and Rathbun. The other 25 percent had "been exposed to an upbringing with many confusing sexual messages," including pornography and sex acts and abuse in front of the child.

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## DIOCESAN BRIEFS

# Spunky congregation spends more, gives more

Many congregations, caught in the grip of recession, are keeping more money at the local level and giving less to the national church.

But some congregations have managed to buck the statistical trend by maintaining,

## MASSACHUSETTS

or even increasing, giving at both levels.

One is St. John the Evangelist Episcopal Church on Boston's historic Beacon Hill.

St. John the Evangelist has dramatically stepped up its soup kitchen operation while increasing its donations to the national church.

The Rev. Jennifer Phillips, rector, acknowledges that her small, urban congregation is "feeling the pinch" of hard economic times, but is nevertheless "doing amazingly well and holding our own financially in extraordinarily hard times."

Even with a congregation that averages only about 160 persons at Sunday services, the church has sustained its vibrant soup kitchen operation and last year served about 50,000 meals — almost twice the number served in 1990.

For more than a century, the congregation was considered a "mission" outreach and was subsidized by the diocese.

But seven years ago the congregation achieved parish status, and last year, for the first time, nearly met its full financial assessments to the Diocese of Massachusetts.

The congregation, Phillips said, has made its contribution to the church structure a high priority. As such, she said, St. John the Evangelist is almost certainly out of the ordinary at a time when many congregations have handed over increasingly smaller portions of their budgets.

While parishioners are not always happy about the way their money is spent when it leaves the parish, said Phillips, they believe it is important to support the diocesan and national structures so the congregation does not become "provincial and isolated." Parishioners are particularly committed to maintaining those ties, she said, because the congregation is considered radical within a radical diocese, making it vulnerable to criticism. Phillips said her congregation includes the very wealthy, as well as street people.

"We want to be members of the body and to demonstrate that clearly," noted Phillips, who is heavily involved in an ecumenical outreach program to the homosexual community in the Boston area. "I am filled with hope in difficult times. I think that there are places in the church that are really beacons of light." ■

## ALABAMA

Bishop Robert O. Miller and the diocesan staff have been looking forward to getting out of "the cave" and into more comfortable offices. Carpenter House, which was to be completed at the end of January, will replace the windowless temporary offices the staff has been using for 10 months.

The new Carpenter House will feature a large conference room, expanded office and conference space and a covered walk connected to the cathedral's Morton Hall, so brides and other dignitaries can process without raindrops falling on their heads. The project is part of a 1986 capital fund drive that raised \$5 million.

It replaces a stone building designed by Allen Bartlett and built in 1954. The building is named for then-Bishop Charles Carpenter. ■

## CENTRAL NEW YORK

The Rev. David Bruce Joslin, former rector of the Church of St. Stephen the Martyr in Edina, Minn., made certain no one was left out when he gave his first Episcopal blessing at the close of his consecration as bishop coadjutor at St. Paul's Cathedral in Syracuse.

Knowing members of the Ephphatha Parish for the Deaf would be present, Joslin took lessons in sign language so that he would be able to sign the closing blessing. At the end of the service the bishop turned to the section in which the deaf members were seated and signed the blessing. The members of the parish were delighted. ■

## HONDURAS

The building of Our Little Roses Home for Girls in San Pedro Sula is expected to be completed in March so that the residents and staff can move in. The home, assisted by the Committee to Assist the Episcopal Diocese of Honduras (CAEDH), recently raised \$17,000 to bring the building near completion, although money is still needed for doors, closets, ceiling fans and other equipment for the office, library, dining and common rooms.

The home took another step in naming Diana Frade, a committed worker for women's issues, as director.

"The women of this country carry a tremendous burden on their shoulders," Frade said. "My hope is that in rescuing girls in trouble and helping them become Christian leaders, God will be glorified and more people will get out of poverty."

Donations can be sent (marked "Our Little Roses") to CAEDH, the Rev. Vance

Mann, treasurer, St. Stephen's Church, 115 N. East St., Culpepper, Va. 22701. ■

## LOS ANGELES

Church budgets may seem a bit mundane to Irene Webb, junior warden of St. Augustine By-The-Sea, Santa Monica, since she recently sold the TV rights to "Scarlet," the best-selling sequel to "Gone With the Wind," for \$80 million, the highest ever paid for book rights.

Webb is vice president of the motion picture and literary departments at the William Morris Agency and was dubbed "the baby boomer who returned to church" by the Los Angeles Times.

The deal not only includes American film rights but also television and film rights abroad.

Webb attributes the record sale to the expansion of the international market and to the fact that the "international conglomerates saw this as a way of getting into the international TV and motion-picture markets with a big splash."

The Rev. Fred Fenton, rector of St. Augustine By-The-Sea, says of Webb, "In addition to her fast-lane career as a writer's agent, Irene is a wife and mother of two. She is also a dynamic leader in this parish community." ■

## MASSACHUSETTS

With major support from the diocese, churches, Jewish congregations, social organizations and labor groups have created a coalition called the Merrimack Valley Project to help fight the devastating effects of the recession in the northeastern part of the state.

The project aims to help landlords and tenants settle disputes, provide workers with legal representation, collect data on the economic impact of company actions, aid the

unemployed and advocate for improve housing and reliable medical care.

Several Episcopal churches have been involved in the project, including St. John in Lowell, St. James in Amesbury and A. Saints in Chelmsford. Through it, parishioners have been finding new ways to help their parishes survive.

"We get so zeroed in on how to maintain the parish, we are not looking at the systemic stuff in the society around us," said the Rev. K. Gordon White, St. John's rector. "The church will not survive if society around us doesn't."

The diocese has helped finance the project's \$60,000 budget from its regional grants program. ■

## MISSISSIPPI

Because Mississippi does not require kindergarten, many of the state's children arrive in first grade with little knowledge of numbers, colors or the alphabet. Two Episcopal congregations have begun tutorial ministries for public school children who need special help.

In Indianola, St. Stephen's has spearheaded a community-wide effort to provide volunteer tutors who work with individual first-graders during regular school hours. In Oxford, a program called Leapfrog buses "at risk" public school children to St. Peter's Church two afternoons a week for tutorial and other special events. Church members not only join other citizens as volunteer tutors, but also provide the children with refreshments and transportation home. ■

## MONTANA

Christmas Day found the Good Shepherd Church in Bridger quiet, empty and closed. Why? All of its members were away. How was that possible? The parish, a house church is composed of five families, who all live



The congregation at All Saints Episcopal Church in Pasadena, Calif., brought in the new year in volume with a rock mass, which the parish celebrates occasionally. The latest, held January 5, marked the anniversary of the start of the Persian Gulf war and a pledge to work for peace with justice.

photo/SIMON NIEDENTHA

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DIOCESAN BRIEFS

town for Christmas. The Rev. Richard Bennett, priest in charge, said the families decided to celebrate Christmas Mass on the preceding Sunday.

Bridger is a small ranching community and as members of the community moved to other areas, the congregation at Good Shepherd diminished. All of the parishioners now are over 60 and all but one are retired. Good Shepherd is a part of an eight-cluster church ministry, including house churches and preaching stations, and has services every other week. "It's a delightful little church," says Bennett. ■

NORTHWEST TEXAS

How can you recycle if there is no recycling program in your town? The parishioners at St. Mark's Church in Coleman developed a solution.

The idea began when two parishioners who had been recycling for some time became frustrated with the 35- to 50-mile drive they were required to take to the recycling center. After speaking with the vicar, the Rev. Timothy Perkins, a committee was formed.

Now volunteers at St. Mark's receive items to be recycled from members of the community Sunday mornings after morning prayer. The collection is transported to a recycling center by horse trailer and pickup truck.

The funds collected will be used in the community. For instance, receptacles for aluminum cans are being purchased and will be placed in local schools. Donations are also being made to community programs such as the food pantry, adult day care and toys for tots. ■

OHIO

The Mothers' Union in Port Elizabeth, South Africa, the Diocese of Ohio's partnership diocese, has received \$300 from the Church Periodical Club, an organization of the church that sends free books and periodicals throughout the Anglican Communion. The club also gives grants for materials to ministries with limited resources.

The grant will be used to purchase books for the Educare Centre, a preschool that is being established at the Church of the Holy Spirit in Kwazakele. The preschool will serve 60 children. ■

PENNSYLVANIA

The Sunday school children of the Church of the Ascension in Parksburg demonstrated the spirit of giving as they gave food, clothes, towels and toys to the residents of the St. Barnabas Shelter for the Homeless in Philadelphia.

The children also provided cupcakes and snacks for the residents. Each child at the shelter received a stuffed animal.

During an earlier visit, some of the Sunday school children from Ascension not only brought clothes and food but they also stayed to read to some of the children at the shelter. ■

S'WEST. VIRGINIA

A joint venture by two Lynchburg-area Episcopal churches is not only offering residents a chance to buy new and used clothing, appliances and household items at bargain prices, but also giving them a way to plow

the profits — more than \$21,000 in nine months — back into Amherst County's rural communities.

St. Mark's in Clifford is using its share of the revenues from the Episcopal Thrift Shop in Amherst to build a day-care center, while Amherst's Ascension Church is helping support an emergency foster care program, a Habitat for Humanity home-construction project and a child abuse-prevention program. Funds also go to a local food pantry to ensure that it is fully stocked each month.

The brainchild of the Rev. Randall Sartin, rector of both St. Mark's and Ascension, the venture has not only given the congregations a common focus, but it has also gained the support of the entire local religious community.

The volunteers who deliver, sort, clean

and price items in the store include Baptists, Presbyterians, Methodists and Roman Catholics. The landlord, who leases the store for \$75 a month, is Jewish.

Thousands of dollars of clothes racks were lent by an Ascension parishioner whose clothing store was cutting back on floor space. A Charlottesville business gave the store some new men's clothing. One parishioner who is an antique dealer spots the items of interest to antiques enthusiasts and prices them accordingly. ■

UTAH

Diocesan Chancellor Stewart M. Hanson Jr. has announced his candidacy for the Democratic nomination for Utah's

governor.

Legal counsel for the diocese since 1983, Hanson, 52, is a member of Salt Lake City's Cathedral Church of St. Mark.

If Hanson wins his campaign, it will mark a continuing broadening of representative leadership in a state where the population is predominantly Mormon. In 1991 fellow Episcopalian Arthur K. Smith became the first non-Mormon elected president of the University of Utah.

Hanson said he will focus on issues pertaining to environment, education, health care and economic development. In describing his concern for the environment at a recent press conference he referred to "this fragile earth, our island home," a phrase from the Episcopal Book of Common Prayer. ■

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## INTERNATIONAL NEWS

# Churches breathe life back into Lebanon

*Editor's note: At the invitation of the Middle East Council of Churches, Katerina Whitley, promotion officer for the Presiding Bishop's Fund for World Relief, was one of the first Americans to visit Lebanon after a cease-fire ended the 16-year civil war that ravaged the once beautiful Mediterranean coastal country.*

By KATERINA WHITLEY

BEIRUT, LEBANON

Beirut gaps at you. Open mouths of doors that will never close and windows that once must have had a face peering from them now hold only darkness within.

All around the gaping holes there are pock marks. If smallpox was a virus that attacked buildings, Beirut would be in the grips of an epidemic. There is virtually no infrastructure left.

But despite enormous problems, Christian churches have entered into every region and are making life, if not normal, at least bearable for thousands of Lebanese.

On the hills, where the rich had their homes and the memory persists of elegant apartment buildings rising gracefully above the sea, there now lies a dirty haze.

There is no glamour left here. Red clay and garbage flank the road on the drive from the airport. The taxi driver is stopped at a makeshift checkpoint by Syrian soldiers in red berets, the first of a series of encounters in the days to come.

Unlike luxury hotels in Third World countries that offer surprising comforts, Beirut's Mayflower offers no such refreshment from the oppressive heat and humidity.

In the gloomy hotel lobby, reality registers. No credit cards are accepted, there is no electricity and telephone service is sporadic.

"Lebanon has been so neglected by the West," says Gabriel Habib, the general secretary of the Middle East Council of Churches (MECC).

The MECC is working in the three distinct regions of Lebanon — in and around Tripoli in the north, in the Beqaa Valley in the east, and to the south in Sidon, where many villages before the war were occupied by Christians.

These villages have been devastated by the fighting and most houses stand empty. But now, through the reconstruction program of the MECC — providing small grants to enable families to repair a single room and make it habitable — thousands of villagers are returning.

An MECC coordinator says the most-

neglected region by the government is hundreds of miles to the north. There, Muslim-operated hospitals consider it a privilege to hire graduates of the Christian nursing school in Akkar, supported by the MECC.

In response to the need here, the Presiding Bishop's Fund for World Relief is sup-

porting the work of a mobile clinic. The clinic provides medical services and health education to seven villages in the area.

In the east, in the heart of the Beqaa Valley, the Party of God fundamentalist Muslims donated land to the MECC for a school for retarded children from neighbor-

ing villages. Christian and Muslim teachers are offering a chance of life to children who would otherwise be left unattended by families and communities.

There is a long road ahead. But the churches are in the middle of it, helping bring life back to this shattered country. ■

## Beirut church rebuilds, hopes for reconciliation

BEIRUT, LEBANON

All Saints Episcopal Church, which once had an enviable location on beachfront property in the West Beirut hotel district, now finds itself located in no-man's land on the former Green Line dividing the city.

Although the government has designated the area off limits for private reconstruction, the church has moved forward to restore its historic building.

Since it was closed in the late 1970s, the building had been home to Syrian soldiers, then squatters and prostitutes.

"The soldiers stripped it of its furnishings and burned everything in an effort to keep warm," said a church official. "Only the stone altar remained standing."

Although massive shelling during the civil war had reduced nearby buildings to rubble, the church itself, concealed by trees, remained standing.

Precious stained-glass windows, installed when the church was built at the turn of the century, were removed by an elderly British woman at the height of the war and taken to

safety in the mountains. They have been installed in the church once again.

"We opened the church for its first service on Dec. 26," said Bishop Samir Kafity, president-bishop of the Episcopal Church of Jerusalem and the Middle East, which includes Lebanon.

Last summer, Kafity returned for the blessing and reconsecration of the church and discovered the land nearby had become the city's garbage dump and the church itself a hostel for prostitutes. But he refused to move the service elsewhere and led the celebration from the church's porch.

When the British envoy arrived in Beirut last fall, one of his first requests was to see the church. An Arab interpreter, not well versed in English, reportedly translated his request as, "I want the church back" and Lebanese authorities, in an effort to mend relations, responded positively.

From the early 1900s, when it was founded, until 1948, All Saints primarily served the needs of Anglican expatriates in Beirut. After the creation of the state of



These concrete blocks have now been removed and windows replaced.

photo/KATERINA WHITLEY

Israel, Anglican Palestinians arrived in Beirut and an Arabic-speaking congregation was formed. ■

By Episcopal Life staff with reports from Kristen A. Grace, communications officer in the Diocese of Jerusalem, and Katerina Whitley of the Presiding Bishop's Fund for World Relief.

## One priest held, another threatened in El Salvador

SAN SALVADOR

One Episcopal priest was detained for five days by the National Guard and a second received a "death sentence" from a clandestine group in January in what church leaders say is a last, desperate attempt to scuttle the peace process in El Salvador.

A New Year's peace agreement, negotiated by outgoing U.N. Secretary General Javier Pérez de Cuéllar as his last act in

office, resulted in a cease-fire between the conservative government of President Alfredo Cristiani and the National Liberation Front, which was set to begin Feb. 1. The accord was signed Jan. 16 in Mexico City.

The detained priest was the Rev. José Ignacio Meza Rodenzo. The troops who took him said they found "subversive propaganda" where he was captured. He was later released by a judge who rejected the charges against him.

The Rev. Luis Serrano of El Salvador, who is a member of the Board of Governors of Episcopal Life from Province IX, was branded as a communist and "condemned to death" along with 10 others in a communi-

que released Jan. 6 by a terrorist group, the Secret National Salvation Army.

The 11 men and women are all members of the board of directors of the National Council of Churches in El Salvador.

"The post-war is worse than the war itself," said the Rev. Victoriano Jimeno, one of the 11 who were threatened. "There are forces that do not want to work for peace. We need your prayers more than ever."

Since the fighting began in October 1979, it has left more than 75,000 dead in this tiny Central American country and more than one-fifth of its 5 million people have been displaced from their homes or have left the country. ■

By Episcopal Life staff

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NEWS/FEATURES

# Memories of torture, fear haunt Cambodian in U.S.

By SUSAN RUEL  
ENFIELD, CONN.

It's a long way from the "killing fields" of Cambodia to the tranquility of this New England suburb, but even the sight of an apple tree can trigger traumatic memories for a survivor of the Khmer Rouge.

To endure the reign of terror that killed at least a million Cambodians, including seven members of her immediate family, Vandeth Cote, 37, lived outdoors beneath a tamarind tree, then roamed throughout Cambodia and eventually across the mine-strewn border into Thailand. The apple tree in front of her house brings back the memory of that tamarind.

So it probably was no accident that Vandeth (pronounced VON-DET) failed to appear when she was invited to share her experiences at an Episcopal Migration Ministries program on refugee resettlement recently.

The Rev. Canon Burgess Carr, director of Episcopal Migration Ministries, said of Cote: "We invited her to speak to raise awareness that eight out of every 10 refugees in the world are women and children."

More than 16 years after Khmer Rouge leader Pol Pot's teenage soldiers marched into the capital of Phnom Penh and banished Vandeth, her parents, six siblings and 2.5 million other inhabitants, she still finds it painful to discuss. But in an interview at her home, Cote recently remembered her years of unimaginable suffering.

Like Dith Pran, the New York Times employee whose story was told in the 1984 film, "The Killing Fields," Cote relied on her acting ability to save her life. An attractive, marriageable young woman at the time of the revolution, she dodged wolves and avoided malarial mosquitoes in rural death camps and eluded rape, murder and attempts at forced marriage.

She won release from a jail where she was hung upside down from a ceiling — a jail no other prisoner had survived — by parroting Pol Pot's communist rhetoric about the value of hard work. She saved herself and one of her four sisters by transforming herself into an illiterate bumpkin, a starving widow, an industrious slave laborer and whatever other roles circumstance required.

But, "even [though] they want to kill me, I still make good friends with them. I always have something to eat," Cote said. Now, Cote serves a Cambodian lunch of curry and sweet-and-sour soup in her immaculate kitchen. Her home and garden — where she grows red chili peppers and other Southeast Asian specialties — belie the horrors of her not-so-distant past in Kampuchea, as her country now is called. She is married to Andrew Cote, 38, whom she met her first day at work in America. They have two children, Jeremy, 4, and Anna, 7.

One-sixth of the population of Cambodia perished in one of the worst bloodlettings of the 20th century. Of the nation's educated elite, only a few survived. Cote is one — in 1975 she was looking forward to attending law school.

After four years of hair-raising tribulations in the countryside, and one aborted attempt to cross the border into Thailand, Cote and her older sister made their way back to Phnom Penh, which fell to the Vietnamese in 1979. There they discovered that their only living relatives were a cousin and his wife.

"I always hoped they still alive," she said of her parents, younger brother and four



Vandeth Cote

sisters.

The four remaining family members made their way to Thailand. There, as an employee of Chunburri Processing Center refugee camp, Cote worked seven days a week for seven

months, cooking two meals a day for 4,000 malnourished refugee children. She asked to be resettled in Massachusetts because "the name sound so strange."

But excruciating memories haunt her and some days, Cote prefers not to talk about the tragedies she lived through halfway across the world.

Such long-term scars are common among sufferers of post-traumatic stress syndrome, according to Dr. Neil Boothby, who spoke at the Episcopal Church Center program Cote was to have attended.

In the early 1980s, Boothby worked with

Cambodian refugees along the Thai border. Three days after his arrival, he recalled that a refugee woman who left the camp to trade food and was attempting to get back inside was shot dead by Thai soldiers. Boothby said one Cambodian boy he counseled, who had buried his mother after her execution by the Khmer Rouge, went on to graduate from a U.S. college.

"Now he wants to go back to Cambodia to be a social worker," Boothby said. ■

Susan Ruel is publications specialist in the office of communication at the Episcopal Church Center.

## WHO CARES WHEN CHILDREN SUFFER?

By The Rev. Phillip J. Rapp  
President,  
The Saint Francis Academy  
Incorporated



At Saint Francis, we care. We live in a time when everything in our culture — drugs, divorce, violence, the decay of our educational system — seems to conspire against the health of our children. At The Saint Francis Academy, we treat hundreds of troubled young people and their families every year.

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## NEWS

## Dallas bishop retires

**Bishop Donis Dean Patterson, 61, bishop of the Diocese of Dallas for the last nine years, will retire March 1 because of poor health. Patterson suffered a recurrence of malaria and last year he suffered from rheumatoid arthritis. He said he will move to Florida.**



## Bishops to meet in private to talk about relationships

A special meeting of the House of Bishops will be held at the Kanuga Conference Center in Hendersonville, N.C., March 9-13 to discuss the role of the community of bishops on the life and ministry of the Episcopal Church and strengthen the bonds between the bishops.

The meeting was agreed to by the bishops during executive sessions at last summer's General Convention.

Presiding Bishop Edmond L. Browning said the bishops are aware of the concerns that divide the church, but cautioned that

this meeting is not planned as a legislative meeting or a problem-solving session, particularly concerning sexuality issues.

"We expect to discuss how we conduct our life as a House [of Bishops], how we might better conduct our life and how we might move from where we are to where we want to be," he said.

He said that such a session can be particularly helpful since about 40 percent of bishops have been elected within the last three years.

Bishop Sam Hulsey of the Diocese of Northwest Texas, chairman of the planning committee, said the bishops have sought support from the Center for Parish Development of Chicago. Staff members from the center have met with his committee to become acquainted with the concerns and issues faced by the House of Bishops, Hulsey said.

In January, the consultants solicited views from each bishop of how they perceived their ministry, as well as that of the House of Bishops.

Early at General Convention, debate among the bishops became rancorous and, as a result, the bishops held several closed-door executive sessions in an effort to improve relationships before opening for regular business. ■

— By Episcopal Life staff

## Three appointed at church center

NEW YORK

Three people were recently appointed to the national staff at the Episcopal Church Center.

The Rev. Linda L. Grenz, 41, was named staff officer for adult education and leadership. As a member of the Education, Evangelism and Ministry Development unit, she will coordinate efforts to provide resources and programs in partnership with diocesan leaders in education and ministry.

Grenz formerly worked in the overseas development office. She is a graduate of Westmar College and the Harvard and Episcopal divinity schools.

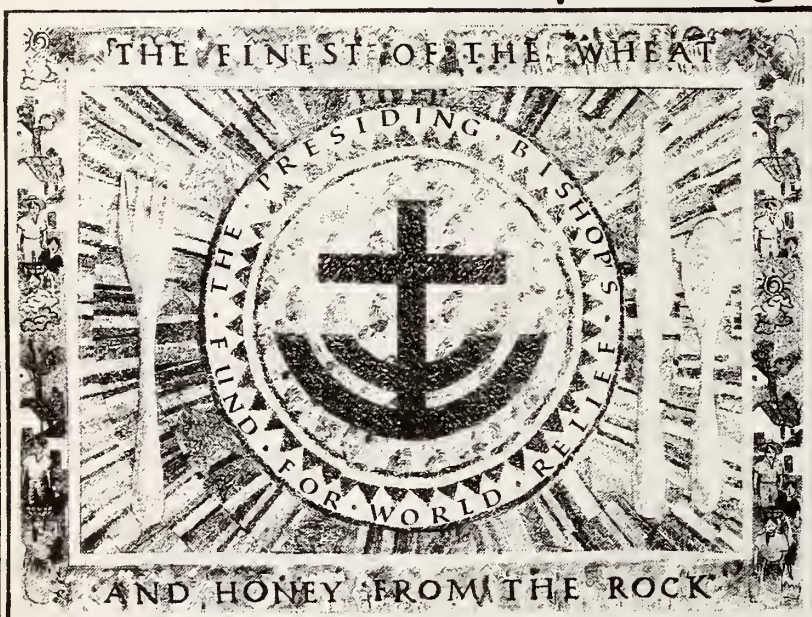
Bruce W. Woodcock, 38, is assistant secretary for legislation of General Convention, a new position. He will coordinate legislative materials of General Convention and the work of interim boards and commissions.

Woodcock, who has worked at the church center since 1982, was most recently deputy to the senior executive for program. He is a graduate of Hobart College and served in the Peace Corps.

Ethan D. Flad, 24, is staff officer for the environment and special projects, also a new position. He was previously an assistant in the peace and justice office. Flad has a bachelor's degree in African-American studies from Wesleyan University. ■

— Episcopal News Service

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## Model dioceses begin project to benefit children's ministries

TAMPA, FLA.

Proclaiming that "it takes a whole village to raise a child," representatives of 13 dioceses have taken the first step in a project to strengthen children's ministries.

"I came with lots of dreams and hopes — now I have even more," said the Rev. Howard K. Williams, coordinator of children's ministries at the Episcopal Church Center, who hosted the conference in December.

Williams said he hopes that the project will be in full operation by the 1997 General Convention.

Participants formed a network to inform, advise and support one another and adopted goals for the project.

"Everywhere I go ... people agree Christian education is a priority," said Caroline Black, a parish communications coordinator in the Diocese of Dallas. "We need to do more."

Another participant recommended that

dioceses adopt programs that will change a congregation from being adult-centered to one in which children are full participants. "The church is the only place left that nourishes the inner life of children," said Carol Nyberg of Glen Ellyn, Ill., a parish coordinator of Christian formation.

Representatives from rural dioceses encouraged their colleagues to be creative in their Christian-education planning despite limited resources.

"We need more help finding curriculum materials and fostering parent involvement," said Winona Hawley, a church school teacher from the Diocese of Alaska. She said she remembers her mother translating the gospel into the Inupiaq language for the people of Kivalina and tries to follow the example.

"I try to use something the children can see and relate it to the Bible," she said. ■

Based on a report by Jeanette F. Crane, editor for the Diocese of Southwest Florida.

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## INTERNATIONAL NEWS

# Anglican meeting proceeds despite cut in participants

By JIM SOLHEIM

SALVADOR, BRAZIL

The Worldwide Anglican Encounter, the Anglican church's participation in the Ecumenical Decade in Solidarity with Women, will open as scheduled March 29 in Brazil — but with only a third of the anticipated 2,000 participants.

International economic conditions are being cited as the major reason for a significant lag in registrations and financial support by churches.

While expressing its disappointment that many women from the developing world would not attend, the planning committee which met here last month said it is buoyed by an outpouring of support among Brazilians.

The committee has been offered the city's convention center without charge and has received additional pledges of support. A local ecumenical women's group, for example, is organizing volunteers and Roman Catholics have offered to billet up to 300 participants in homes.

"This may be a smaller meeting but it will still be broadly representative of women's concerns around the world," said Ann Smith, of the Episcopal Church's Women in Mis-

sion and Ministry, convener.

The theme for the opening is "Celebration of Life," coordinated by the church in Brazil. Keynote speakers will be Native American bishop Steven Charleston of the Diocese of Alaska and the Rev. Carmen Gomez, who works on land issues in southern Brazil and is regarded as one of Latin America's rising young theologians.

Music will highlight Brazilian culture, featuring the music of Olodun, a black samba group that achieved an international reputation when they appeared with Paul Simon in a Central Park concert.

The city of Salvador, Brazil's original colonial capital, is 80 percent black.

The closing celebration, using the ecumenical Lima Liturgy, will attempt to weave together the highlights and point the participants toward strategies for change.

"Our goal is nothing less than radical change," said Smith. She said she hopes the Encounter will provide some models that sweep aside the "oppressive structures that keep us from being a community of men and women." ■

Jim Solheim is news director of the Episcopal Church.



The archbishop of Canterbury George Carey and his waxwork look-alike during the December unveiling at Madam Tussaud's Wax Museum.

photo/RNS/REUTERS

## Waite denies working with North

LONDON

Terry Waite, the archbishop of Canterbury's envoy who was freed from captivity in November, has denied he knew of Lt. Col. Oliver North's arms-for-hostages deals until they became public knowledge in November 1986.

Speaking in BBC interviews after a month of recuperation and rest, Waite conceded that he was probably "manipulated" by North, with whom he met on many occasions.

"That is not to say that [the Anglican Church was] a party to what happened," said Waite, a captive in Beirut, Lebanon for nearly five years.

It was his first public response to media assertions that he had served as a decoy for North's covert operations.

Waite also said that he did not regret his effort to negotiate for the hostages' release, despite the physical and psychological tortures he endured.



Terry Waite and his wife, Frances, at friendly meeting with British Press.

photo/RNS/REUTERS

His faith, he said, sustained him, and he emphasized that he was "determined to convert this experience [to something] that will be useful. ... It seems to me that Christianity doesn't in any way lessen suffering. What it does is enable you to ... work it through, and eventually to convert it." ■

— Episcopal News Service

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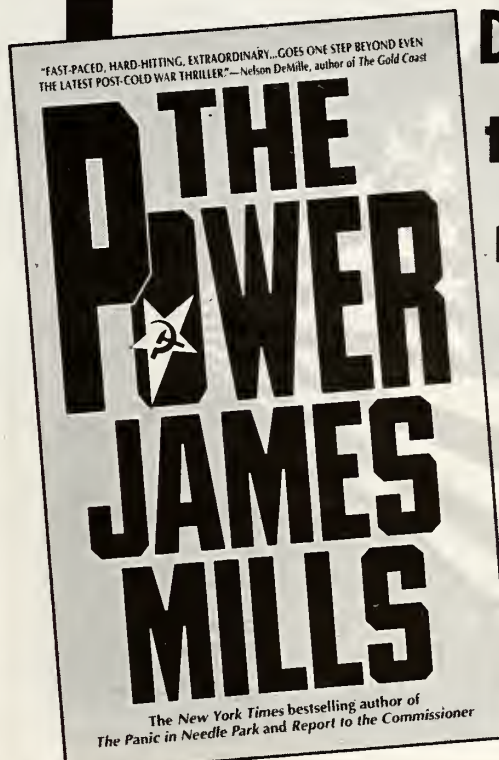
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## OBITUARIES

## Bishop A.R. McKinstry, knew four presidents

GREENVILLE, DEL.

Bishop Arthur Raymond McKinstry, fifth bishop of Delaware from 1939 to 1954 who came to know four U.S. presidents, died Dec. 25 at Methodist Country House, his home since 1966. He was 97.

Two years ago, at the 200th meeting of the House of Bishops in Philadelphia, McKinstry was honored as the oldest living bishop in the Episcopal Church.

The retired bishop had been ill with cancer for months, according to his son James.

Born in Greeley, Kan., McKinstry was convinced by age 10 that he would enter the ministry. His father encouraged him, but



urged him to worship in a variety of Protestant and Roman Catholic churches to become familiar with all of them.

He first served in Boston, where he finished graduate school at Harvard and married Isabelle Van Dorn in 1920, then went to Cleveland. In 1927, McKinstry became rector of St. Paul's Church in Albany, N.Y., where Franklin D. Roosevelt worshiped when he was governor, and acted as chaplain for the New York State Legislature.

In 1931 he went to San Antonio, Texas,

and while there presided at the wedding of future President Lyndon B. Johnson, then a congressional aide, and Lady Bird.

He served as summer chaplain at St. Ann's Church in Kennebunkport, Maine, where President Bush served as an altar boy in his youth. McKinstry and his family got to know Harry S. Truman in Independence, Mo., where his father, Leslie, was choir director and Sunday school superintendent where Truman worshiped.

McKinstry moved to Nashville in 1937 and in 1938 was elected bishop of Delaware.

Widely known for his sense of humor, McKinstry was once acclaimed in Sports Illustrated as "private chaplain to Kelso," a racehorse owned by Mrs. Richard C. du Pont. The joke started, according to a family

member, when the bishop attended a race that Kelso won and then accompanied the du Ponts into the winner's circle.

In 1966, when another racehorse owner offered to appoint the bishop as chaplain, McKinstry refused, saying, "I'm a one-horse chaplain."

His first wife, Isabelle, died in 1971 and his second wife, Margery Vannerson, died in 1988.

He is survived by a sister, Mildred E. Davis of Rio Rancho N.M.; two sons, James T. of Wilmington and Arthur S. of Lake Wales, Fla., and three daughters, Isabelle M. Stader of Orange Park, Fla., Margaret M. Maull of Uxbridge, Mass., and Barbara Lawton of Wilmington. ■

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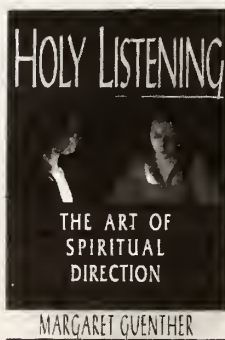
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## Dennis Bennett, 74, pioneer charismatic

EDMONDS, WASH.

The Rev. Canon Dennis J. Bennett, an Episcopal priest who was a pioneer in the charismatic movement and whose books sold in the millions, died Nov. 1 of heart failure. He was 74.

Bennett gained worldwide publicity and Time magazine coverage in 1960 because of his involvement with the charismatic movement and speaking in tongues.

The notoriety that accompanied this resulted in his resignation as rector of the 2,500-member St. Mark's Episcopal Church in Van Nuys, Calif., after seven years, and was the basis for his first book, "Nine O'Clock in the Morning," which has sold more than 1.5 million copies in 16 languages.

The controversy also resulted in an invitation from Bishop William F. Lewis, then bishop of the Diocese of Olympia, for Bennett to move to Seattle to become rector of St. Luke's Episcopal Church, where he remained for 21 years.

"I think you've got a hot stove going to warm up the church," Lewis reportedly said in his invitation to Bennett.

Friends credited Bennett with bringing a new understanding of the work of the Holy Spirit to the Roman Catholic and pentecostal churches, as well as his own.

"He was directly responsible for the charismatic movement in the Roman church that now reaches into the millions," said the Rev.



Kevin E. Martin, director of the Leadership Training Institute of Episcopal Renewal Ministries in Evergreen, Colo.

Martin says Bennett regretted the swirl of

controversy that accompanied the glossolalia movement.

"If I had only avoided the issue of tongues, I would have never faced such fierce resistance," Martin said Bennett once told him. But, Bennett continued, "It wasn't my choice, it was God's."

The Rev. David B. Collins, past president of the House of Deputies, said he considers Bennett to have been "one of the most significant Episcopalians of the 20th century."

Collins said his work of renewal, like David duPlessis', was a connecting link between nations and continents and between Christians and traditions.

Born in London in 1917, Bennett came to the United States with his family to settle in the farming town of Campbell, Calif.

Bennett and his wife Rita were the authors of many books and were featured speakers at seminars, conferences and retreats throughout North America and abroad.

In addition to his wife, he leaves two sons, Stephen of Seattle and Conrad of Lynnwood, and three grandchildren. ■



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## Episcopal Life **LIFELINES**



photo/UNITED NATIONS HIGH COMMISSION FOR REFUGEES

# Welcoming the Stranger

In the 1980s, migration to the United States topped 8 million. That figure may grow to 12 million during the 1990s.

With so many newcomers in our midst, the biblical call to welcome the stranger becomes ever more real. Throughout the Episcopal Church, parishes are facing both the challenges and blessings of that call by embracing refugees and immigrants and finding their own ministries enriched.

LifeLines this month looks at a number of those parishes, some that work through Episcopal Migration Ministries at the Episcopal Church Center and others that have developed innovative programs locally. The story of Exodus World Service, a 3-year-old organization dedicated to involving congregations with refugees, may entice more parishes into this way of serving.





# A tide of mixed feelings greets those new to the U.S.A.

By MARGARET ROSE

At the end of last year, as the Coast Guard plucked more than 8,000 Haitian citizens from the waters off Florida, American society got a good look at its ambivalence toward refugees.

Americans shuddered thinking about the possible thousands that drowned when their leaky boats sank. They didn't like seeing the makeshift camp with its barbed wire and food lines in Guantánamo Bay during the season of carols and good cheer. But that camp, with its residents stuck between moving on to American soil and being sent back to a homeland in turmoil after a coup, was graphic evidence of U.S. government's ambivalent policy. Many Americans, torn about taking responsibility for the poverty-stricken Haitians, share that ambivalence.

Though Christians would surely deplore a policy that excludes rather than welcomes the stranger, the effect of current budget cuts in both church and state does just that. The Rev. Canon Burgess Carr, director of Episcopal Migration Ministries, can read the signs that are making that policy a fact. "We are a program in crisis," he says, "allowing budgets to dictate our theology."

Although the Episcopal Church was in the forefront of welcoming and resettling European refugees as early as 1939, today a cutback in the national church budget makes it unclear whether funds will be available to support the refugees, most of whom come not from Europe but from non-Anglo countries such as Central and South America, Africa and Southeast Asia.

"I fear that we shall be totally dependent on State Department funds for our work," says Carr. "The financial crisis affecting our country and the national church is hindering our ability to support our workers in the field. And that is where the real work of resettlement of refugees is done. We now have over 58 diocesan refugee coordinators receiving and resettling refugees and they are not receiving the support they have had in the past."

In addition to church budget cutbacks, Carr says there are two other major roadblocks: the lack of volunteers and the astronomical rise of hunger and homelessness in the United States.

"This has resulted in a lowering of our priorities to refu-

church.

Recruiting volunteers is becoming increasingly difficult. "So many people have both family and work responsibilities," says Deborah Taylor, coordinator of the refugee-resettlement program at the Cathedral Church of St. Stephen in Harrisburg, Pa. "Finding

try to a cross-cultural one where the cultural identity of every group is valued.

Helping newcomers adapt to American culture and opportunities is an important part of refugee ministries.

Lisbeth Reynertson, director of the Friendship Program at Christ Episcopal Church in



Kim Kong and daughter Sottheary Kong hold up traditional festive Cambodian dress made by Kong during a Pentecost celebration at St. John's Church in Lancaster, Pa.



Each group in the church was demonstrating something from its culture. Marounranti "Ranti" Ogunbanjo is a native of Nigeria.

gees," he says, and whether intended or not, the growing inability to welcome the stranger is a direct result.

It's been one decade since the Presiding Bishop's Fund for World Relief started its own independent refugee-resettlement program and yet the church still struggles with what it means to welcome those who "yearn to breathe free."

The original response of churches was enthusiastic, but that spirit waned as problems of local communities grew and churches turned their outreach efforts to those closer to home. Now ministries such as the Friendship Program, a literacy and life-skills program among Hmong refugees in LaCrosse, Wis., can no longer count on money from the national

The Rev. Margaret Rose is interim assistant at St. Barnabas Episcopal Church in Falmouth, Mass.

volunteers who can stick with the work for the long time it takes to help a new family get acclimated is our most difficult problem."

The most difficult issue arises when the number of refugees in a particular area begins to climb. How do Christian churches include them without insisting that they assimilate entirely into American culture?

"Too often," says the Rev. Joao d'Alcaravela, director of Portico, a mission to Portuguese immigrants in New Bedford, Mass., "the welcome mat says, 'Become as we are and you will be one of us; you will belong.'"

Portico seeks to assist parishes to form cross-cultural, mutually integrated worship and community life. "The challenge for us is integration, not assimilation," says d'Alcaravela. He defines Portico as a transitional model, moving from an ethnic minis-

LaCrosse, works with a number of refugee women. She noted that for many women the chance to work and to attend schools and universities is liberating. That opportunity may not have been available in their home countries. New freedoms can cause difficulties, too, as families struggle with maintaining old cultural traditions such as dowries, bride prices and arranged marriages.

Pa Ngia Vang, a college student who teaches now at the Friendship Program and is a member of Christ Church, feels this distinctly. "Right now I live in a dorm and I have to act like an American. But when I come back to my Hmong community I have to act like a Hmong woman."

Still unmarried, she is already unusual, the oldest unmarried Hmong woman in the LaCrosse community. Most See MIXED FEELINGS across page

## The Hurricane

### Who is an immigrant?

An immigrant is a person admitted to the United States for prospective permanent residence and citizenship.

### Eight largest immigrant groups



### Who is a refugee?

A refugee is a person who is fleeing their country and is unwilling or unable to return because of a well-founded fear of persecution on the basis of race, religion, or political membership in a particular social group.

### Refugees arriving in the U.S.



### Who is an undocumented person?

An undocumented person is a person who is in the United States unknown to and not authorized by immigration authorities to be in the country.



### Who has Episcopal Migration Ministries?

	Soviets	Europe
1982	19	349
1983	0	398
1984	4	440
1985	2	387
1986	21	246
1987	112	159
1988	781	216
1989	1,207	296
1990	1,128	144
1991	814	190
<b>totals</b>	<b>4,088</b>	<b>2,825</b>



## Faces

United States as an actual or  
right to eventually obtain

U.S., 1981-90

	495,271
	401,419
	338,872
	261,841
Republic	251,803
	244,778
	214,574
	213,805
Total	2,422,363
al, all countries	7,338,062)
Source: U.S. Immigration and Naturalization Service	

own country of nationality  
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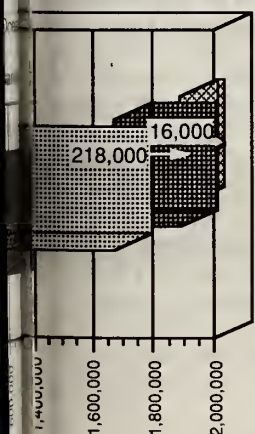
	781,154
Europe	302,603
	70,984
	28,485
ca	20,383
al, all countries	1,203,609
Source: U.S. Committee for Refugees	

## person?

person who entered the  
current authorization from  
es.

mented Persons  
S.

ureau of the Census, 1988 est.



is served, 1982-1991?

	Africa	Nr.East	totals
	63	116	1,358
	98	128	1,228
	75	194	1,597
	109	322	1,742
	48	185	1,278
	68	175	1,031
	43	148	1,984
	67	99	2,634
	139	81	2,831
	136	102	2,552
	846	1,550	18,235

# A ministry to strangers that began with a home Bible study group

By GORDON BELD AND NAN COBBEY

A dozen members of a church Bible study group in Evanston, Ill., took a step 12 years ago that changed their lives and is now changing the lives of like-minded Christians across the country.

A home study group at Christ Church of the North Shore, inspired by their discussions, moved past talk to action. They agreed to resettle a family of Laotian refugees. Their enthusiasm as they went about this task infected others in the non-denominational church and within five years more than 250 refugees from all parts of the world were beginning new lives in America.

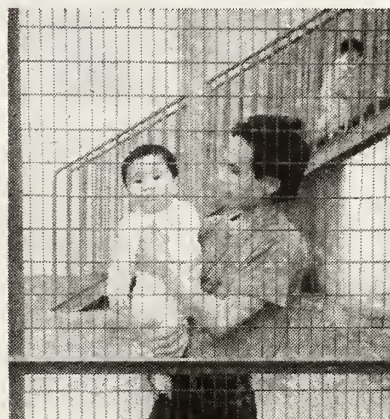
That was the start of Exodus World Service. Today, the ministry, which operates out of the basement of director Dennis Ripley's home, provides counsel to parishes and organizations across the country. Since its founding four years ago, Exodus has aided the resettlement of 175 families each year in more than 20 states. Its three-person staff and host of volunteers act as advocates, consultants and publish manuals.

"Our purpose is to get the church more involved," says Heidi Moll Schoedel, one of the founding members of Exodus. Yet convincing church groups to attempt a ministry with refugees is not always easy.

"A lot of people think it sounds intimidating," says George Wadsworth, associate director, who explains that planning the resettlement of a family can take four to six months. "But it's very doable. Many churches find it such an exhilarating experience, they go on to resettle two or three more families."

Yet for those churches uneasy about such a commitment, Exodus has come up with an innovative alternative: the "Welcome to America!" pack. A welcome pack is a first month's survival kit. It consists of a supply of food staples and

See **STRANGERS** page 18



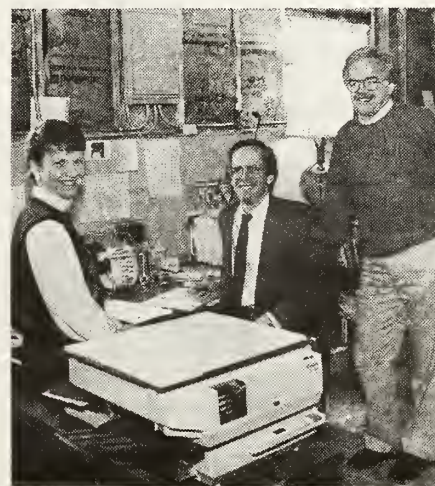
Left, above: A Vietnamese refugee and his baby live at Pillar Point Camp in Hong Kong while they hope for resettlement. Most camp residents will be returned to Vietnam. Right, above: Exodus Director Dennis Ripley and Jane Stoller Schoff of St. Mark's Episcopal Church listen to a Vietnamese man who



longs to be reunited with his family in the United States. He and the two boys — unaccompanied minors — are in the Pillar Point Camp in Hong Kong.

Left: Heidi Shoedel, George Wadsworth and Dennis Ripley expect to be moving from these basement offices by the end of this month.

photo/GORDON BELD



## Mixed feelings

from preceding page

Hmong women marry between 14 and 17. "I'm an old maid at 20," she says.

And in a community where the elders are always the teachers and the young show total deference, Vang's role as teacher is difficult. "[The elders] have a lot of confusion to see a young person teaching them. They don't know what to do."

For older men who have survived the trauma of war comes the indignity of not being able to provide adequately for their families. "This is the most difficult bridge to cross of all," says the Rev. Susan Lee, diocesan refugee coordinator for the Diocese of Massachusetts. She points to a farming program started as a kind of support therapy for men in the long process of learning English and finding work.

In spite of the myriad problems, many churches remain involved in the resettlement program and are growing spiri-

tually rich for it. St. John's Church in Lancaster, Pa., after participating in the Adopt a Family Movement for years, is now a center for the community's multinational population.

Worship at St. John's celebrates the cultural diversity of its members. They come from Asia, Central America, South America, several Caribbean islands, Africa and Pennsylvania. The church welcomes the refugees, provides hospitality for those in need and considers itself family for many.

"That is what we are called to do," says Carr. "In spite of current economic and volunteer problems, the gospel demands that we welcome those who seek refuge here. In doing so we welcome Jesus, who himself fled persecution and lived his early life as a refugee in Nazareth."

Other churches and groups are also taking action to help make America feel like home to those who come from elsewhere in fear and despair. ♦

## What's going on in some parishes...



## The new cultures provide leadership

St. Philip's Episcopal Church in San Jose, Calif., is also trying to create a cross-cultural community, says the Rev. Jerry Drino, rector.

Five different ethnic groups worship at St. Philip's. The congregations meet separately and in partnership with each other. Drino believes that in order for people to develop their worship identity, they must create their own space and develop their own sense of authority.

"Assimilation has not worked and may well be a subtle form of racism," he says. "Too often where a white parish owns the building, and a newcomer group has become large enough to desire worship in its own language, the minority parish becomes a bird nesting in an Anglo tree."

That was Guatemalan native Irene Hendy's experience before she found St. Philip's. "Even though we are in the same church and the Anglos own the church and financially we are dependent on them, we are not dependent intellectually or spiritually," she says. "I am able to worship in my own language and be honored, not feel that I'm imposing ... that is a very welcome, warm feeling."

St. Philip's has become a base for resettling refugees in the area. There are now more than 12,000 from Laos alone. "Ours is not an outreach program," says Drino, "but rather a base from which a well-organized self-help program can expand. The leadership of the resettlement program comes from those cultures from which the refugees come."

See **WHAT'S GOING ON** page 18



## LIFE LINES

## RESOURCES FOR MINISTRY

**Episcopal Migration Ministries (EMM)**, headed by the Rev. Canon Burgess Carr, is the channel through which the Episcopal Church ministers to refugees, working through a network of trained diocesan coordinators.

EMM also advocates on behalf of refugees, the displaced and dispossessed worldwide. Staff provides consultation and resources for individuals and dioceses. Videotapes, slide presentations and other materials are available on loan. Call EMM at the Episcopal Church Center, 212-922-5419 or 800-334-7626.

**Exodus World Service**, the private non-denominational ministry that encourages churches' involvement with refugees, offers the following materials in addition to its consulting services. Contact the staff at P.O. Box 7000, West Chicago, Ill. 60186; 312-733-8433.

**Building a Refugee Ministry in Your Church: a Blueprint for Capturing Hearts for the Cause**, a five-page, step-by-step process for motivating churches to serve refugees.

**Welcome to America! A First Month Survival Kit for Refu-**

**gee Families**, a 16-page resource pack detailing Exodus' welcome pack and including bulletin inserts, sample pulpit announcement, sign-up lists for items, etc.

**A Basic Guide to Sponsoring a Refugee Family**, a 20-page guidebook that answers the most frequently asked questions and provides information about basic tasks and sensitive issues of sponsorship. Organizational work sheets for assigning tasks included.

**The Bethlehem Inn Innkeepers Handbook**, a spiral-ring manual that explains exactly what sponsors or helpers need to know: a checklist for preparing for the family's arrival, a daily schedule planner, a clothing checklist and food lists by ethnic group, "welcome pack" description, a resources list and key phone numbers and addresses.

**Church World Service's** Immigration and Refugee Program provides free and inexpensive materials about sponsorship development and resettlement: "Finding Home Again," a bulletin insert, "From Despair to Hope," a brochure — both free — and "A Manual for Refugee Sponsorship," \$5. "Welcome to the United States, an Orientation Guide for Refugees," \$4.50, is available in 21 languages. Contact CWS Immigration and Refugee Program, 475 Riverside Drive, Room 656, New York, N.Y. 10115; 212-870-3153.



*The Rev. Dean Smith holds newly baptized Ricky Lee, a Hmong baby, as his father, Pao Lee and Deacon Michael Burg look on.*

assisted by the church's ministry and now are members of the church. Unlike other denominations, the Episcopal Church in Sheboygan does not insist that the refugees give up all their old religious practices when they become a part of the new.

"On the contrary," says Burg, "we do not expect East Asian refugees to take on all the aspects of our Anglo Western European tradition."

In fact, through church retreats, folk festivals and life-skills resources offered by the church and the Indo-Chinese Mutual Assistance Association for which Burg serves as board member, there is an attempt to celebrate Hmong culture.

Burg says that many of the discussions at church retreats center around encouraging people to remember the sense of caring for family and clan that is so much a part of Cambodian and Laotian culture.

But that is never easy, says Ber Lee, a member of Grace Church who came from Laos more than 10 years ago. "It is a struggle, a culture shock. In our country we used to live together ... in this country as soon as [the children] reach 18 they leave their families."

He gave another poignant example. In Hmong culture "when a person passes away we keep the body a couple of days and we celebrate for four or five days all day long." In the U.S. those round-the-clock funeral celebrations are impossible: too expensive. "They don't allow the funeral homes to be open 24 hours," said Lee.



## Parish takes a risk for one of its own

Parishioners of St. James' Episcopal Church in Clintonville, Ohio, answered yes just over a year ago when challenged with an opportunity to save a refugee family that had been wandering, terrorized, for 18 months.

With that decision they became the means of reuniting the family of one of their own parishioners — Evangeline Ricks. Her mother, sister and niece were near starvation after enduring months of captivity or hiding during the Liberian civil war. She had just learned of their whereabouts in a refugee camp in Ivory Coast and had gone to her church for help.

While Ricks and three siblings who also live in the states sent every extra cent they had to move their family out of the camp, St. James' vestry advanced \$3,000 to fly the group to New York and started the red tape involved in visas and immigration. Later, parishioners would find an apartment, furnish it, and donate food and clothing to get the family started.

"The people of St. James' have been a God-send," said Rachel Goba, Ricks' mother, after she and her family finally made it to Ohio. They prove "there are angels on Earth."

Today, niece Lois attends Columbus Public School and no longer cringes when she hears a helicopter overhead. Sister Kayma works in a fast-food restaurant and studies at Columbus State, a two-year college. Her tuition was advanced by St. James'. Goba, unable to work until her green card comes through, is learning to use a computer so she will eventually be able to support the family.

When the refugees expressed their gratitude, the Rev. Gordon Price, St. James' interim rector, replied, "Thanks for letting the church be the church. Remember, Jesus said: 'Inasmuch as you have done for others, you have done for me.'"

By Henrietta Stabler, a freelance writer in Worthington, Ohio, and Mike Barwell, editor for the Diocese of Southern Ohio.



*Rachel Goba*

## STRANGERS

*continued from preceding page*

a basic complement of household items — linens, toiletries, dishes and glasses for eight, cooking and cleaning utensils and supplies.

The pack, delivered by its providers to the refugee family within 24 hours of arrival, is the perfect answer for those groups and parishers that want to help but fear being overwhelmed.

"We were finding a lot of churches [that said no] to sponsoring and then did not get involved with refugees at all," said Schoedel. "We were looking for a way to get them involved; with the belief that once they befriended refugees they might go on to develop a deeper commitment."

The strategy worked with St. Mark's Episcopal Church in Geneva, Ill.

"There's an emotional high. It makes you want to do more," says Donna Lobs, deacon and wife of rector Richard Lobs. "You can see it has taken so little effort on your part compared to the blessing that the people are receiving on the other end."

St. Mark's has not chosen to sponsor a family yet, but gathers the "welcome packs" for refugee families moving into the area.

"People have been changed," says Lobs. "The people who deliver the packs to the refugees and see them, see 10 people with just blankets on the floor, one right after another in one room ... and how happy they are with just an unthinkable lifestyle, content to get started that way ... that's where lives are changed."

Kathy Cathey, a St. Mark's parishioner, took her children, ages 6 and 8, with her when she delivered a recent welcome pack.

"Their eyes were big. They were awed," she says. "It touched something deep ... seeing someone else's need. They had no idea that people didn't have the comforts they had."

She recommends the experience to other families and other churches. "You start to see beyond yourself and some of the more trivial things of life become less important," she said.

"We came back feeling we were the recipients of the blessing. It was that feeling of the fullness of joy ... not just happy but that deep joy ... that something happened that was beyond us. We were happy to do the footwork, but God was present there."

Gordon Beld is a freelance writer living in Wyoming, Mich. Nan Cobbe is features editor of *Episcopal Life*.

## WHAT'S GOING ON

*continued from preceding page*



## Providing a place that's a new home

St. Luke's Episcopal Church in Fall River, Mass., has been welcoming and resettling Cambodian refugees for the last 10 years and chooses to welcome everyone into one congregation.

"They do not want to form their own congregations," says the Rev. Jim Hornsby, rector. "The people we have served just need an American family and that is who we are."

Hornsby sees the parish's role as that of kinsfolk — providing the "place like home where secrets are aired, personal questions discussed, help sought, and there is always room to take you in."

Not all of the refugees have been baptized. The resettlement program has provided an opportunity for a new understanding of Eucharist as a meal shared among those who love one another, one which nurtures Buddhists and Christians alike, says Hornsby.



## A strong emphasis on Hmong culture

In Wisconsin, where there are more than 20,000 Hmong refugees, the church remains deeply committed to its resettlement and family-reunification programs.



# RESUMEN DE NOTICIAS

## Amenazas de muerte ensombrecen la paz de El Salvador

Un grupo clandestino de El Salvador, vinculado al parecer a la extrema derecha, amenazó de muerte a varios líderes protestantes del país.

La amenaza impresa, dirigida a los miembros del Consejo Nacional de Iglesias de El Salvador, fue suscrita por el llamado Ejército Secreto de Salvación Nacional.

"En nombre de toda la nación, y como un signo de que no estamos dispuestos a entregar nuestra patria en manos del comunismo decadente, CONDENAMOS A MUERTE a los miembros de la junta directiva del Consejo Nacional de Iglesias", dice la nota.

"Esto es un último acto desesperado contra la paz", afirmó Charles Harper Jr., especialista de asuntos internacionales del Consejo Mundial de Iglesias, con sede en Ginebra (Suiza). Por su parte, un funcionario del Departamento de Estado en Washington, dijo que la embajada norteamericana en El Salvador "no había oído mencionar anteriormente al Ejército Secreto de Salvación Nacional", que había hecho averiguaciones y que, hasta el momento, "no había encontrado a nadie familiarizado con el grupo". "Nosotros condenamos categóricamente", agregó el funcionario, "esta clase de amenazas, especialmente a la luz del acuerdo de paz que está por firmarse".

La Iglesia de El Salvador puede haberse ganado el odio de los extremistas ya que, según el Rdo. Ricardo Potter, funcionario a cargo del Departamento de Compañerismo de la Iglesia Episcopal para América Latina y el Caribe, tuvo un impacto "significativo" en el recién firmado acuerdo de paz.

El acuerdo, negociado por las Naciones Unidas y firmado en México el pasado 16 de enero, entrará en vigor el 1 de febrero con un cese al fuego formal que pondrá fin a más de una década de guerra civil. Potter dijo que la fuerza motriz detrás del acuerdo era la voluntad del pueblo de El Salvador, "especialmente la gente más pobre". No obstante, él también advirtió que algunas escaramuzas aisladas pueden continuar ya que "el combate se ha convertido en un negocio". ■

## El Arzobispo Carey teme por el cristianismo en Tierra Santa

El Arzobispo de Cantórbry, Dr. George Carey, regresó el pasado 8 de enero de un viaje de seis días al Medio Oriente con moderado optimismo respecto a las perspectivas de paz y diciendo que la presencia cristiana en la región está amenazada.

Durante una escala en Amán (Jordania), el Dr. Carey dijo que espera que "el proceso de paz será coronado por el éxito", y añadió que "todo el mundo anhela ver un nuevo orden de respeto mutuo".

Luego de sostener conversaciones con líderes palestinos y judíos, en Israel y en Cisjordania, Carey dijo que una solución al conflicto podría ser posible porque ambas partes parecían comprometidas con el proceso de paz; pero el Arzobispo criticó también la "ruda justicia" del primer ministro israelí Yitzak Shamir.

"Debido a la situación política, muchos, muchos cristianos se están yendo a Occidente", afirmó Carey. "Mi temor es que dentro de 15 años, Jerusalén, Belén —que en un tiempo fueron centros de una pujante presencia cristiana— pudieran convertirse en una suerte de parques especializados de Walt Disney. No debemos permitir que eso suceda". ■

## La situación económica mundial afecta reunión de mujeres

Las condiciones económicas del mundo pueden imponer cambios en los planes para un encuentro internacional de mujeres anglicanas programado para comenzar en Salvador, Brasil, el 29 de marzo. Las matrículas y el sostén económico para el Encuentro Anglicano Mundial han estado por debajo de lo esperado, y el número de participantes podría disminuir de los 2.000 que se esperaban a menos de la mitad de esa cifra.

"Sería una lástima limitar el alcance de la reunión porque los participantes con ideas frescas, especialmente los que vienen del mundo en vías de desarrollo, no puedan asistir", dijo Ann Smith, directora de Mujeres en Misión y Ministerio que está al frente del comité de planificación.

Smith dijo que los planes para la reunión están progresando y que un número de prominentes oradores ya han aceptado una invitación a participar. La oradora principal será

la profesora Chung Hyun Kyung de Corea del Sur, cuya presentación asombró el año pasado a la asamblea del Consejo Mundial de Iglesias reunida en Australia. ■

## Nuevo proyecto para el ministerio de los niños

Proclamando que "es tarea de todo un pueblo criar a un niño", representantes de 13 diócesis de la Iglesia Episcopal han dado el primer paso en un proyecto innovador para afirmar el ministerio de los niños en la Iglesia.

El nuevo proyecto instará a "diócesis modelos" con exitosos ministerios de la infancia a compartir esas experiencias con el resto de la Iglesia. Los participantes del

proyecto han creado una red para informarse, asesorarse y apoyarse mutuamente, y han adoptado metas: sensibilizar a los adultos con la experiencia espiritual de los niños; diseñar el aprendizaje juntos como persona mayor y niño (los adolescentes pueden ser aceptados como mayores); sensibilizar tanto a los niños como a los adultos con los dones de los niños para el ministerio; y a los modelos episcopales.

El Rdo. Howard K. Williams, coordinador del ministerio de los niños en la Iglesia Episcopal dijo que espera que el nuevo proyecto estará en pleno desarrollo para la Convención General de 1997. ■

Por Vicente Echerrí, escritor cubano y director de El Informador Episcopal

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## COMMENTARY

# Reaching inactive members in four simple steps

By MARILYN BRENDEN

I was once an inactive church member. Now through the humorous grace of God, I teach clergy and lay leaders how to minister to inactive members instead.



In my lectures I frequently ask, "How many of you are fairly certain you will never drop out of church at some point in the future?" Invariably almost all the hands go up. Everyone thinks, "It will

**"GIVEN THE RIGHT SET OF CIRCUMSTANCES, anyone can end up an inactive church member."**

never happen to me."

That's what I used to believe, too. But it did happen to me, and given the right set of circumstances, anyone can end up an inactive church member.

Once gone, whether because of guilt, pain, anger or shame, many of these individuals cannot make their way back to church under their own power. They need help from their church family to find their way home again.

From personal experience, as well as my work with Kenneth Haugk, author of "Questions and Answers About Church Inactivity," I have learned four simple steps for reaching inactive members.

The first of these steps is to greet people. Don't avoid inactive members when you encounter them by chance. Once sensitized to the problem of inactivity, you will notice inactive members everywhere: in stores, at parties and at community events.

Welcome these opportunities to say hello, and feel free to ask the person how he or she has been. But absolutely do not discuss the topic of church unless the individual mentions it first. Simply be warm, cordial and caring.

On the other hand, perhaps there is a particular person you want to help but chance hasn't brought you together. If so, then the second step is to meet. Arrange a convenient time to see the inactive person, to invite the individual to your home for a meal, or to meet for coffee.

Do use common-sense social courtesy and not drop in on an inactive member unannounced, particularly if you are a clergy person or a member of a calling committee. Your unanticipated visit will make the individual feel pressured and on the defensive.

When you do meet with inactive indi-

viduals, Haugk advises that you make caring for the person, rather than the inactivity, the focus of your visit. A results-oriented approach that treats inactivity as the problem is counterproductive, because inactivity is most frequently an outgrowth of deeper conflicts or issues.

Therefore, to help the inactive person, you need to get at root problems by listening rather than lecturing. As the inactive person shares his or her story, don't be surprised if the individual expresses strong feelings of anger and hurt. Recognize that strong emotions in an inactive person are like accumulations of garbage that need to be dumped in order to clean out the soul. An empathetic listener can do much to help the inactive person let go of the past.

The next step is to repeat; in other words, continue to meet with the inactive person on a regular basis. Underlying the decision to drop out is often the unconscious question, "Does anyone, does the church, care about me?" If you meet with the inactive person only a time or two and then conclude it would be of no further use to visit, you have simply confirmed the deep fear of the inactive individual that no one does care.

But by faithfully continuing to see the person with no pressure on your part for a resumption of church involvement, the person will begin to feel that he or she matters to you, to the church and to God as well. Your unconditional love becomes a strong magnet that attracts inactive people and renews in them a desire to experience the

full fellowship of the congregation once again.

Their return leads to your final step, which is to complete. Do your whole job. Complete the process. Just because the person has made that first anxious visit back to church, do not conclude that your mission is accomplished. It's difficult for the inactive person to adjust to the changes, to deal with that lost segment of congregational history, and to establish relationships once again.

Until the person has found at least half a dozen friends in the congregation and become a part of a group within the church, your role must continue. Since this re-entry process cannot be rushed faster than the progress of the inactive person's healing, the individual may well need you as a primary friend in the congregation for a year or longer.

"You can be 100 percent successful in inactive-member ministry," Haugk says, and that is true, as we learn to measure the success of our ministry by how effectively we have cared for the person. It is time to put away the unhealthy measuring stick of statistical rates of return and simply make loving these people our aim. You, their faithful, caring friend, and God's unconditional love are the remedies that really work. ■

Marilyn D. Brenden is a public school teacher as well as a writer and speaker, primarily in the areas of church inactivity, congregational decline and renewal and lay ministry. She lives in Silverton, Oregon.

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## Conservative Jews tighten standards

The Conservative movement of Judaism, the largest branch of the faith, is stressing standards for members in an effort to stem the tide of intermarriage and strengthen Jewish identity.

At its biennial convention, the movement's organization of congregations, United Synagogue of America, changed its name to the United Synagogue of Conservative Judaism.

The group also established a commission on intermarriage. The commission's charge

is to devise ways for synagogues to forge links with non-Jewish partners in mixed marriages, while trying to discourage unmarried Jews from marrying out of the faith.

Established in 1913, the organization encompasses 800 congregations in North America with a total constituency of 2 million.

Since Conservative Judaism originated at a conference in Frankfurt, Germany, in 1845, the movement has tried to serve as a mediating force between two wings of the faiths — liberals, who are represented by Reform and Reconstructionist movements, and traditionalists, represented by Orthodox and Hasidic Jews. ■

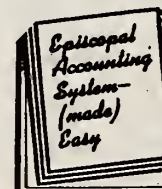


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COMMENTARY

Episcopal priests helped me by saying no

Editor's note: This column was among the responses received by Episcopal Life as a result of a recent series on sexual abuse by clergy. The author is a divorced woman, mother of a 5-year-old daughter, who lives in Virginia.

I tried, time after time, to seduce the Episcopal priests in my life and I failed (thank God), time after time.

While I have no doubt that there are priests who misuse their position to gain sexual favors, I am living proof that there are plenty of priests who refuse that opportunity.

You see, I am an incest survivor. I learned from my earliest years that the only way to relate to a man was through sex. My father and I had a sexual relationship starting when I was 2 years old, and, in part because of my mother's attitude that "if it feels good do it," I was turned into a sex pawn in childhood.

I had sex with my father's friends, picked up men in bars at 12 years old, put myself in positions to be sexually abused, all because I didn't know, and had never been taught, any other way to interact with men.

Consequently, when I started being involved in my parish as an acolyte, I often flirted with my priests, not even knowing at the time what I was doing or that what I was doing was wrong.

It wasn't until I hit my late 20s that I remembered the incest and, in looking back over my teenage years, realized that those priests who turned me down were a particular blessing to me.

Since I had been taught that sex was the only way to gain affection I spent most of my teens seducing men, any man, just to get attention.

At age 15, I tried to seduce the rector of my parish, spending hours in his office talking, flirting and teasing him. He spent those hours teaching me about Christ's love and the church's acceptance and turning me down carefully.

At 17, I tried to seduce his assistant, again spending hours in his office casually flirting. The assistant turned me down as well, being just as careful to encourage my spiritual search at the same time.

This same pattern happened again in college and a fourth time with the priest in the

"I LEARNED FROM MY EARLIEST YEARS THAT THE ONLY WAY to relate to a man was through sex."

city where I settled after college.

Looking back I can see that in all these cases I was testing the waters. Would this priest be the one I could seduce, thereby tainting all the priests as being as bad as my father or the other men who abused me?

God, in his infinite goodness, placed priests in front of me who would turn away my sexual advances without turning away my spiritual need.

Each of these men helped me grow spiritually and, eventually, that growth led me to the therapist who helped me to recall the incest. When the incest was revealed, the vicious cycle of seeking sexual favors for attention was broken.

Let's assume, for the sake of argument, that any one of those four priests had said

yes. Would it have been sexual abuse? Yes, as long as I looked to any of them for professional interaction.

If my spiritual director or rector tried to seduce me today, even though I am now in my 30s, it would still be inappropriate sexual behavior on his part.

Sexual abuse is any misuse of sexuality by a person in power over another person. My rector, if he is my spiritual leader, is a person in power.

Yes, there are bad people in the world who misuse their position for their own gains.

There are just as many bosses who seduce employees, therapists who seduce clients and doctors who seduce patients as there are priests who seduce parishioners.

Nonetheless, I know that there are a huge number of priests, therapists and doctors who turn down countless women who are seductive because of their own warped history. It happened with me and I am sure it happens with others.

I hope that everyone who reads this will stop and think. Is there a young girl you know of who is overly flirtatious? Is she too precocious? Take a step back and watch her behavior.

Perhaps if one of those priests had known how inappropriately I was behaving they might have realized I was being sexually abused. Only a child who is taught sexual behaviors can act on sexual behaviors.

Every time an adult refuses to have inappropriate contact with a survivor who has only learned to relate to men sexually it forces the survivor to relate to that man without sex, teaching that survivor that non-sexual relationships are possible.

I thank God regularly that there were Episcopal priests in my life, all my life, who turned me down sexually and helped me turn to God at the same time. ■

Presbyterians face \$6.1 million cut

The Presbyterian Church (U.S.A.) is struggling to find ways to lop \$6.1 million from its national budget, hoping to stem a flow of red ink that has forced the church to dip into financial reserves for the past three years.

That figure is larger by nearly \$2 million from the amount reported at the denomination's General Assembly in June 1991.

Bitter divisions over a report on human sexuality marked that assembly, but S. David Stoner, a Presbyterian official, said it is impossible to determine whether the controversy had exacerbated the budget problem.

Top staff officials of the 2.8 million-member denomination have been given until early March to come up with the \$6.1 million in cuts, a figure that represents more

than 10 percent of the church's \$55 million "unified mission budget."

The total projected budget for 1992 is \$89.1 million, but only the unified mission budget can be cut because funds for other portions of the budget come from donations tied to specific programs.

Without drastic action to pare back expenses, reserves are expected to be depleted by 1995, said Stoner, who heads the denomination's General Assembly Council. However, he said, officials hope to avoid layoffs.

"We'll try to generate efficiencies wherever possible, and the rest will come from reducing programs," said Stoner.

The Presbyterian financial crisis is similar to those experienced in recent years by other large denominations that were relatively wealthy but fell on hard times when membership began to dwindle in the 1960s. ■

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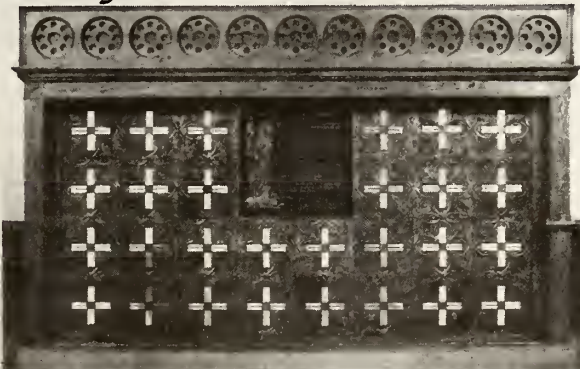
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The Reverend Eugene F. Todd Rector

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## VIEWPOINT

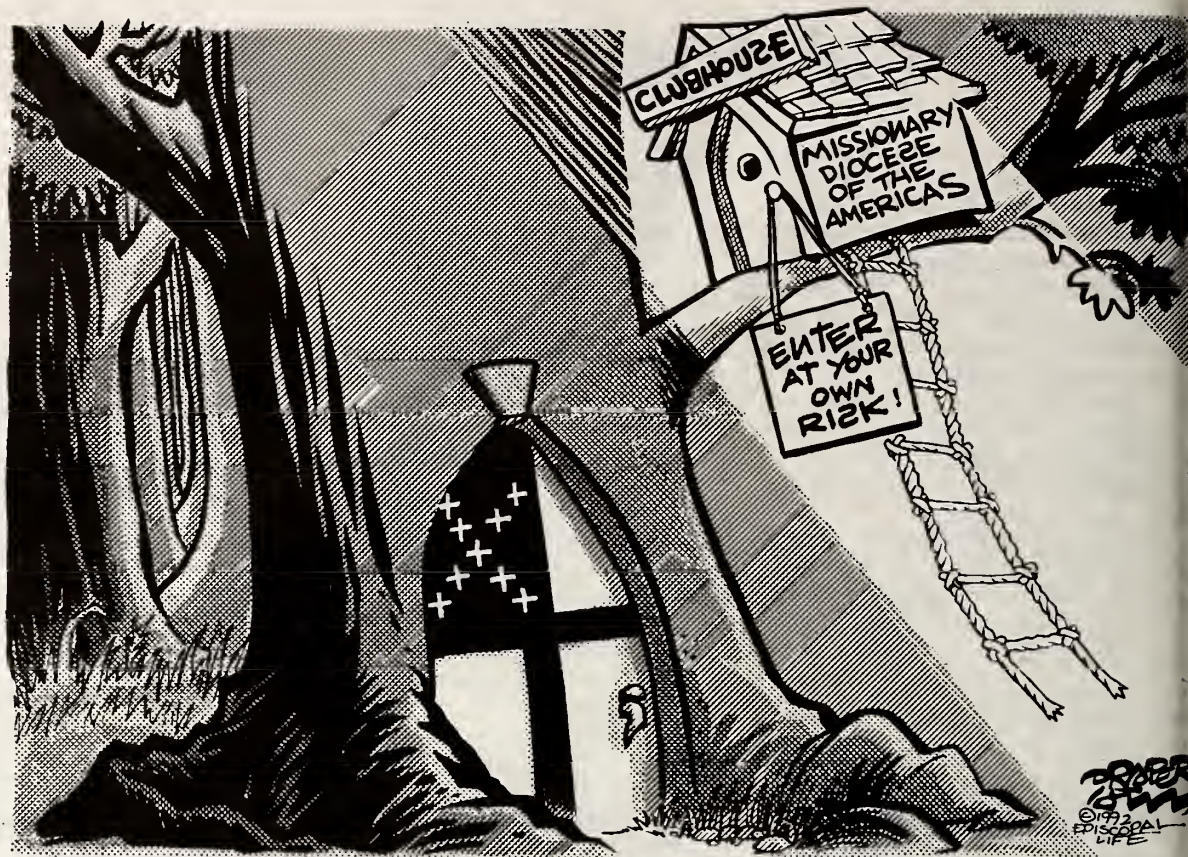
# Time for talk

When the bishops of the Episcopal Church meet in North Carolina in mid-March, only one item will be on the agenda.

It won't be the blessing of homosexual unions, or the ordination of gays and lesbians, or the sad state of finances during the economic recession.

The task assigned will be for them to work out how they can live and do their work together as a House of Bishops.

It is a critically important gathering for those Episcopalians who were embarrassed by the name-calling that caused the doors to be closed at General Convention to allow the bishops to air their differences in private. These people will be looking — and praying — for an indication that the leadership can resolve their differences and once again provide the effective pastoral leadership the church desperately needs. ■



## Vatican response to dialogue squelches hope

By J. ROBERT WRIGHT

The great promise of a closer ecumenical relationship with the Roman Catholic Church came in with a lion's roar in 1982 with the final report of the Anglican-Roman Catholic International Commission (ARCIC 2), but that same promise, with the release of the Vatican's long-awaited response in December, has gone out with the squeak of a mouse.

Now that this response has at last been made (see *Episcopal Life*, January) and since I am no longer a member of that commission, I can speak openly of my growing pessimism about its prospects as the pontificate of John Paul II moved forward in time, a pessimism that is confirmed by the Vatican text.

The "shell" of the Vatican response is guardedly positive, speaking of "remarkable progress" and seeing the report as "a significant milestone."

Yet its substantial content is essentially negative, failing to modify in any significant way the basically negative evaluation that the Vatican was already given shortly after its release in the spring of 1982.

The final report presents two challenges, presumably addressed to those chosen by the Roman Catholic Church to represent it in international ecumenical dialogue with the Anglican Communion:

- To achieve further "clarifications" to the ARCIC 1 statements on Eucharist and on ministry and ordination, while generally affirming the content of the agreements already reached;

- To meet the interpretations of official Roman Catholic texts on the infallibility and universal primacy of the Bishop of Rome as they are now delineated in the Catholic response.

As regards the Vatican's demands for further "clarification" of the ARCIC 1 statements on Eucharist and on ministry and ordination, the response constitutes a rejection of that body's claim already to have reached "substantial agreement." But the

document at the same time recommitments the Roman Catholic Church to continue the ecumenical journey with the Anglican Communion and together to study these and all other points of "divergence" that remain.

The authoritative status of the report is unclear. At one point it "is the fruit of a close collaboration between the Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity," but it has been released in technically anonymous form, signed by no individual or department within the Vatican.

Nonetheless, the document does claim to be the "definitive response of the Catholic Church" and an "official response."

As a whole, I find it to be remarkably shallow and wooden, inaccurate in some of its documentation, lacking in theological sophistication, with its release shrouded in leakages and false predictions of dates. It is clumsily handled with little respect for the Roman or Anglican ecumenical authorities outside of the Vatican and England, and its text is quite undistinguished in view of the extraordinarily long time that it took the Catholic Church to produce it.

This extension of time amounted to three extra years from the summer of 1988, when it was first promised. This document is not worthy of the theological acumen of Cardinals Ratzinger and Cassidy, the heads of the Vatican departments that prepared the text, and it is noteworthy that the names of these two cardinals are nowhere attached to it.

As regards the ARCIC 1 statements on authority, especially with regard to the papacy, this "definitive" or "official" response can only be interpreted as a call for the Catholic Church in the future to be represented in ecumenical meetings solely by delegates who can and will hold as a minimum the following positions (slightly paraphrased):

- a) That "the universal primacy of the pope is a permanent institution directly

founded by Jesus during his earthly life."

- b) That in the apostolic succession there is "an unbroken line of episcopal ordination from Christ through the apostles down through the centuries to the Roman Catholic bishops of today, as well as an uninterrupted continuity in Christian doctrine from Christ to those today who teach in union with the pope and other Catholic bishops, and that these "unbroken lines of episcopal succession and apostolic teaching stand in causal relationship to each other."

- c) That "the historical-critical method is not sufficient for the interpretation of Scripture, since this interpretation must not be separated from the magisterium of the RC Church."

- d) That "any church outside of communion with the Roman pontiff must by that very fact be lacking something more than merely the visible manifestation of unity with the Church of Christ which subsists in the RC Church."

- e) That there is "a guaranteed gift of divine assistance in judgment necessarily attached to the office of the Bishop of Rome by virtue of which his formal decisions can be known to be immune from error even before they are received or accepted by the faithful."

Notice is, in effect, served by this response that other churches in ecumenical dialogue with the Roman Catholic Church, such as the Orthodox and Lutherans and Methodists, need have no hope of claiming any "substantial agreement" with the Catholics that does not at least meet these positions.

The standards now demanded are "identity" and "complete agreement," and the credibility of the members of ARCIC 1 is thereby questioned.

Remarkably, very little is said in the document about the ordination of women, nor does it answer at all the second question originally posed by the Vatican's Unity Secretariat, "whether the report offers a sufficient basis for taking the next concrete

step towards the reconciliation of our churches grounded in agreement in faith."

Thus, although there is absolutely no evidence that the position against women's ordination so emphasized by Pope John Paul II has changed, still the document as a whole does not suggest that without women's ordination any next step would have been regarded as possible.

Some Catholic ecumenists, trying to make the best of a wretched piece of work are already claiming that the process of responding to an ecumenical report represents "a new experience" for the Catholic Church, but the fact is that this experience is no more "new" for them than for the Anglican Communion.

The poor quality of their response combined with the length of time it took does not encourage anyone to commend the papal primacy on grounds of centralization, or efficiency, for the sake of mission.

Some Anglican ecumenists, privately hoping for better times and regretting that the Roman church is in the clutches of a conservative papacy fighting a rear-guard action, will no doubt attempt to place more positive interpretation on the response. I do not believe this is honestly possible.

The only ray of light I see at the end of the tunnel is the immense and enormously positive ecumenical good will that has been built up among Roman Catholic laity, priests and theologians in this country over the years since the Second Vatican Council. ■



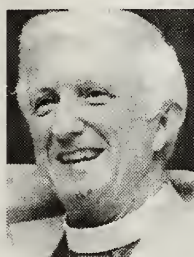
The Rev. J. Robert Wright, the St. Mark's professor of ecclesiastical history at the General Seminary in New York, was a member of the Anglican-Roman Catholic International Commission from 1982

to 1991, speaking and writing often on its behalf.



## COMMENTARY

## A story for Valentine's Day



Once there was a young woman who thought herself to be gawky and unattractive, though she wasn't really. She thought herself to be unlovable, though many loved her. She thought of her life as lonely, though she did have friends.

One of those friends was a vibrant older woman, who exuded well-being and self-assurance. The older woman, when she thought about it at all, thought herself to be attractive enough, and she rejoiced in her friends. Around her neck she always wore a beautiful heart-shaped locket made of fine gold.

One day, she said to the young woman: "I have always worn this, but I think you need it more than I do." The young woman accepted the locket gratefully.

Carefully she opened the heart into its two halves. Inside was not the picture of a loved person. Nor was revealed a name of a special love. No. Inside the locket so long worn by the fortunate, loved, attractive woman were engraved these three words: "Everyone is lonely."

I think this story, which to the best of my knowledge was included in an uncelebrated Broadway play of some 30 or 40 years ago, is a good one for February when everywhere around us we see the red hearts of Valentine's Day. The message of the locket reminds us of our common brokenness, and of our need to give and receive love as a reflection of the "love divine, all loves excelling."

This is on my mind at this moment because of my sense that much of the turmoil that has characterized our household of faith, as well as other Christian churches, over the last decades can be traced to our inability to love one another

as Christ has commanded us. Yes, we have complicated issues before us. It has always been so. We are called to wrestle as a community of faith with these issues. However, we have more serious questions before us concerning our failure to love one another, and to take seriously the brokenness that is part of our human condition.

Of course, addressing those questions is an enormous challenge. Loving is not a simple reflex. It has little to do with the syrupy sentiments of some of the Valentine cards we see. It is not a matter of letting our emotions lead us. It is a disciplined choice. It is a radical choice.

Above all, choosing to love is a faithful choice, made in obedience to the Christ who asks us to follow him in the kind of loving that gives birth to hope, and leads on to justice.

I have thought again and again of the remark made by liberation theologian Gustavo Gutierrez to the bishops of the Anglican Communion at the Lambeth Conference in 1988. He said: We do not love the poor because the poor are good. We love the poor because God is good.

God is good, and we must love one another, reaching out to one another in our essential brokenness to share the healing love of the Son God sent us, so we would know that love incarnate. Acknowledging our own brokenness is an essential first step toward loving anyone else. The message of the locket includes us all. Once we can know of our own essential wound of loneliness, we can tend it, live creatively with it, and minister to the wounds of others by our loving of them.

What a world this would be if we would take seriously Christ's commandment to love one another! Or, less ambitious, what a church this would be if we could take seriously that commandment.

My dear friends, we have not done so. We have allowed

ourselves to become confused, lose the thread, stray from the path as we preach at one another about who is more true to biblical faith, or who is more Anglican, or orthodox, or moral, or faithful, or more attuned to God's spirit in the moment.

We shout across the market place at one another claiming greater truth and deeper wisdom. We ally ourselves with those of "like mind" and assure one another of our mutual rightness. We hold ourselves to be the faithful remnant and the chosen few who bear the truth, or, we claim to be the great majority in whom the truth must surely reside.

None of this is Christian. None of this takes into account the new commandment to love one another. None of this takes into account that we are all lonely, we are all wounded, and we are all working our salvation out, as God works out the divine purpose.

Everyone is lonely, yes, but everyone is loved by God, known by Christ, and if we can be in right relation one with another, we can be lonely together. We can be individual sojourners in this world and make something beautiful out of our lonely exile. Out of our love as Christians we can show light to the world. I believe that as we accept Christ's commandment to love one another, as he loves us, we will face into our decisions as a whole, healthy body, full of God's light and love, with Christ as our head.

In that spirit, I say to you, happy Valentine's Day. Go forth and love one another.

Faithfully,

*Edmond L. Browning*

Edmond L. Browning  
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## COMMENTARY

# Avoiding the needy kills us a little

By LONNI PRATT

A few days ago I went to JoAnn's funeral. From my seat in the church balcony, I watched her family enter and wished I hadn't avoided her for the past six months.

There was the time I saw her getting coffee in the church fellowship hall. I left before she saw me. Another time, I noticed her near the coat racks. I lowered my eyes and walked right past her.

Once she was at the entrance to the sanctuary, engulfed in a bear hug. I wanted to be the one hugging her. I really wanted to ... but I didn't.

Ironically, I've been in JoAnn's place.



She had cancer. Me too. I know a little about thinning hair, bone-shattering pain and the smell of hospital rooms. I've been a hospice patient facing my last days. But I recovered, and JoAnn didn't.

I thought of my own struggle with killer cancer as JoAnn's casket was rolled down the long aisle toward the pulpit of our church.

People had avoided me, too. What could they say to a dying person? Discussing the weather seemed trivial. They didn't dare ask a casual, "How are you?" I made most people uncomfortable.

I feel equally uncomfortable when I see bag ladies on the street or pictures of babies with bloated bellies or teenagers with drugged eyes. I look away from children in wheelchairs or the very old struggling to talk. I know Jesus wouldn't, and doesn't. But overcoming the uneasiness isn't as simple as telling myself to do it.

For the past six months, whenever I had seen JoAnn, I had looked away. By not getting close to her pain, I could almost

pretend it didn't exist. I didn't want to disrupt the comfort of my faith, or confront my own vulnerability to suffering.

Margie was different. When I was sick, she used to come by my house and roll around in my wheelchair.

I hated that big, ugly metal contraption and refused to get in it. It represented my worst fears. So I sat on the couch or in the bed and glared at it.

But on Margie's first visit, she settled into my wheelchair and chatted casually about the changing autumn colors. She began rolling up and down in front of my bed. From then on, she sat in it during each visit.

She never said, "You're scared of this? Look at me. See, it isn't so bad. It won't really change anything. I'll go first." Instead, through her actions, she quietly became my partner in a wheelchair.

Because of JoAnn and Margie, I now have a new understanding of lukewarmness. It isn't merely a state of not caring about spiritual things or a lack of interest in church

activities. Lukewarm means stubbornly comfortable. It means sitting in comfortable pews behind stained-glass windows and praying or giving with dry eyes.

JoAnn is with the Lord now, healed and healthy. Although my cancer has been cured, I'm still dying a little every day.

At the funeral I found the courage to admit that I had failed my friend. I hugged her husband, and he smiled at me through his tears without recriminations for all the times I had shied away from her.

"I'd like to stop by your house and dig up those perennials she wanted me to take," I told him. It was my way of becoming part of JoAnn's life and death, my way of sharing his loss.

"She'd want you to," he said, squeezing my hand. "Please feel welcome — anytime." He could have refused to respond or, by looking away, even refused to see my remorse. But love wouldn't let him. ■

Lonni Collins Pratt, a freelance writer, lives in Lapeer, Mich.

The Liturgical Year

Feb. 4

## Cornelius the Centurion

Cornelius' entire known biography is contained in the Bible, specifically Chapter 10 of the Acts of the Apostles. He was "a centurion of the Italian Cohort," who had a vision and sent for Peter, giving the apostle the opportunity to make him the first Gentile converted to Christianity. The conversion of Cornelius led to the decision at an apostolic council in Jerusalem to give Gentiles equal status with Jews in the Christian church. Cornelius is usually considered the second bishop of Caesarea, the see of Palestine.

Feb. 13

## Absalom Jones, Priest

Jones, the first black priest in the Episcopal Church, was born a slave in 1746 in Delaware and purchased both his own and his wife's freedom. He taught himself to read and helped as lay minister to increase the black membership of St. George's Methodist Episcopal Church in Philadelphia. He also led them from the congregation when the vestry attempted to segregate them in the gallery.

In 1787, Jones became an overseer of the Free African Society which built its own church, then later applied for membership in the Episcopal diocese. Jones became deacon and, on Sept. 21, 1802, priest at what became St. Thomas African



Episcopal Church. The church grew to more than 500 members before Jones died in 1818.

Feb. 23

## Polycarp, Bishop, martyr

During the troubled early years of the church, filled with Gnostic heresies and Roman persecutions, Polycarp held fast to the faith. Polycarp was a pupil of John, "the disciple of the Lord," and was named a bishop by "apostles in Asia." When he was asked to curse Christ in the Smyrna amphitheater, he refused. "Eighty-six years I have served him, and he never did me any wrong," Polycarp said. "How can I blaspheme my King who saved me?" He became a martyr on Feb. 23, A.D. 156 when he was burned at the stake.

Information taken from "Lesser Feasts and Fasts" and other sources.

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## FILMS IN REVIEW

# Anxiety-filled “Grand Canyon” lacks depth

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photo/WFP/FAO

*John Hammock, a member of St. Stephen's Episcopal Church in Boston, is executive director of Oxfam America.*

One suburbanite, Claire (Mary McDonnell), seems to fight to get the words out. Is she at the early stages of spiritual yearnings, or does she just have faith in faith? The film, alas, never gives us a clue. A filmmaker adept at the craft, such as Penny Marshall, can discern between an

Bruce Campbell is a member of the communications staff at the Episcopal Church Center.

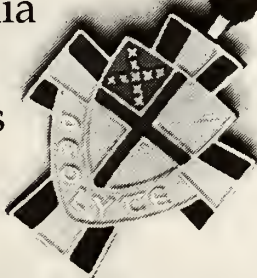


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
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## LETTERS

# Pollution taints even Communion offerings

When we consider taking theology out of our environment plan, there are some things we need to ponder ("Take liberal politics, theology out of environment plan," by Tom Morton).

In the beginning, God took clay/earth and created Man. Our theology gives us our funeral service, in which we say, "From dust/earth you came and to dust/earth you return." We need to remember these things when we ponder the sacredness of the Earth.

Today, the entire surface of the Earth is polluted. In our communion, we take wine made from grapes grown with chemicals and sprayed with toxins. We mix water that is polluted. The grain that made the bread was grown in and sprayed with chemicals toxic to life.

We eat and drink in remembrance that Christ died for us. Our own sacraments are polluted. We need to ponder the meaning of sacred. We need to consider prayerfully the role of theology in our environment plan.

The placement of hazardous-waste incinerators and landfills and the clustering of industries that spew toxins into the air in poor or minority neighborhoods is more than environmental racism. It becomes a moral issue.

Then we have to ask the question, "Does theology need to be concerned with moral issues? How can we participate honestly in the church's Decade of Evangelism? How can we help others to know Christ when we don't show by our actions that we know him? How can we keep theology out of our environment plan?"

Marilyn Williams  
Chattanooga, Tenn.

## Catholic by words, but not by actions

The behavior of Episcopalians popularly describing themselves as "the true faithful" is many things, but it is not catholic. In fact, it is often contrary to the classic catholic teaching this inquirer received 10 years ago at a flagship Anglo-Catholic parish, the Church of the Ascension in Chicago.

Consider: non-recognition of sacerdotal/episcopal acts of duly ordained priests and bishops; scheduling separate Masses so as to avoid all but token sharing in General Convention's daily Eucharist; withholding diocesan apportionments; invention of an extra-canonical diocese; and openly discussing episcopal consecration outside the full canonical process.

Not surprisingly, attitudes basic to this behavior are also characteristic of congregationalist Protestant polity.

That mode typically places extremely high value on personal preference and interpretation regarding any number of issues, notable here in an initial bonding over women's ordination.

Issues of homosexuality have been played up recently in order to maintain their disparate coalition — curious, and tragic, considering the practicing gay clergy and laity in their midst.

Quite apart from the implications of their actions in relation to the Anglican Communion, however, is the likely result of the increasingly erratic mode within their own ranks.

First, their time and resources are permanently engaged in administration and preservation; any real growth will be accidental. Second, relationships among these folk are tenuous at best, i.e., there are many strange

and distrustful bed-fellows.

Leadership having therefore set twin precedents of a loyalty oath and code language, an endless succession of self-appointed guards and purity tests can be expected inside their own house.

Anne Martin  
Chicago

## Scripture is No. 1 in moral authority

I read with interest the Forum concerning scriptural authority in making moral decisions. In referencing the Articles of Religion, James E. Flowers points out that salvation as mentioned in Article 6 is very different from making moral decisions.

I draw your attention to the final sentence in Article 7, which states, concerning the law of the Old Testament, "no Christian man whatsoever is free from the obedience of the Commandments which are called Moral."

Nowhere in either the Bible or the Articles of Religion do I find a three-legged stool, although I have often heard that mentioned. Before placing tradition or reason equal to the word of God, please consider Matthew 15:6-9.

The word of God, when taken as a whole, is the sovereign guide for living, including moral decision-making. Having said that, it must be observed that Scripture does not speak exactly to every issue. In every case, and especially in the latter case prayer and sensitivity to the guidance of the Holy Spirit should be used. Following that, reason and tradition are applicable.

James G. Bridges  
Fairbanks, Alaska

## Spirit may be guide but does church follow?

In his column in the November Forum, Bishop H. Coleman McGehee Jr. writes that the decision of the Episcopal Church to ordain women to the priesthood and the episcopate "represented the action of the church in council, guided by the inspiration of the Holy Spirit."

I quite agree that the Holy Spirit guides the bishops and deputies to General Convention. I am not sure, however, that they always follow that guidance.

Decisions arrived at during General Conventions are not automatically those desired by God; he does not overrule our free will.

I believe that Bishop McGehee would agree with this position, as he was one of the bishops who signed a statement dissenting from the decision of the 1979 General Convention on the sexual behavior of those being ordained.

The Rev. Fletcher Bingham  
Augusta, Ga.

## Church needs mechanism to accommodate minority

It is said that those who are unhappy with the changes in the Episcopal Church during the last 25 years should not complain, because the church is governed democratically from parishes up through diocesan conventions and the General Convention.

It seems to me, however, that the church lacks an important feature of political democracies that it should have.

I refer to official recognition, status and accommodation for the minority party, or

the "loyal opposition." For example, the minority party in Congress is always represented on congressional committees.

Perhaps this principle should be applied in the church so that both modernists and traditionalists could be assured of representation on the Executive Council, the staff of Episcopal Life, the staffs at national headquarters and the Washington office, and perhaps elsewhere.

As the church continues to disintegrate, this approach may be worth a try.

Dale E. Elliott  
Lovington, Ill.

## Meditation quarterly meets needs of many

I read and use Forward Day by Day regularly and have found nothing that offends me. ("Controversy hits Forward Day by Day," December issue).

Jesus befriended all sorts and conditions of people. If he were alive today, I have the feeling that he would befriend AIDS victims, homosexuals and all those that some so readily condemn. "Any who are without sin can cast the first stone."

Ruthanna Amy  
West Lafayette, Ind.

## Woman sexually abused in a different church

Elaine Heebner's letter (January) was touching indeed, and one cannot be but sensitive to the hurt, distress and frustration she must have felt over the 17 years since her sexual abuse by a clergyman. I have been acquainted with her for a number of years and am aware of the pain she has suffered.

However, it would have been helpful had she mentioned the fact that the abuse she suffered was at the hands of a pastor of a church in another denomination and not in the Episcopal Church.

Surely, the Episcopal Church has much to answer for in the area of sexual abuse, but your readers deserve to know that this particular situation occurred in another denomination.

Bishop George N. Hunt  
Diocese of Rhode Island  
Providence, R.I.

*Editor's note: Elaine Heebner confirmed that the offender in 1973 was a minister of the United Church of Christ. She joined the Episcopal Church the following year, but said that since that time has not found in the church the help she needed to recover.*

## A worthwhile issue

Remarkable! A section on growing Episcopal churches! Finally an issue of Episcopal Life that I won't simply consign to the bottom of the bird cage.

Bishop John W. Howe  
Diocese of Central Florida  
Orlando, Fla.

## Reader seeks collection of historical stones

I hope one of your readers may assist me in locating the whereabouts of a collection of biblical and historical stones which were once the property of the Rev. Edwin J. Van Etten and displayed in an Episcopal church in Pittsburgh.

Dr. Van Etten, who died in 1956, was

## letters

Episcopal Life welcomes letters from readers. Letters should include the writer's name, address and telephone number, and should be addressed to The Editor, Episcopal Life, 815 Second Avenue, New York, N.Y. 10017.

Letters will be edited for clarity and brevity. Because of the large volume received, letters may not be acknowledged.

rector of Calvary Episcopal Church in Pittsburgh from 1918 to 1940.

For many years, his unique collection of 82 stones, collected during various trips to the Holy Land, England and the United States, were mounted in the church's large vestibule, baptistery and morning chapel. Each was accompanied by a bronze plaque describing the stone's source and background.

Sometime after Dr. Van Etten left Calvary, the commemorative stones and plaques were removed. I have been searching for them for the past five years and would appreciate any information sent to Grady E. Jensen, 16 Ridgcrest West, Scarsdale, N.Y. 10583.

Grady E. Jensen  
Scarsdale, N.Y.

## Special fund set up to honor Terry Waite

The Church Army has received a number of "thank offerings" after the release of Anglican envoy Terry Waite after being held nearly five years as hostage in Beirut.

It is clear that the public, overjoyed by his release, is keen to do something appropriate to mark the occasion.

Therefore, we have decided to open a special account for this purpose. The funds will be at the disposal of Terry to give to the projects and charities of his choice.

We are happy to receive contributions to: The Terry Waite Thanksgiving Fund, Church Army Freepost, Independents Road Blackheath, London, SE3 9LG., England

Capt. Philip Johanson  
Chief Secretary, Church Army  
London

## New churches essential to increase faithful

Your December issue letters page carried a headline that said, "Evangelism doesn't mean new churches."

I beg to differ. New churches are a key part of the church's evangelism strategy. It has been this way since the days of the first apostles.

When we stop planting new churches it means the spirit of evangelism is fading. Decades of decline and numerical loss have been marked by the reluctance of the church to start new churches.

As a new church developer, I can attest to the power of a new congregation as a means for evangelism. Some of our pioneer members represented people who had been absent from any church experience for more than 20 years.

Our growth from one to 145 households in five years and from an average attendance of 50 to the current 242 is due mostly to the way that our church invites people who have often experienced other churches to be cold and unfriendly.

I wish that we would develop more of a

Continued on next page



LETTERS

missionary spirit in more of our congregations.

The kind of enthusiasm that reaches people for Christ is, however, something more natural to the spirit of a new congregation. The good news for all churches is that the new church spirit can be infectious within a diocesan family ... as long as there are some new churches.

As children bring a lively curiosity and energy that makes for wonderful celebrations in the extended family, new churches do that for the larger church.

The Rev. George H. Martin  
Eagan, Minn.

Synod not against gays, but their ordination

Your article ("Synod threatens schism by creating new diocese," December) grossly misrepresents the Episcopal Synod of America's position with relationship to gay men and lesbians.

Your comment reads as follows: "The synod ... objects to what it calls liberal practices condoned by the church leadership including ordination of women and increasing tolerance of gay men and lesbians."

That is, at best, misleading. Nowhere has the synod expressed intolerance of gay men or lesbians.

What the synod — and an increasing number of Episcopalians at large — objects to is the ordination of practicing homosexuals. This expresses intolerance toward no one, but expresses a love, faith and insis-

tence on the faithfulness of the church to the teaching of Jesus.

Charlene Palmer  
Flint, Mich.

Sexes evenly divided on scriptural authority

I cannot be the only one to notice that all of the "Yes" respondents to the December Forum question — "Is Scripture the ultimate authority in making moral decisions?" — were female, and all of the "No" respondents were male.

Men and women who address Episcopal Life have never in my recollection been divided so absolutely on answers as on this question.

The women seem to confer authority on some power or source outside and above themselves to which they are beholden. I propose this Forum question: "Does Scripture make men church leaders the ultimate authority over the interpretation of the Bible?"

Would all the "Yes" respondents again be female, and all the "No" respondents be male?

John M. Scott  
Philadelphia

Do as I say ...

Was it a fluke that in the December debate "Is Scripture the ultimate authority ..." the affirmative was espoused only by women, and the negative only by men?

If it wasn't, then shouldn't it be consid-

ered ironic these clearly literalistic ladies would violate one of the most plainly enunciated prohibitions in the New Testament: "I permit no woman to teach or have authority over men; she is to keep silent" (1 Timothy 2:12).

But then again, I suppose this prohibition was reflective of a time and a society somewhat different than ours, and therefore subject to interpretation.

The Rev. Gary W. Sitton  
Westminster, Colo.

Prisoner in Iran victim of persecution

Would you be kind enough to publish this to correct a wrong impression against our tiny church in Iran as a result of an unfortunate statement in the recently released book by Gavin Hewitt called, "Terry Waite: Why Was He Kidnapped?" (The American edition was published under the title "Terry Waite and Ollie North").

Writing about the imprisonment of Jean Waddell after a shooting incident, the book states that this was because "a member of the church made an accusation against her." This is not true.

Jean Waddell's imprisonment was not an isolated case. She was imprisoned with five other members of the church, three nationals and two expatriates.

These imprisonments were part of a general persecution against our church that had started at the beginning of the revolution and continues to this day.

The [members of the] fanatical faction

who are responsible for persecuting the church used a church member for their purposes by threatening him with a gun. But they also used him as a scapegoat to blame the church when they wanted to free the prisoners when Terry Waite was here.

After Mr. Waite left Iran, accusations and persecutions against the church started again, and their scapegoat was set free.

Bishop H.B. Dehqani-Tafti  
Chairman, Friends of the Diocese of Iran  
London

Dehqani-Tafti was bishop in Iran from 1961 to 1990.

Insurance as donation not as attractive now

A recent decision by the Internal Revenue Service could cause trouble for churches and other non-profit organizations that receive donations in the form of life insurance.

In Private Letter Ruling 9110016, the IRS ruled that charities do not have an "insurable interest" in the life of a donor, so a life insurance policy in a state that has an "insurable interest" requirement does not qualify as a valid donation and cannot be deducted for income, gift or estate tax purposes. This makes such donations much less attractive.

It is recommended that organizations receiving such donations consult with a tax attorney to see if their donors are, in fact, eligible for tax breaks they believe they will get.

Knute Rife  
Mountlake Terrace, Wash.

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## FORUM

# Q Should Jerusalem be governed by a multinational body?

## A Yes

By WILLIAM WIPFLER

*"Who will have pity on you, O Jerusalem, or who will bemoan you? Who will turn aside to ask about your welfare?" (Jeremiah 15:5)*

Jerusalem is a city with a unique spiritual relationship to the world's 14 million Jews, 700 million Muslims and 1 billion Christians.

For Jews it is Zion, the Universal Mother; for Muslims it is Al Quds, the Holy City; for Christians it is the sacred site of the fundamental salvation events that took place between Palm Sunday and Pentecost. For all, the situation of Jerusalem is of central importance in the quest for Middle East peace.

Jerusalem's unique character was recognized by the United Nations on Nov. 29, 1947, when Resolution 181 proposed that the city be given a special autonomous status and be administered by the Trusteeship Council. In 1948, however, before the resolution could be implemented, Israel and Jordan each seized and occupied a part of the city.

The U.N. did not acknowledge any change in the status of Jerusalem resulting from these occupations. Rather, it reaffirmed its position on the internationalization of Jerusalem in 1948 and 1949. It is also significant that when Israel sought membership in the U.N. in 1949, its representative, Abba Eban, specifically accepted Resolution 181 and recognized that "the legal status of Jerusalem is different from the territory in which Israel is sovereign."

Since that time, and especially after Israel's seizure of all of Jerusalem and the new Palestinian territories in the 1967 war, numerous U.N. resolutions have proclaimed the illegality of the occupation and annexation of Jerusalem, called for Israel's withdrawal from the city, and demanded the repatriation of thousands of Muslim and Christian Palestinians who were violently evicted and whose property was confiscated.

In defiance of world opinion and international law, Israeli administrations, particularly the present Likud government, have supported the Jewish takeover of Christian and Muslim properties in the Old City, sponsored the massive resettlement of Jewish immigrants in occupied Jerusalem, and fostered the expansion of the borders of Jerusalem through Jewish settlement at the expense of neighboring Christian and Muslim Palestinian communities.

While Israeli authorities justify these as political actions taken against allegedly hostile Palestinians, there have been an increasing number of overt aggressions of a religious nature. Synagogues and yeshivas have been established in Jerusalem's Muslim Quarter.

Provocations by yeshiva students that resulted in personal injury to Arabs and destruction of Arab property have received little official Israeli attention. Jewish extremists, often supported by American donors, have made several attempts to destroy the holiest Muslim shrines — the Dome of



the Rock and Al Aqsa mosque — in order to permit the building of the third temple.

In 1990, Muslim resistance to another purported attempt resulted in the shooting deaths of 21 unarmed Arabs and

injuries to 500 others by Israeli security forces.

The Christian minority in Jerusalem has not been immune from attack, sometimes violent in nature. Clergy have been harassed and church property damaged. In the Old City, "Judaization," the term for the settlement programs, has expanded the Jewish Quarter to four times its 1948 size, largely at the expense of Christian residents. Christian numbers have plunged from 29,000 in 1967 to as few as 8,000. Episcopal Bishop C. Charles Vaché of Southern Virginia blames this crisis on Israeli policies that make Christian presence in Jerusalem almost impossible.

Increasingly, the government of Israel demonstrates that it cannot function as the impartial guardian of the spiritual home of its own and the two other major faiths. International administration of Jerusalem under the care of the United Nations, proposed by the same General Assembly that recognized Israel in 1949, would be the only solution to assuring enduring stability and permanent access for Christians and Muslims as well as Jews. ■

*The Rev. William L. Wipfler retired in July 1991 as the Episcopal Church's partnership officer for Asia and the Middle East. He is an internationally recognized human rights advocate.*

For the past 4,000 years *Yerushalayim*, the City of Peace, has experienced a series of political and military occupations.

Even today, this holy city is occupied in violation of U.N. Resolution 181, the so-called Partition Plan that divided the British Mandate of Palestine into Jewish and Arab states and established Jerusalem as a "corpus separatum" under a special international regime, to be administered by a governor and a Trusteeship Council, a plan that was never implemented.

The political domination of the city by one religious tradition inevitably restricts access to sites holy to believers of the other religions. The continuing conflict over the political status of Jerusalem creates a climate of violence that discourages believers from making pilgrimages to holy sites central to their faith.

As long as Jerusalem is a political football it cannot be the "perfection of beauty, the joy of the whole earth." (Lamentations 2:15b). The implementation of Resolution 181 of the original Partition Plan would ensure that Jerusalem can be a city of peace for all persons who worship the God of Abraham.

The Rev. John F. Flora  
Wichita, Kan.  
See YES next page

## A No

By MIDGE ROOF



Should Jerusalem be governed by a multinational body? Should Washington? London? Paris? The question itself is arrogant. The answer must be a resounding "No!"

Internationalizing Jerusalem was proposed in the past and rejected as unworkable and unacceptable. The United Nations partition plan of 1947 recommended making Jerusalem an international city, but the Arab states vehemently opposed such a move. In 1948 the U.N., supported this time by Arab and Latin American states and the Soviets, made the proposal, but the United States was opposed.

Jordan, too, was opposed to making Jerusalem international because Jordan controlled the Old City at that time. Israel's reunification of Jerusalem after the 1967 Six Day War, its dismantling of 19 years of Jordanian barbed wire, concrete walls and barriers have elicited continued demands from the Arab states for an international Jerusalem.

Internationalizing any city is dangerous and impracticable, Berlin being a vivid recent example.

If the desire to internationalize Jerusalem is to protect and guarantee access to religious shrines and holy sites by Christians, Jews and Muslims alike, then there is no need. Israel's 24-year record of guaranteeing such protection and freedom shines like a good deed in a naughty world.

From 1949 to 1967, under Jordanian rule and despite the 1949 U.N. armistice agreement, Jews could not worship at the Western Wall, visit the Tomb of Rachel or the Tomb of the Patriarchs, or go to their 2,500-year-old cemetery on the Mount of Olives. Israeli Christians could not go to the Old City except at Easter and Christmas. Israeli Muslims were not allowed to pray at the Al Aqsa mosque or to enter the Old City at all.

Under Israeli law, members of all three faiths have access to their shrines and holy places. Since Jerusalem is small, and since the holy places are often literally right on top of each other, any attempt to divide or compartmentalize the city is doomed to failure. Considering the religious and political tensions in the region, it is unlikely that a multinational government could improve on the accessibility of the shrines. And considering the possible composition of a multinational force, it could do much worse.

I think it is far more probable that maneuvering for multinational governance of Jerusalem is a sophisticated, political variation on the sentiments expressed in the Palestine Liberation Organization covenant: "destroy the Zionist and imperialist presence." Both sentiments are motivated by a refusal to accept Israel's existence and its sovereignty over a city it has considered its political and religious capital since King David danced before the Ark and Solomon built the First Temple three millennia ago.

In his autobiography, Jerusalem Mayor Teddy Kollek observed that Jerusalem "is the soul and heart of the Jewish people." But, he continues, "nobody else ever paid a

great deal of attention to Jerusalem. The Crusaders had a high regard for the city and were willing to sacrifice their lives for it. The British had a historic feeling for it. But only under the Jews —

both in ancient and modern times — has it been the capital of a nation. The Arabs expressed their passion for Jerusalem when the Crusaders ruled it and again since we have governed it. In between, there was very little feeling for the city, and it suffered conspicuous neglect."

Israel has done a remarkably creditable job of governing Jerusalem under trying conditions. Not a perfect job, but the Israelis themselves lay no claim to perfection.

It is the height of arrogance for us to pressure Israel to yield up its very heart and soul to some questionable multinational force. It is the height of irony that the call to do so usually comes clothed in the rhetoric of self-definition and self-determination — for others, but not for Israel. ■

*Midge Roof is vice president of Episcopal Diocesan Ecumenical Officers and a former National Conference of Christians and Jews fellow at the Shalom Hartman Institute for Advanced Judaic Studies in Jerusalem.*

My answer is "No."

Mayor Kollek has performed commendably, dealing with an amazing, complex ethnic city, directing it through a great maze of upheavals: racism, politics, religious dogmatism, to name only three.

Since 1984 my husband and I have worked three stints in a Christian hospital in Nazareth for the predominately Arab city and community. We visited Jerusalem on several occasions, experiencing eye-opening events there, as well as in several of the larger cities of Israel.

When we see simple problems within the U.N., such as Arab and Jew in confrontation over matters like a proper meeting place, how can multiple nations (with as many ideas) transform Jerusalem's hourly aches?

See NO next page

## FORUM

Forum encourages reader participation in order to promote dialogue within the church. Episcopal Life welcomes responses to this question for April:

**"Should churches pay real estate taxes?"**

Answer "yes" or "no" in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, N.Y. 10017 or fax to 212-949-8059. Answers must be received by Feb. 1.

Replies to the question for March — "Is withholding money from the national church a Christian form of protest?" — will not be accepted after Feb. 1.



## FORUM

## A Yes from preceding page

Yes. Old Jerusalem, as a spiritual center or three major religions, is an emotional focal point. Historical events, those provable and those not provable, have made this a cherished city.

Historically, when one group controls the city, that group excludes the others from full access. Control of the city over the centuries has often been accomplished through bloodshed.

It is odd, considering that the city was originally a pagan Canaanite city, that it became the focus of monotheism. David's conquest, Jesus' passion, Islam and many legends have combined to make the city a place of devotion. Millions of people see Jerusalem as a place that God cherishes. Jealousies should not deny access to these people.

The only way to ensure fair treatment to all religious groups is multinational administration of the city. Access by air and land needs to be assured. Respect for the holy days of each group needs to be guaranteed. War should not be the answer, but fair and just treatment. Pilgrims of all religions should be able to go to Jerusalem without fear of being killed. A multinational body is our best hope of assuring that these things may happen.

The Rev. Craig Kuehn  
Berkeley, Calif.

## A No from preceding page

and pains to peace and comfort?

Biblically the time will come when there will be multi-ethnic judging, ruling and reigning (with Christ) for the millennium: Revelations 5:8-10, 20:4-6. I'll rejoice when Jesus Christ is in charge, and also stay happy with things as they are.

Liz Fuller  
Spokane, Wash.

Jerusalem should be governed by the Jerusalemites. The Jerusalemites are Palestinian Arabs, both Christians and Muslims, and Israeli Jews.

Jerusalem, the City of God, is not the city of a single religion alone of the monotheistic faiths. It was not meant to be monopolized by any single group. St. Paul in Galatians called it "the mother of us all." He described

it as "free Jerusalem."

Israel's unilateral annexation of the eastern section of the city was not accepted or recognized by the world community, including the two superpowers. Nor was Israel's announcement that Jerusalem is its eternal capital accepted or acknowledged in the world community. For 43 years, embassies of almost all nations have stayed in Tel Aviv.

Christian and Muslim Arabs of Jerusalem must be given immediate right of return before allowing further Jewish immigrants from outside Jerusalem to change further the demographic balance. The matter regarding Jerusalem is not a matter of one group providing access to the holy places, but rather it is a matter of sharing by all three faiths equally.

Nationalism leads usually to confrontation. Many nations on Pentecost were in Jerusalem in various capacities, including pilgrimage. The question, therefore, is not to expand Jerusalem to all nations, but rather to allow Christians, Muslims and Jews to share it, to cooperate and equally run the city of all three faiths.

President-Bishop Samir Kafity  
Episcopal Church in Jerusalem  
and the Middle East

In my old neighborhood we had a word for this question: chutzpah.

The question seems unhelpfully imprecise — do you mean all of Jerusalem or just the area east of the "green line," including but not limited to the Old City? Certainly, the area west of the green line seems inappropriate for inclusion. Given the military events of 1967 and the Israeli legislation of 1980, the only situation in which your question would gain reality would be the kind of holocaust that would signal the destruction of the state of Israel.

Thus, why ask the question? Does it signify a congruity of policy with the Vatican, previously unrevealed to the people of the Episcopal Church? Moreover, why ask the question now, in the middle of delicate diplomatic negotiations, when the only people whose purposes it serves are the Israeli and Islamic extremists who are squeezing the Christian minority of Jerusalem. To put your question is rather as if to suggest that, given the murder rate in our nation's capital, the French government called for administration of the District of Columbia by an international body to preserve the work of a

## BOOKS IN REVIEW

## Matthew Fox tries to liberate the First World

**Creation Spirituality: Liberating Gifts for the Peoples of the Earth**  
By Matthew Fox  
HarperSanFrancisco, 153 pp., \$12.95

By BILL RANKIN

Matthew Fox's creation spirituality rests upon our capacity to rediscover religious awe, the awe at creation that awakens our creativity and prophecy.

In the present book, Fox, who was sentenced to a year of public silence by his Dominican order for his fervent feminism, failure to condemn homosexuality, denial of the Roman Catholic concept of original sin and for speaking of God not only as father but also mother and child, continues his earlier explorations apace.

He remains indignant at the treatment of women, gay and lesbian people and the poor. He favors much more concern about the environment, about addiction and co-dependence, the oppressed in Central America, world peace and interfaith cooperation. Here is his attempt at First World liberation theology.

What does Fox have in mind precisely? Sexism, child-neglecting adultism, rotten schools, family breakdown, militarism, massive thefts by savings and loan executives and a \$150 billion national drug habit.

We need to come to our senses, he says, and appropriate the various gifts of awe. The sources, he tells us, are early Native American traditions, the Celts of Ireland, Scotland and Wales, native groups of Africa and Asia, Polynesia, Australia and New Zealand. They come also from the J writer of the Hebrew Bible, much of the prophetic literature, all the wisdom material, the prologue

French architect.

Your question serves no useful purpose for peace or people of good will. The interests of the Episcopal Church would have been better served by not putting the question at all. Even better would have been to ask how we might deploy our resources to support the Episcopal bishop in Jerusalem in his struggle to maintain schools and hospitals.

The Rev. Gregory M. Howe  
Dover, Del.

to John's Gospel and elsewhere in the New Testament. This tradition is enriched, as well, by Francis of Assisi, Hildegard of Bingen and Meister Eckhart.

Creation spirituality, says Fox, can sweep away boredom, inspire artistic creativity, rejuvenate dull worship, put an end to shame, help us build relationships in community and empower us for the ecological era. The author's definition of the middle class, which needs this tonic, is that it educates itself for work, it works, and then it recovers from work.

This strong statement is both antidote and alternative to some of the doleful, childish or dreadfully self-preoccupying devotional stuff we see these days. Creation spirituality is refreshing indeed.

Yes, it is predictable in its way, but it correctly holds out the vision and hope of a heart able to sing. We are supposed to enjoy life, and one another, and the creation. Life is a gift and it is good. ☺

The Rev. William Rankin is a writer and rector of St. Stephen's Church, Belvedere, Calif.

## More from Anna

**Anna, Mister God, and the Black Knight**  
By Fynn; illustrated by Papas.  
HarperCollins, 176 pp., \$14.95

By ROSEMARY HAUGHTON

This is the "companion" to the much-loved "Mister God, This Is Anna," a story of the adoption of a waif with a genius for mathematics, theology and love. This is not a chronological sequel, since Anna's tragic death closes the first book, but is described as a "companion," since it describes the development of the relationship between Anna and a retired teacher, the crusty rationalist "Black Knight."

Both books are delightfully provocative and moving — if they are based on a real person. But the doubt remains: Is Anna really a creation of the author's need for a vehicle to display his mathematical fireworks and raise some religious and moral issues that would sound less impressive issuing from a grown-up mind?

I hope Anna existed, because if she did the world shimmered with a little uncovenanted glory. But if the glory is a gimmick ...? ☹

Rosemary Haughton is a theologian and writer who lives in Gloucester, Mass.

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# CHURCH CALENDAR

FEBRUARY

## ✦ 2 The Presentation of Our Lord

6-8 Consortium of Endowed Episcopal Parishes Annual Conference, St. James Cathedral, Chicago, Ill. Theme: The Decade of Evangelism, examining special gifts endowed parishes bring to spreading the gospel. Contact: Nancy Deppen, Box 2884, Westfield, N.J.; 908-232-7186

7-8 Empowering the Laity for Ministry in Daily Life, Pittsburgh, Pa. Course for clergy and lay leaders to study theology of the ministry of the laity. Cost: \$165-195. Contact: Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-8893.

13-15 Possibilities, Church Divinity School of the Pacific, Berkeley, Calif. Conference for graduate and undergraduate students to explore lay and ordained leadership ministries in the Episcopal Church. Cost: \$25. Contact: Alda Morgan, 2451 Ridge Rd., Berkeley, Calif. 94709; 510-848-3282.

14-16 Small & Tiny Church Conference, Maryvale Convent, Valley City, N.D. Workshops on renewal, outreach, church growth, Christian education, reservation ministries, stewardship. Cost: \$35 registration; \$45 meals & lodging. Contact: Episcopal Diocese of North Dakota, c/o CORE Small & Tiny Church Conference, P.O. Box 8340, Fargo, N.D. 58109-8340; 701-235-6688.

14-16 Union of Black Episcopalians Young Adult Caucus, Trinity Church, N.Y. Theme: "Empowering Young Adults for the Church of Today and Tomorrow." Cost: \$50. Contact: Melvin Fulton; 212-602-0755.

16-17 Region III Mid-Winter Conference, Association of Anglican Musicians, St. Stephen's Episcopal Church, Wilkes-Barre, Pa. Contact: Mark Laubach at 717-825-6653.

20-22 Workshop/Retreat for Recently Ordained Clergy, Tucson, Ariz. To address issues particular to the recently ordained. Cost: \$75. Contact: The Rev. Barbara Schmitz, Charis Consulting, 2735 Poland, Hamtramck, Mich. 48212; 313-873-1053.

## ✦ 24 St. Matthias

24-27 Naming the Silences, Washington, D.C. Conference will examine the church's relationship to issues of suffering and medicine. Cost: \$300. Contact: College of Preachers, 3510 Woodley Rd., N.W., Washington, D.C.; 202-537-6383.

24-28 Executive Council Meeting, Pfister Hotel, 424 E. Wisconsin Ave., Milwaukee, Wis.; 414-273-8222.

26-29 Episcopal Urban Caucus 1992 Assem-

bly, Clarion Hotel, Cincinnati, Ohio. Provide opportunity to engage in issues affecting urban ministry. Contact: Episcopal Urban Caucus, 138 Tremont St., Boston, Mass. 02111.

27-March 1 Episcopal Renewal Ministries Third National Youth Workers Conference Church of the Apostles, Fairfax, Va. For adult volunteers, professional, lay, ordained youth workers and students in leadership. Cost: adults \$75; students \$55. Contact: David Young  
Continued on next page

## resources

This column appears as a service to readers. To order resources contact distributors listed, not this newspaper. Inclusion in this column does not imply endorsement by Episcopal Life.

### for lent

**A Season for the Spirit.** Martin Smith, SSJE, provides daily meditations for Lent that help reader experience the reconciling and empowering work of the Spirit. Foreword by the archbishop of Canterbury. Cost: \$8.95 for paperback, \$8.95 for audio tape from Cowley. Call 800-521-4340.

**Journey Into Christ.** A 160-page paperback by the Rev. Alan Jones, just reissued with a new introduction by the author, leads readers on a spiritual journey inward to self-discovery and transformation. Cost: \$9.95 from Cowley Publications and Trinity Press International. Call 800-521-4340.

**Teach Us to Pray.** A practical guide for recollection and meditation including both physical and interior components. A 128-

page paperback by Trappist monk Andre Louf. Cost: \$8.95 from Cowley, 800-521-4340.

**Prayers of Our Hearts in Word and Action.** A 216-page collection of prayers and liturgical resources written in inclusive language by Vienna Cobb Anderson. Provides prayerful responses to a wide range of concerns, including child and spousal abuse, rape, suicide and terrorism. Cost: \$13.95 from Episcopal Book and Resource Center, 212-922-5106.

**For children.** Four eight-page books — "What is Lent?" "The Later Days of Jesus," "Easter Coloring Book" and "Jesus Goes to Heaven" — teach about the seasons of Lent and Easter. Cost: \$1 each (less in quantity) plus handling from Channing L. Bete Co. Call 800-628-7733.

**Good Friday People.** A 150-page paperback in which Sheila Cassidy describes people who know realities of suffering, making the journey of the Cross: a boy with a brain tumor, a woman with AIDS, people of Auschwitz, Archbishop Oscar Romero. Cost: \$10.95 from Orbis Books. Call 800-227-8523.

**A Pilgrim's Way: Meditations for Lent and Easter.** A Lenten prayer diary with prayers for 47 days, morning and evening, based on the Common Lectionary. Cost: \$9.95 from Presbyterian Publishing House. Call 800-227-2872.

**Reliving the Passion.** A 144-page hardcover, subtitled "Meditations on the Suffering, Death and Resurrection of Jesus as Recorded in Mark," by Walter Wangerin, a Lutheran pastor. A series of 40 meditations that help readers "experience" the passion. Cost: \$12.95 from Zondervan, HarperCollins Publishers. Call 800-242-7737.

**The Season of Lent/Easter for the Family.** A single-sheet resource listing with both daily readings and activities for the 40 days of Lent and weekly readings and activities for Easter that follow themes of growth and new life. Cost: 75 cents (or \$3.95 for 12) from Augsburg Fortress, 800-328-4648.

**Your 1992 Lenten Journey.** An eight-page colorful calendar for Lent with appropriate themes, activities and Bible passages. Easy-to-use activities and devotional suggestions for all ages. Cost: \$26.50 for 25 copies, plus \$5.25 handling, from Channing L. Bete Co., 800-628-7733.

**A Page a Day for Lent 1992.** A 56-page paperback, edited by Sister Maggie McGraw, CSJ, provides a collection of scriptural readings, prayers and suggested activities in a format that allows pages to be removed and shared or posted. Cost: \$2.95 from Paulist Press. Call 201-825-7300.

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## CALENDAR

continued from preceding page

All Saints Episcopal Church, 5290 Saratoga Ln., Woodbridge, Va. 22193; 703-670-0093.

**28-29** Spirituality Conference, Washington National Cathedral. Will focus on Dr. Howard Thurman, philosopher and educator, who served as professor of Christian theology at Howard University. For registration information contact: 202-537-6237.

## MARCH

**+1** The Transfiguration

**+4** Ash Wednesday

**4-April 19** Lenten Desert Experience XI, Nevada Test Site. Join in seeking healing of earth and self and expressing prayerful protest at the Nevada Test Site. For information on various events contact: Nevada Desert Experience, P.O. Box 4487, Las Vegas, Nev. 89127; 702-646-4814.

**6-7** Bishop Michael Marshall leads a conference in evangelization for laity and clergy at Nashota House in Nashota, Wis. Contact: The Rev. Charles R. Henery, 2777 Mission Rd. Nashota, Wis. 53058.

**6-8** Stewardship Conference, Christ Episcopal Church, Overland Park, Kan. Learn to motivate, recruit, train volunteers and plan a program that works. Contact: The Rev. R.H. Bonner, Director of Stewardship, 815 Second Ave., New York, N.Y. 10017; 800-334-7626.

**9-13** House of Bishops, Kanuga Conference Center, Hendersonville, N.C.

**16-19** Lenten Retreat, Kanuga Conference Center, Hendersonville, N.C. Dean Alan W. Jones of Grace Cathedral, San Francisco will explore Dante's *Divine Comedy* from the point of view of a contemporary spiritual journey. Cost: \$195. Contact: Kanuga Conference Center, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.



## tv watch...

On VISN, the interfaith television cable network, special episodes of the regular series highlight the lives and history of African-Americans.

**Feb. 5: 10 p.m. (EST)**

A one-hour VISN Showcase: "The Great Horseshoe Crab Field" and "Masters of Disaster." Two stories of inspired teachers working with black youth in the inner city. Repeated throughout the month.

**Feb. 10: 3 p.m. (EST)**

Women's Voices: "Gotta Make the Journey." A one-hour profile of the singing activist group "Sweet Honey and the Rock." With repeats throughout February.

**Feb. 26: 10 p.m. (EST)**

VISN Showcase: "Faithful Defiance: Portrait of Desmond Tutu." A story of courage and faith in trying to bring racial justice to apartheid-torn South Africa. ■

## BOOKS IN REVIEW

## Essays carry on some great thinking

**Reshaping Ministry: Essays in Memory of Wesley Frensdorff Josephine Borgeson and Lynne Wilson, editors Jethro Publications, 288pp., \$16**

*"Let us dream of a church so salty and so yeasty that it really would be missed if no longer around, where there is wild sowing of seeds and much rejoicing when they take root, but little concern for success, comparative statistics, growth or even survival."*

*"A church so evangelical that its worship, its quality of caring, its eagerness to reach out to those in need cannot be contained."*

From "The Dream" by Wesley Frensdorff

By DAVID SELZER

What an honor to so great a person as Wesley Frensdorff. The one-time bishop of Nevada and Navajoland and assistant bishop of Arizona, who died in 1988, has a book in his memory, a collection of essays, continuing his thoughts and ideas about ministry.

In a troubled time for our church and society, when there seem to be more issues than congregants, it is refreshing to remember one so inspiring in ideas and reality of ministry and have this memory come alive

through stories and reflections and continuing life in the church.

"Reshaping Ministry" offers a reflection on ministry that goes deeper than the "let's build 1,000 churches by the year 2000" thinking. It reflects on ministry that serves indigenous communities of Christians, that honors all Christians in their vocation, rather than seeking to plant a new church in their neighborhood for the sake of church growth.

Amid our heritage of oppression and suppression of peoples different from us, here are stories of people who have a different vision of the church. In these stories, one reads firsthand of the struggles to transform the church to a totally ministering community, away from a hierarchical model of clergy on top to a model of a community of clergy and laity working together, in which each person's story, heritage and history are honored.

Here are stories of the blending of God and culture that have promise and hope. Here is education for all of us who embody Western culture and who serve on commissions on ministry, who are bishops of dioceses or who serve the institution.

Here are essays and conversations exploring how ministry takes place, what shapes ministry, who deacons are. Deacon Phina Borgeson challenges us with her experience and insights in total ministry in the Diocese of Nevada. Deacon Ormonde Platter looks at the diaconate through the baptismal covenant.

One of the most insightful pieces is the questions Frensdorff raises in the chapter on authority and the theological enterprise: Who

does the theologizing and where does it happen? How is the whole church enabled in its theologizing? How is leadership exercised in the church?

One of the most important aspects of this book is the empowerment of the laity as described by Jean Haldane in her essay, "Private Faith and Public Responsibility." Haldane states, "in our churches relatively little happens to help laity connect private faith with public responsibility. We need to listen to laity's experience, invite them to share their insights about being a Christian in their work, their family, their community."

In my opinion, it is the theology of the laity, growing out of their experience, which will transform the church from a hierarchical structure of predominantly white male power to a totally ministering community that encourages leadership and diversity and Christian life.

From the perspective of a white male priest and university chaplain, this book is a thoughtful piece challenging many images of ministry I learned in seminary. The thoughts have radical ramifications for a renewed church.

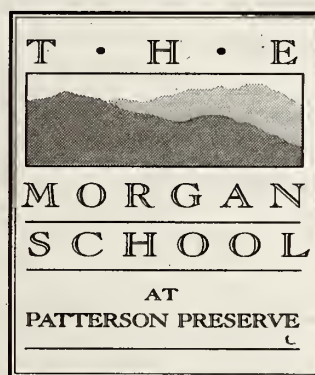
The book would have been enriched, deepened, if the stories had been written by the folk themselves, by the laity who have been heard and empowered and are now doing their ministries as people of God in the world. ■

The Rev. David Seltzer is chaplain at the University of Minnesota and chair of the Commission on Ministry in the Diocese of Minnesota.

## Education Guide

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## Looking at themselves, clergy see stresses

By JAMES THRALL

A clergy spouse knows just about everyone in the parish, but yearns to talk to someone who understands what it means to be married to a priest.

A priest suspects that alcohol has become more than just a habit, wants to get help, but isn't sure where to turn.

The financial challenge of "keeping up with the congregation" on a low salary causes tension in a priest's home and undercuts morale.

That clergy, whether single or married, with or without children, experience difficult times is no surprise. What is not always clear is how extensive those problems are, and what steps — often quite simple — can be taken to keep clergy "healthy" in spite of them.

The Clergy Family Project, a study started more than five years ago by the Episcopal Family Network, has begun to part the veil that often hangs before the true lives of clergy and their families. In the process it is deflating common assumptions either that all clergy families are perfect, or that all are in deep trouble because of the challenges of serving a parish.

The news is actually surprisingly good, according to Roberta Walmsley, the project's coordinator who is also wife of Bishop Arthur Walmsley of Connecticut. The study shows that overall "clergy are doing well," she said. "They feel pretty good about themselves."

In the initial study of six dioceses, as many as three-fifths of those who completed the questionnaire reported experiencing a serious problem in their own lives or the lives of their family members, Walmsley said. Even so, she said, "the fact that they are having problems is not negative. The question is whether they are doing anything about it."

Instances of major problems such as substance abuse or marital difficulties leading to divorce, do not appear very different from the lay population, said Anne Tuohy of Glencoe, Ill., president of the Episcopal Family Network, an agency affiliated with the Episcopal Church that provides resources to strengthen families. Despite problems, "it is a highly well-functioning group of people. They acknowledge the needs that they have, but keep going," she said.

So far, the project has gathered extensive data from six dioceses — Alabama, Central Florida, Connecticut, Maryland, Massachusetts and Tennessee — and is in the process

of working with 13 more. About 1,500 priests and 1,000 spouses have completed the survey.

Clergy and their spouses complete a 25-page questionnaire that, among other things, "looks at relationships with bishops, relationships with peers, family relationships, serious problems, personal and professional support systems, opportunities for continuing education, financial situation of families, including both salary and attitudes about salary, and time management," Walmsley said. Each

diocese can also add its own questions.

To keep results confidential, each respondent is identified only by a number and results are presented only as percentages.

Consultants from the project work with diocesan committees to interpret the data and help them consider ways to meet the needs that the surveys identify.

Bishop Christopher Epting of the Diocese of Iowa said one surprising result in the data is the importance clergy place on the support of their parish congregations.

"They can deal with low salaries, they can deal with a certain amount of stress, as long as they feel their people are standing shoulder to shoulder with them, that they are one of many ministers," he said.

"Our own internal expectations are our own worst enemies," said Christine Folwell of Hendersonville, N.C., wife of the former bishop of Central Florida and one of the project's original designers. Other common issues are the pull between the priesthood and marriage, financial issues, loneliness, single clergy feeling left out and the stress on the clergy and spouse when a person becomes a priest later in life.

In Connecticut, potluck dinners for clergy and spouses as one response to the survey are providing some protection against feelings of isolation. Of the original 14 dinner groups arranged several years ago, "11 still meet two to six times a year," said Beverly Prevost, coordinator of the dinners and wife of the Rev. Edward Prevost of Fairfield.

The gatherings of from six to 20 people are "strictly social," she said, and are "almost more helpful" for spouses than for the clergy, Prevost said.

To encourage a better sense of connectedness in the Diocese of Massachusetts, the nation's largest, the diocese's Clergy Family Committee began a spring "weekend away" for clergy families, said the Rev. Randall Chase of Sudbury, a committee member.

Central Florida established a "Day with the Bishop" for children of clergy to talk about their issues, and started "Ring Around the Collar," a newsletter for spouses.

To meet serious issues raised by tensions in marriages, substance abuse or other serious dysfunctions, several dioceses have established subsidized counseling programs.

As the Clergy Family Project continues to touch more and more dioceses, one benefit is that "clergy are beginning to make some changes," Folwell said. "They are taking more responsibility for their own well-being." But "the real benefit of this for a diocese is that sense of building a community," Walmsley said. "It's important that someone is simply taking notice of the situation. Clergy have a chance to say what they feel, to be heard, and to do something about it."

James Thrall is editor of *Good News*, the newspaper of the Diocese of Connecticut.

1. Generally, to what extent do you agree with each of the following:				
	AGREE Strongly	Some- what	DISAGREE Some- what	Strongly
a. Programs should be developed and implemented to strengthen clergy family life.	1	2	3	4
b. The Church is responsible for the well-being of clergy families.	1	2	3	4
c. Parishioners should <u>not</u> expect <u>single</u> priests to give <u>more</u> time to the congregation than they expect married priests to give.	1	2	3	4
d. The Church bears a responsibility for the provision of emotional support and other resources for the well-being of <u>ex-spouses</u> of clergy in the transition period following divorce.	1	2	3	4
e. Clergy families face some <u>different</u> pressures as <u>a family</u> than do those families of professionals in secular employ.	1	2	3	4
f. Parish priests and their families should realize that parishioners look to them as models and conduct their private lives with this in mind.	1	2	3	4
g. Parishioners should call their rector on his/her day off only in an extreme emergency.	1	2	3	4
h. Divorced priests who remarry should <u>not</u> serve as rectors or vicars.	1	2	3	4
i. Priests who become <u>fathers</u> should get at least <u>two weeks</u> "paternity leave" (on the birth of their child) from their employing congregation.	1	2	3	4
j. Priests who become <u>mothers</u> should get at least <u>six weeks</u> "maternity leave" from their employing congregation.	1	2	3	4
k. Clergy should take two full days off every week.	1	2	3	4
l. Priests who work in congregations full-time should be on call 24 hours, 7 days a week, and help their families accept this.	1	2	3	4
m. Parish clergy should have most of their informal social life with their parishioners.	1	2	3	4
n. Clergy should take at least two weeks of continuing education every year.	1	2	3	4
o. The diocese should support continuing education for clergy spouses.	1	2	3	4
2. Specifically, to what extent do you agree or disagree that each of the following statements is representative of <u>your diocese</u> ?				
	AGREE		DISAGREE	

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# COMMITTEE REPORTS

## COMMISSION ON AGEING

The Commission on Ageing, with the retirement of the Rev. Frank Ross and the loss of several members, has been trying to regroup and plan the best way to focus our efforts.

Having experienced a low attendance at our last diocesan conference at Trinity Center, we decided to offer workshops to individual churches. The workshop chosen was "You and Your Ageing Parents". Workshops were held in Greenville and Goldsboro with good attendance in both places. We hope to increase the number of these workshops next year.

We participated once in the "Saturday in Support of Parish Ministry", our workshop: 55 Alive-Encouraging older parishioners in ministry.

Two of our members attended the Sixth National Interfaith Symposium Ministry with the Ageing at Kanuga. While there they attended the ESMA Province IV annual meeting. Much good information was brought back.

The ECW's throughout the diocese were contacted and asked if they would help us find a contact person for our commission in their parish. We have had a good response.

A new commission member, Dottie Welch, with the help of Brian Sutton, has prepared a notebook for the commission which has provided a history for us and a record of what has been accomplished.

*Respectfully submitted,  
Gloria Price, chairman*

## ALCOHOL AND DRUG ADDICTION

Chairman, Liz Huskey, moved on to the General Theological Seminary to pursue her calling with God's blessings and the heartfelt thanks of her commission members for her unselfish service to the diocese as chairman.

The commission met four times in 1991 and pursued its major goal of educating members of the diocese, lay and clergy, that alcoholism or drug addiction is taking its toll upon one out of every ten families in the diocese. We mounted a concerted effort to promote the observance of Alcoholism Awareness Sunday on November 17, 1991, and, with the unwavering support of the bishop, we believe that Alcoholism and Drug Addiction Awareness Sunday was a success this year.

Again with the support of the bishop and the Program Committee of the diocese, permission was received to have a focus upon alcoholism and drug addiction at this, the

One Hundred Ninth Convention, which will include an address to the convention by author and lecturer Betsy Tice White, a break-out discussion group on alcoholism and drug addiction Friday afternoon of the convention and the consideration of appropriate resolutions relating to the alcoholism and drug addiction issue.

It is the sincere hope of the commission that the impetus of the observance of Alcoholism and Drug Awareness Sunday on November 17, 1991, and the focus upon alcoholism and drug addiction at the convention will serve as the catalyst for a well attended (lay and clergy) seminar and in the spring at Trinity Center, "Alcoholism and Drug Addiction and the Need for Intervention".

*Respectfully submitted,  
Herbert H. Thorp*

## BOARD OF MANAGERS TRINITY CENTER

1991 was an important year for your diocesan Camp and Conference Center. We began the year with Chan Daniel as our interim director. The Search Committee, under the able leadership of Carl Ragsdale, began its work for a new director. There were eighty-nine applications for the job and the committee reduced the list to twelve candidates. In May we invited four of these for the interview process. After careful evaluation the committee recommended to the board of Trinity Center that Mike Morgan be employed as the new director. Mike began his new role during the month of July.

On August 20-21 the board and Mike held an overnight workshop. Mickey Fisher, who was a consultant during the various area evaluations for the Department of Missions, worked with the board and its new director so that we might evaluate our mission statement, goals and the relationship between the board and the manager. The mission statement is as follows:

"The mission of Trinity Center is to provide a place, primarily for the people of the Diocese of East Carolina, where Christian hospitality may be experienced and shared. So that, fed and restored, we go into the world celebrating the Good News of God in Jesus Christ."

In addition to the mission statement, the board agreed that the Trinity logo should include the words' *Sharing Christian Hospitality*.

There are two exciting developments taking place at your center. The first is Elderhostel. An international organization which provides accredited learning opportunities for people over the age of sixty-five,

our center has been host to four of these events during 1991. Our experience has been so positive that we will expand to eight sessions in 1992. These events are of a week's duration and are held at times when Trinity Center is not used by our own people.

The second exciting development is the establishment of a "Barrier Island Environmental Program" for school children. With the cooperation of the school systems, this program will offer an on-sight experience and teaching about the unique environment of a barrier island. The goal of the program is to help our children understand the importance of environmental responsibility. This program will bus children into our center for an overnight learnign experience, and will be located on the camp side our our center.

The board continues to experience frustration over the problem of cancellations. Some of our congregations will book the center for a weekend (often two years in advance) and then cancel in the last ninety days when it is impossible to sell that space to any other group. We lost over \$50,000 in revenues this past year from our own people. The board is looking for ways to help our congregations be realistic about their reservations for the use of Trinity Center. It does matter when you reserve, and then cancel.

I want to thank all the members of the Trinity Center board for their hard work over the past year. We are beginning to make sense of our property at Salter Path, and with the quality of work done by the staff there and by the board, we will see our center grow stronger in the years ahead.

*Respectfully submitted,  
C. Phillip Craig, Sr., chair*

## DEPARTMENT OF CHRISTIAN EDUCATION

This past year has been one of seeking and study to determine the path Christian Education might take in the Diocese of East Carolina during the next several years. We have listened to grass-roots people around the diocese regarding their needs in this area of ministry. Out of those comments and our study we are formulating a plan to meet the needs of our churches in the mid 90's.

This year we provided workshops on adult education and Sunday School for the "Saturday in Support of Ministry" programs held in Wilmington and Kinston.

Continuing education for lay professionals was a major focus as we provided scholarship aid for people to attend conferences in

Kanuga, Trinity Center, Atlanta and Memphis. We remain committed to the necessity to provide this type of support to the people of our diocesan family.

A subscription to the *Episcopal Teacher* for every parish in the diocese was funded. This resource of the Center for the Ministry of Teaching at Virginia Theological Seminary is an excellent aid, especially for smaller congregations.

We are looking forward expectantly to 1992 as a year of moving forward on our journey with Christ.

*Respectfully submitted,  
Elizabeth Martin, chair*

## CHRISTIAN SOCIAL MINISTRIES

Activities of CSM during 1991 included:

1. **Episcopal Farmworker Ministry:** Support of EFM and the Joint Committee with the Diocese of North Carolina continued. The Migrant Head Start program began operation in June in the daycare center. The program immediately reached capacity. Much has been done to find effective personnel and to follow federal guidelines. From the separate Episcopal Farmworker Ministry office, Amy Trester continues to help farmworkers in times of crisis and to advocate for them before the public and government.

2. **Racism:** The Committee on Racism (the Rev. Walter Welsh, chair) continued its effort to sponsor conferences on racism within the diocese. Dr. Dudley Flood has committed to lead one in Fayetteville during the spring of 1992. In addition, the committee has gathered educational materials for use in parishes who want to end racism and build bridges with different cultural groups. The committee placed the study course, *Creating a New Community*, in the diocesan Resource Center.

3. **Tri-Diocesan Meetings:** We sent representatives to two meetings of social ministry groups from the three North Carolina dioceses. These gatherings provide us with needed information and resources and have helped us to work together in conference and ministry planning.

4. **Human Sexuality:** The Human Sexuality Committee began meeting in March. Linda Alkove accepted the role of convenor and in September the committee adopted the following statement of a three year mission:

We believe that God has given sexuality to us as one of the richest gifts of creation, and we believe it is a privilege of Baptism to "seek and serve Christ in all person." (BCP, p. 305). Therefore, we commit for three years to be a learning, teaching

community which:

- gives voice to our differences in sexual beliefs, experience, and orientation;
- informs ourselves of the theologies and ethics available concerning sexual issues; and
- pursues opportunities to lead and equip parishes to do the same.

Our hope is that through these actions we as a diocese may deepen the bonds among us and fulfill the mandate of the 1991 General Convention to further our mission of healing "to restore all people to unity with God and each other in Christ." (BCP, p. 855).

5. **International:** CSM sought avenues to encourage individuals and groups to serve in ministry in the international arena. Through the efforts of Josie Hookway of Bath two places emerged for our support—a district in Haiti and work on the West-Bank through the Diocese of Jerusalem. In August the Executive Council provided its support for ministry through Holy Cross Hospital, Leogane, Haiti, and the Haiti Fund, Inc. Both projects are joint efforts of Presbyterians and Episcopalians. The hospital accepts medical supplies and missions and the Haiti Fund works in education, agriculture, reforestation, and developing local community participation. Both are recommended as places to use our time, talent, and treasure. Josie Hookway has served teaching nurses in West Bank training hospital. CSM has helped provide textbooks and Josie has spoken to many groups about the needs of the people there. Again, it is a place for use of our time, talent, and treasure.

We give thanks for every person in the Diocese of East Carolina will respond to God's call to reach out in charity and promote just relations within our world.

*Respectfully submitted,  
Robert L. Beasley, chair*

## CLERGY SALARY STUDY COMMITTEE

The Clergy Salary Study Committee recommends that all diocesan salaries be increased by 5.4% in 1992 to reflect the national estimates of cost-of-living increases.

The committee recommends an additional 5% increase per year for the next three years for key diocesan positions. This recommendation recognizes that the total diocesan staff package is 15% below the national averages for key positions. Specific allocation of this increase to individual positions was felt to be outside the scope of the committee.

We recommend, because the diocese must look to the time when a new bishop is needed, and because Bishop Sanders refused any increase as a result of the 1991 budget shortfall, that the full 10.4%, as outlined above, be provided for his salary in 1992.

It is our recommendation that the MEDIGAP insurance program currently provided for retired clergy be continued. Years of service is used in the computation of this benefit.

We recommend no change in the current fee schedule for supply clergy. However, it should be emphasized that all services are to be compensated, including midweek communions and 8 a.m. services. Also remember that the Pension Fund requires payments on any fees paid for three consecutive months' employment of a priest.

We remind congregations that by 1992 parishes are to reach the ½ FICA "payment" to priests, as previously stated. This is treated as income, and as such tax, Social Security, and the Pension Fund apply. (The Pension Fund will also include this amount in the computation of the housing allowance.) We have developed an example to assist you.

The Clergy Salary Study Committee continues to feel that the Clergy Compensation Review Process is very vital, and that each parish should have a Compensation Review Committee. The review process is included in

*Committee Reports con't on page F*



## COMMITTEE REPORTS *con't from page E* CLERGY SALARY

the Convention Workbook.

I would like to express my deep appreciation for the faithfulness of the committee members, who have served so well:

Jim Cooke, Tom Noe, Betty Stevens,

Charlie O'Bryant, Bonnie Clarke, Channing Daniel, Helen Cliborne, and Phil Craig.

*Respectfully submitted,  
F. Donald Hickman, chair*

## COMMISSION ON MINISTRY

The Commission on Ministry is composed of eight priests, four lay persons, and one deacon, appointed by the bishop to assist him: "In determining present and future needs for ministry in the diocese; in recruiting and selecting person for Holy Orders and in guiding and examining postulants, candidates, and deacons in training for the diaconate of the priesthood." (Title III, Canon 2, Section 2 (a), (b).)

The commission recommended these persons seeking Holy Orders during 1991:

Ordination as deacon in training toward priest: Ernest Oliver, Frank Russ, John Russell

Ordination as deacon: Jo Ann Bell, R.C. West

Candidacy to priest: Jimmy Taylor, Steve Evans

Candidacy to deacon: Kay Swindell, Elaine Irving

Postulancy to priest: Jim Beebe, Phillip Craig, Jr., Sean Cavanaugh

Postulancy to deacon: William Cameron, Jack Gladstone

Immediately before last year's diocesan convention, engaged in a lively discussion on "spiritual journey and ministry" with seminarians—middles Jimmy Taylor (VTS) and Steve Evans (Sewanee), and juniors Jeff Krantz (General) and Ben Dixon (Sewanee).

The "process" continues to include an overnight at Trinity Center. Although it does not eliminate the stress of an interview, the relaxed atmosphere of Trinity helps.

The Rev. Jim Cooke continues to offer outstanding leadership to the subcommittee on the diaconate. The commission is grateful for the subcommittee and the faculty of the deacon's school in the diocese.

A concern for persons engaged in the process has caused the commission to recommend to our bishop the services of the Episcopal Counseling Center located in Wilmington.

The commission is also developing guidelines for supply and interim priests in the diocese.

The practice continues of meeting jointly with the Standing Committee so that adequate contact is provided for Standing Committee recommendations.

As chair, I represented the diocese at the Province IV Commission on Ministry meeting at The Duncan Center in Florida.

The commission values the counsel, wisdom, and humor of Bishop Sanders, and the many skills of Jane Wynne which bring much grace to our deliberations.

*Respectfully submitted,  
Middleton L. Wootten, chair*

## CURSILLO

Cursillo in East Carolina has now completed its first decade, and as of December 31, 1991, there are 1540 Cursillistas in this diocese.

During 1991 three Cursillo weekends were held at Trinity Center with approximately ninety people involved at each weekend. In addition, the first conference was held for renewal of those who have already attended a Cursillo weekend. One hundred and forty were in attendance at this conference that

was limited in size only because of the constraints of Trinity Center.

All Episcopalians from the Diocese of East Carolina are invited to experience Cursillo and its method of working to bring other men and women to know and love Christ, and to direct their whole life to God.

*Respectfully submitted,  
Walter C. Jones, Jr.  
Lay director*

## EPISCOPAL CHURCH WOMEN

This has been an exciting year for the ECW because of its being a Triennial year. We were fortunate to send the maximum number of delegates to the 70th Triennial. Prior to this, we all attended a Province IV Conference at Kanuga in June, to prepare for our trip to Phoenix. In July, Mary Horton, Harriett Sutton, Ruth Woodley, and I attended the ten-day meeting in Phoenix. Also attending were Billie Craft as Province IV chairman and chairman of the Credentials Committee, and Nancy Broadwell as Province IV representative on the National Board of United Thank Offering. At that time, Nancy was elected to serve as chairman of the National Board of UTO. Our diocese is proud to have produced such outstanding leadership.

At a very inspiring Celebration of the Holy Eucharist and Ingathering of the UTO, Mary Horton presented a voucher for over \$39,000 from East Carolina. The most important thing about this sum of money is that it is given penny by penny, nickel by nickel, and always with a prayer of thanksgiving for God's love and mercy experienced in our daily lives. Our gift represented a multitude of prayers!

Our giving to the Church Periodical Club has increased five-fold as has our awareness of spreading the story of God's unfailing

love for us through the printed word.

The 103rd annual meeting was held at St. Peter's, Washington, on May 7, 1991. The Rev. Bill Bradbury gave the sermon, and the Rev. Hilary West spoke on creation and the environment. It was a nostalgic moment when Bishop Sanders called upon Chip Marble to make a few remarks prior to the Rev. Mr. Marble's becoming Bishop of the Diocese of Mississippi. During the celebration of the Holy Eucharist, Bishop Sanders installed the new officers and presented Harriett Wagner a past president's cross.

The ECW Board attended an overnight meeting at Trinity Center in January. The Rev. Lucy Talbott led us through a scriptural study of peace/shalom.

All six districts met in the fall at four different locations, at which time our Triennial delegates shared some of their experiences from that gathering. Our district meetings provide us a time for worship, fellowship, and the sharing of ideas and visions.

It is a privilege and an inspiration to work with the Episcopal Church Women of East Carolina as they "Seek God, Share God, and Serve God," in great diversity.

*Respectfully submitted,  
Patti Campbell, president*

## COMMISSION ON EVANGELISM AND RENEWAL

The function of the Commission on Evangelism and Renewal is to study, make recommendations to the bishop, and implement ways by which the Episcopal Diocese of East Carolina might be better enabled to proclaim the good news of Jesus Christ to all people.

Persons serving on the commission during 1991 were: the Rev. Bob Beasley, Patricia Chamberlain, the Rev. Ed Dunlap, Tom Hengel, Pat Henson, the Rev. Russell Johnson, Jane Martin, Jean Messner, Ginny Shew, Don Skinner, Billy Smith, Betsy Toomey, and Ollie Toomey.

In order to achieve the goal stated above, the commission has revised the steps outlined by the Executive Council of the diocese several years ago to include the following:

(1) To grow 10% numerically in every parish by the end of 1992 through sharing the good news of Jesus Christ.

(2) By the end of 1991, we will have a minimum of fifteen parishes involved in the current evangelism project.

(3) By 1991, all parishes will have active, working committees on evangelism.

(4) Recommendations for Cursillo and other conferences will be proposed in order to help participants integrate with local parishes.

(5) There will be an evangelism/renewal conference each year of the nineties.

At diocesan convention in 1990, three resolutions were passed on the floor, thus building on the time of the above—first, that we endorse the Decade of Evangelism and

embrace wholeheartedly the challenge inherent in proclaiming the good news of Jesus Christ; second, that each church establish an active, working commission on evangelism; and third, that each church adopt as a goal the achievement of ten percent numerical growth by the end of 1992, and that the percentage growth realized be included in the yearly statistical summary of the journal.

Our major thrust for 1991 has been to monitor the progress of the Springfield model for parish evangelism and church growth, the two-year project undertaken by the diocese in 1986 which involves ten East Carolina volunteer congregations. Four new parishes: Good Shepherd, Wilmington; Holy Trinity, Hampstead; St. James, Wilmington; and St. Paul's, Greenville; have now been brought on board with this process which asks for a team in each church to work in five areas: proclamation of the gospel, new member ministry, ministry with the lapsed, parish revitalization and spiritual direction, and community ministry.

On Sunday, December 1, 1991, we welcomed to St. Mary's, Kinston, the Right Reverend William C. Frye, for a Celebration of Faith for the Decade of Evangelism.

In 1992, the members of our commission will continue to try to offer to the diocese a diverse number of ways by which our faith can be shared one with the other.

*Respectfully submitted,  
David M. Chamberlain, chair*

## HAPPENING

*Happening* -- a weekend experience, a community of loving and caring young people, an alternative approach to decision making, a feeling, a memory, a future, grace, love, laughter, tears, joy, peace... *Happening* is a weekend retreat run by high school students within the diocese with adult support. It is designed to challenge youth to look at spiritual reality based on the love of Jesus Christ. *Happening's* purpose is not only to have a wonderful weekend, but to build the foundation for a life long commitment to living a life based on Christian values and beliefs. Cookie Cantwell, Wilmington, serves as the coordinator of *Happening* and Andy Atkinson, Wilmington, serves as *Happening's* spiritual director.

In 1991 the Diocese of East Carolina offered two *Happening* weekends at Trinity Center with 168 young people attending representing thirty-two parishes. In response to a growing need to reunite past *Happeners* and to support these *Happeners* on their journeys with Jesus Christ, a Growth in Christ Seminary (GIC) was held in conjunction with the *Happening* weekend. Held at Trinity Center on the Saturday night of the *Happening* weekend, seventy-seven young people from various high schools and colleges came together to enjoy this renewing event. Kay Swindell, Jacksonville, serves as the GIC Coordinator. In addition, two *Happening* Reunions were held in 1991. One was a day at Wrightsville Beach and the other reunion was an ECU football game. One hundred and

seventy-two people attended these reunions.

Although we have a lot of fun, there was much hard work that went into designing and supporting the *Happening* movement. Four *Happening* board meetings were held this year with twenty-two people serving on this board. Two staff meetings were held prior to the weekends to train, focus and build community within the upcoming staff. Approximately forty people served on staff for each event. Serving as leaders for 1991 were rectors, Joe Deveau, Kinston; and Paul Ossman, New Bern; and head gophers, Ashley Holland, Wilmington, and Jennie DeGroot, Wilmington.

*Happening* is completing its ninth year of life within the Diocese of East Carolina. During this time it has been attended by 1182 people!!! WOW! That is really exciting!!!!

*Happening* continues to hope to offer our youth an alternative to the secular solutions to the pressures and problems faced by teenagers today. *Happening* continues to hope to build a foundation based on Jesus Christ. It is an experience full of fellowship and fun and it is also an experience of learning, sharing, growing and loving. 1992 promises to be another wonderful year.

It is truly an honor and a privilege to be involved with the *Happening* movement within the Diocese of East Carolina.

*Respectfully submitted,  
Cookie Cantwell  
Happening coordinator*

## NEW BEGINNINGS

A new board of directors was appointed for the program in 1991. This board met twice during the year. It worked effectively to review the program, make staffing recommendations, and elect youth to key leadership positions.

*New Beginnings* #7 was held March 8-10, 1991, at Trinity Center. The Rev. Jeremiah Day of Chocowinity, served as spiritual director; Patrick Cantwell of Wilmington, served as the youth program coordinator; and Christopher Leonard of Wilmington, served as the youth Prayer/Share/Care coordinator (PSC-materials team). Twenty-seven staff and forty-two youth participants (full conference participation) attended this event.

Jamie Tyndall of Kinston, worked hard as assistant coordinator for this program to

develop successfully the role of the PSC support team. Many thanks are also offered to the dedicated adult advisors and youth who worked so well to recruit participants. As always, special thanks goes to the participants. I am continually impressed by how much the staff and participants really care about each other.

Through the power of our Lord Jesus Christ, the many dedicated youth and adults in the *New Beginnings* program are making a difference; we encourage you to share in the walk these young people are taking in our lives together with Jesus.

*Respectfully submitted,  
Powell Bland  
Coordinator*



## LITURGICAL COMMISSION

We began our year by designing and carrying out the liturgies for the 108th convention of the diocese in Wilmington. A diocesan choir under the direction of Samuel Burke provided beautiful music for our opening liturgy.

We organized a schola cantorum that has rehearsed regularly and performed Evensong at several churches around the diocese and beyond. The schola was invited and participated in the Missa Gaia at the Cathedral of St. John the Divine in New York City in October.

We coordinated a service for the ordination of deacons at St. James, Wilmington, on June 22. Both transitional and vocational deacons were ordained.

The annual conference on church music was held at Trinity Center on August 23-25 with the Rev. Sue Reid, assistant to the bishop of the Diocese of Indianapolis, and Ben Hutto, organist and choir master of Christ Church, Charlotte, serving as leaders. The conference was well attended and ended with a glorious Celebration of the Eucharist for Trinity Center Day.

The chair has acted as a consultant to several churches looking at the renovation of their churches in order to create better liturgical space.

The chair attended the annual meeting of the Association of Diocesan Liturgical and Music Commissions in Santa Barbara, California, in November.

At its November overnight meeting the Liturgical Commission planned the services for the 109th convention and finalized plans for the next conference of church music to be held at Trinity Center on August 28-30.

Sam Batt Owens of Louisville, Kentucky, will be our leader. Trinity Center Day will be on Sunday, August 30, at 11 a.m.

A parish conference on church music is planned for Saturday, March 7, at St. Francis, Goldsboro.

The Liturgical Commission stands ready to help all parishes enrich their liturgical life and offers its services whenever and wherever needed.

*Respectfully submitted,  
The Rev. Joseph W. Cooper, chair*

## STANDING COMMITTEE

- I. Consent for the election of bishops was granted to the following dioceses:
  - A. Diocese of Fort Worth, a bishop coadjutor
- II. Consent was given to consecrate the following priests to bishop:
  - A. The Rev. Peter Hess Beck with to be Bishop of Springfield
  - B. The Rev. Martin De Jesus Barahona Pascasio to be Bishop of El Salvador
  - C. The Rev. Robert Gould Tharp to be Bishop Coadjutor of East Tennessee
  - D. The Rev. Canon Jerry Alban Lamb to be Bishop Coadjutor of Northern California
  - E. The Rev. Alfred Clark Marble, Jr. to be Bishop Coadjutor of Mississippi
- III. Approved for ordination to the diaconate (vocational):
  - A. R.C. West
  - B. Jo Ann Bell
  - C. Kay Swindell
  - D. Elaine Irving
- IV. Approved for ordination to the diaconate (transitional):
  - A. Frank Russ
  - B. John Russell
  - C. Ernest R. Oliver
- V. Consent was given to shorten the time of the diaconate for the following persons:
  - A. Ernest R. Oliver, curate at Trinity Church, Wheaton, Illinois, from one year to six months
  - B. The Rev. Frank Russ, deacon-in-charge of St. Elizabeth's, Elizabeth-town
  - C. The Rev. John Russell, deacon-in-charge of St. Thomas, Oriental
- VI. Approved the recommendation of the Diocesan Convention Committee to hold the 109th Annual Diocesan Convention in Fayetteville on February 6-8, 1992.

*Respectfully submitted,  
The Rev. Josh T. MacKenzie  
President*

## YOUTH COMMISSION

In every respect the diocesan youth program continued to meet or exceed expectations and goals which the Youth Ministries Task Force set for 1991. Numbers of participants for the two *New Beginnings* weekends, the two *Happening* weekends, the Senior Diocesan Youth Event, the Junior Diocesan Youth Event, Winterlight at Kanuga, and the Youth Convention exceeded last year's record numbers. The Adults Who Work With Youth Conference this fall was smaller than expected but was received very well and enthusiastically by the participants. Overall, the youth program is healthy, vibrant, and focused in its mission to meet the spiritual needs of teenagers in our diocese and to provide opportunities for our youth to encounter our Lord Jesus in a real and meaningful way.

Much of the success for this program goes to our youth coordinator, Carol Taylor, and to a core of very committed adults who understand their ministry is to work with youth through the diocesan program. Much gratitude goes to the following persons for work well done and faithfully undertaken:

The Rev. Robert Alves--priest advisor  
The Rev. Scott Brock--priest advisor  
The Rev. Andy Atkinson--*Happening* spiritual advisor  
Powell Bland--*New Beginnings* coordinator  
amie Tyndall--*New Beginnings* Prayer-share-Care coordinator  
Cookie Cantwell--*Happening* coordinator  
Kay Swindell--*Growth-in-Christ Happening* coordinator  
Holly Mason--Senior Diocesan Youth

Event coordinator

Missie Harrell--Adults Who Work With Youth Event coordinator

Susan and Rhys Kear--Junior Diocesan Youth Event coordinators

Missie Harrell and Patsy McPherson--Youth Convention coordinators

The Youth Commission, composed of elected youth and adults from around the diocese, has worked enthusiastically to design and implement our diocesan events as well as to plan and vision youth ministry in our diocese. Their gifts of time and talent have paid rich dividends in the continuing success and growth of the diocesan youth program.

East Carolina's youth program has received recognition from the larger church for its innovative programming and excellent leadership. Accordingly, Cookie Cantwell was selected to serve on the design team for the next triennial national youth event. Also, Lydia Clutter, one of our teenagers on the youth commission, has served as a Province IV youth representative for our diocese for the past year. East Carolina continues to provide leadership at Kanuga's Winterlight conference for the past two years.

After ten years serving as chairman of the youth in East Carolina I have decided to step down from this ministry. Working with the youth and adults of our diocese in this ministry has been a source of great joy for me and I shall remember this past decade of work with our youth with tremendous affection.

*Respectfully submitted,  
Christopher P. Mason, chair*

## PLANNING, DESIGN AND CONSTRUCTION

Growth of existing parishes and establishment of new ones continue to give us a mixture of gladness and frustration, opportunity and concern. Expansion of St. James-the-Fisherman, Shallotte, and the new church for Holy Trinity, Hampstead, are examples.

PDC has reviewed proposed plans for those two congregations and has over the last few years discussed similar situations at

several others.

With this in mind, PDC will offer the third workshop to discuss church buildings and planning. You are invited to be with us at Trinity Center February 21-22. More information will be available soon.

*Respectfully submitted,  
John R. Jefferies, chair*

## Spirituality and Children . . . con't from page H

more than any earthly father could ever offer us. So, even for those who have suffered abuse from their earthly father, the Church's understanding about the nature of God offers transformation and healing.

*The liturgy cannot fill the gap left by the absence of individual or family prayer.*

DP: How should adults teach children to pray?

LW: One of the realities and tragedies of our spiritual life today is that family prayer is no longer a priority, even among faithful Christians. Personal prayer is not much of a priority today either. Our Sunday worship is asked to carry the total prayer experience of both adults and children—which is expecting the liturgy to supply too much. The purpose of the liturgy is to be a common faith action of the Christian community. It is public, corporate prayer. The liturgy cannot fill the gap left by the absence of individual or family prayer.

I once stayed overnight with a family in Colorado. After dinner the father told me it was their custom to pray together as a family

after the meal and asked whether I would like to join them or wait in the den. I joined them and was struck by the ease and spontaneity of the children's prayers. They were not brief, perfunctory prayers. Listening to them was a precious experience. I don't believe any of us can achieve that type of praying without doing it regularly. We lead children to misunderstand prayer when we watch them repeat some memorized prayer as if they were performing in a school play.

The Church needs to be more aware of what we teach about prayer and intentionally to recover a focus on it. Lay people hunger for it but feel insecure in knowing how to grow in prayer. Clergy have not understood their ministry as including formation of the laity to be people of prayer. That is one area we at CDSP are trying to address.

*The Rev. Dr. Weil is Professor of Liturgics at Church Divinity School of the Pacific. For more than a decade, during the 70's and 80's, he was deeply involved in liturgical celebrations with children, both with an adult community on Sundays, and with special liturgies for children monthly. He is now in the early stages of work on a book on children and liturgy to be published by the Church Hymnal Corp.. Prof. Weil was interviewed by Dolly Paterson, Director of Communications.*

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Father Norman Shadley*



# Spirituality and children . . .

by the Rev. Dr. Louis Weil

Dolly Patterson: **Is the spiritual life of children different from that of adults?**

**The Rev. Dr. Weil:** I believe we adults probably need children in our spiritual development as much as they need us. The religious life of a child often manifests itself more overtly than ours does. Children are more immediate-oriented and more physical, especially in regard to worship.

My liturgical experience with children indicates that they become more interested, more engaged, when the liturgy is not cluttered. By engaged, I mean that they have a candid and direct response to the fundamental signs of our rites. Children are by nature liturgical and sacramental persons. They understand the use of physical things as a means of communication.

They don't need a lot of verbal explanation and that attitude is closely related to what spirituality is all about. In many churches we hinder this natural, liturgical temperament by implying that people worship primarily with

***The religious life of a child often manifests itself more overtly than ours does.***

words. We gradually reshape children from being direct and physical to this verbal understanding commonly held by adults. Many adults believe that children experience the spiritual only when they can articulate their experience.

I cannot agree with that outlook. If children don't understand liturgical actions, we need to recognize that adults do not understand them either, at least in regard to God's mysteries completely. None of us understands the mystery of God, but we know we are invited to enter into it. Children don't assume they have to understand before they can take part and respond.

One criticism I have of some churches is that they set an intellectual standard before allowing children to participate in communion. We don't ask children to explain nutrition before we feed them, so why should we ask them to explain the Eucharist before allowing them to participate? Children are dependent on our care long before they can verbalize their needs. We baptize children on the basis of the faith of the adult community and the same should apply to communion.

We inhibit children during liturgy. Obviously, we don't want children running around or screaming during a sermon. But we need to allow children to be children, to be physical and sometimes even noisy. There is a false idea that the sacred requires Gothic silence. Adults often don't even want children present at adult worship; they don't regard the presence of children as "appropriate" during the liturgy. Some children conform to our adult model and others remain restless. And, of course, in some places, children are not included in any part of the liturgy.

**DP: Is it possible to have a "pure heart" spiritually and not about children?**

**LW:** My experience with children, especially in regard to the liturgy, has transformed me. I have received far more from the children I've worked with than I've given to

them.

I cannot conceive of someone who honestly desires God and does not care about children. I speak as a single person who has never been a father, so I do not mean parents only.

When my liturgical work with children began back in the 70's, I realized that much of my effort would not bear fruit immediately. This is also the way it is with seminarians in my classes. The process a seminarian goes

***Children are by nature liturgical and sacramental persons.***

through while a student is often not comfortable; sometimes the transformation is painful. Neither teacher nor student sees how the teaching and experience fit together immediately. But I know I care for them and want them to reach their fullest possible potential, and I hope my teaching will contribute to that transformation. In some ways, that parallels my experience in working with children.

**DP: Do you think it's better to have a liturgy for children separate from the adult service?**

**LW:** My ideal for the Church would involve their worshipping with the adult community. I believe that by baptism the whole community is invited to worship as the people of God. It's easy to produce a liturgy that is nothing more than the text authorized in a book. It takes gifted people and team effort and genuine insight to avoid that type of liturgy and instead to incorporate the basic signs of Christian faith so that all ages may worship together. To have that kind of goal in mind also helps us to simplify our often cluttered rites.

I have constantly had adults tell me that when I preach at a service that includes children, they, the adults, gain more from the

***There is a false idea that the sacred requires Gothic silence.***

sermon than they usually gain from an adults-only service. Because the worship is geared toward children, the preaching must be direct and involve clear images and simple languages.

**DP: What are your thoughts about using the concept of God as "Father"?**

**LW:** I'm conservative in the sense that I believe language is a fundamental part of the Church's tradition. I don't believe we should replace the language of the Trinity. Rather, we should be open to enlarging our vocabulary and images.

All of us have had an earthly father. But we also live in a society where many children have suffered from abusive fathers or absentee fathers. This is a reality that we need to respond to with sensitivity.

The purpose of using the image of "father" is to acknowledge the One who brings us into being, who as Creator generates our existence, and also invites us into a loving relationship. This is the biblical image of our "heavenly Father." Such an image offers

con't on page G

## Promise yourself for the New Year

To be so strong that nothing can disturb your peace of mind.

To make all your friends feel that there is something special about them.

To look at the sunny side of everything, and make your optimism come true.

To think only of the best, to work only for the best, and to make the best come true.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press

on to greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvements of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

from Our Church Times

## Bishop Sanders' Confirmation Calendar

January 5	- St. Thomas, Windsor
January 12	- Hyde County parishes
January 19	- Good Shepherd, Wilmington
January 26	- Christ, Elizabeth City
February 2	- Washington-Tyrrell parishes
February 9	- Convention
February 16	- Grace, Trenton
February 23	- St. Peter's, Washington
March 1	- St. Mary's, Kinston
March 15	- Grace, Plymouth
March 22	- St. Paul's, Greenville
March 29	- DownEast Cluster
April 12	- St. James, Wilmington
April 26	- St. Thomas, Oriental
May 3	- Christ, New Bern
May 17	- St. John's, Wilmington
May 31	- St. Christopher's, Havelock
June 7	- St. Andrew's, Nags Head

## Bishop Elebash's Confirmation Calendar

February 16	- St. Paul's, Wilmington
February 23	- St. James, Shallotte
March 8	- St. Andrew's, Wilmington
May 3	- Trinity, Lumberton

## Bishop Charlton's Confirmation Calendar

January 5	- Advent, Williamston
January 19	- St. Thomas, Ahoskie
February 16	- St. Francis, Goldsboro
March 1	- St. Timothy's, Greenville
March 15	- St. Paul's, Clinton
April 5	- St. Andrew's, Goldsboro
May 3	- St. Andrew's, Morehead City
May 10	- Christ, Hope Mills
May 17	- St. Stephen's, Goldsboro
May 31	- St. Paul's, Edenton
June 7	- St. Paul's, Beaufort
June 14	- Holy Trinity, Fayetteville
June 28	- St. Joseph's, Fayetteville

**CrossCurrent** is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in **CrossCurrent**, please send it in. If it is at all possible, it will be published. And, given enough notice, if it is at all possible, **CrossCurrent** will cover the event.

Don't imagine that **CrossCurrent** is fully aware of all that is going on in the diocese's 75 churches but, somehow, just choosing to ignore what's happening. To the contrary, **CrossCurrent** is here to serve the diocesan family by helping to keep its members informed about each other.





## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### St. James, Wilmington

## 'Not a typical downtown parish'

by Bobbie Marcroft

"St. James is not a typical downtown parish, even though we are downtown in the business district, it isn't a typical inner city congregation."

Bob Cook has been rector of Wilmington's historic St. James Church for nearly twenty years, a time frame which has brought changes to the city as well as the church.

St. James has grown, although the phrase 'confirmed membership' as representing the number who attend is "kind of a meaningless statistic," Cook feels, "because we have a lot of people who are confirmed members, but they haven't darkened the door except for weddings and funerals in twenty years, and we also have a lot of people who are regular participants in our life who, for one reason or another, have never either a) been confirmed or b) transferred in. We have Roman Catholics, for instance, and Baptists and Methodists but they don't want to leave that church because their parents would be hurt. So you know they're family here, they participate in our life, they have made an emotional and spiritual commitment, but

never an administrative nor sacramental one, but that will come later. So I really don't know—a bunch, a thousand, maybe."

The church complex shares a city block with the main station of the city's fire department which occupies an area bound on one side by the church day school and by St. James graveyard on the other.

#### Begun around 1740

The graveyard is the sole remaining physical connection with the original church building which was begun around 1740 and completed thirty years later. A large square structure, it had no steeple nor belfry and a visitor had described it as "an old brick building resembling a Dutch barn." It stood to the north and east of the present church at Third and Market and one of its three entrances opened into the graveyard.

The last burial at St. James was in the 1850s when Oakdale Cemetery was established and private burials within the city were prohibited by law. The graveyard is a peaceful oasis on a busy city street and in addition to the frequent camera-carrying tourist, there is the occasional tombstone buff seen patiently rubbing a stick of charcoal over a sheet of rice

paper taped to an ancient stone slab.

Among the tombstones is one marking the burial site of Thomas Godfrey, author of "The Prince of Parthis," thought to be the first attempt at dramatic composition in America. Another marks the grave of Cornelius Harnett, respected patriot and signer of the Declaration of Independence, who died a prisoner of the British during the occupation of the city. Major George Washington Glover, husband of Mary Baker Eddy, is buried here.

When the British occupied the city in 1781, the church was used as a hospital, as a block house and is said to have housed a riding school for Tarleton's Dragoons. The pews were burned and the fencing around the graveyard was ripped away. Damage was extensive and funds limited, but by 1795, the church was repaired, reorganized and once again, growing in membership and influence. Less than a quarter of a century later, the cornerstone for a new church was laid on April 3, 1839.

St. James was built on a lot purchased from A.J. DeRosset for \$1000, the supervising architect from New York was to be paid \$5 a

day and the cost of the building was estimated at \$15,500. The vestrymen named on the papers placed in the cornerstone that day were the forefathers of many who worship in the church still.

"We have people who come because they have come for generations. We have one person who is the twelfth generation of this congregation," the rector noted.

#### Vital role in community life

St. James is an active, working church and its congregation plays a vital role in community life.

"We are heavily involved in the Church of the Good Shepherd ministry. A lot of people volunteer over there. I'm on the board of directors there and we have a really heavy financial commitment at Good Shepherd. Another ministry we are very much involved with is food collection and distribution—Mother Hubbard's Cupboard. We have a lot who serve at the Seaman's Center. With the number of people, there's a wide range of interests."

Aside from not being a typical inner city church, St. James is unique in some other

con't on page H



photo—Bobbie Marcroft

ST. JAMES' PARISH HOUSE





BISHOP B. SIDNEY SANDERS AND "BISHOP B. SIDNEY SANDERS"

## Bust of Bishop Sanders dedicated

by Lisa S. Nance

The parish hall of St. John's Church, Fayetteville, is crowded with people. At the back of the crowd stands a woman next to a figure draped with a purple cloth. As children sneak up to peek under the drape, she seems calm, her hands folded in front of her. But the darting of her eyes as she looks at the crowd reveals her excitement.

It is dedication day for this woman, Skeet Stewart. Three years ago, Mrs. Stewart decided to sculpt a bust of Bishop B. Sidney Sanders to be cast in bronze and placed at Trinity Center, Salter Path. The project has finally been completed with the help of the Fayetteville Arts Council who awarded Mrs. Stewart an Emerging Artist Grant earlier.

When it is time for the dedication everyone gathers around as the purple veil is removed. Mrs. Stewart thanks Bishop Sanders, the Fayetteville Arts Council, and as her eyes glisten with tears, her mother, "The best teacher in the world."

The curious spectators line up for a closer look. The efforts of Mrs. Stewart are rewarded with "oos and ahs" and the repeated observation, "It looks just like him." Mrs. Stewart smiles broadly, knowing that the project is completed but with one final step to go.

"Next time I hope we see it sitting on a pedestal at Trinity Center," she says.

*Lisa Nance is a member of Holy Trinity, Fayetteville.*

## Lawrence F. Brewster establishes endowment

Professor emeritus Lawrence F. Brewster, historiographer for the diocese, has established a \$400,000 charitable remainder unitrust which will create an endowment for the East Carolina University history department.

The East Carolina University Foundation, Duke University and the College of William

and Mary are beneficiaries of the unitrust. ECU is to receive forty percent of the trust assets to endow the Lawrence F. Brewster Fund for the Department of History.

Brewster said he would be pleased if the endowment fund eventually could be used for a full professorship.



HATTIE COBB WITH PRESCHOOL CLASS AT COBB'S DAYCARE CENTER

## Unceasing prayer built successful daycare center

by Lisa Stiles Nance

Hattie Cobb's friends and children had been asking her for weeks when she was going to rent that small house she had just built. A longtime member of St. Cyprian Church in New Bern, Mrs. Cobb had been involved with rental property for a while. But this time she hesitated; this house seemed different to her. "I didn't want to rent it, for some reason," she said. "I'd been working as a substitute teacher for many a year and now I wanted to do something different with my life. So I was praying and asking God what to do with my life," the sixty-seven-year-old Cobb recalls.

One night Mrs. Cobb was awakened at 2 am. Wide awake, she sat straight up in bed and knew she had heard a voice telling her to open a nonprofit daycare center. Convinced this was God telling her what to do, she prayed for Him to lead her. Smiling to herself, she knew now why she didn't want to rent that house. Too excited to sleep, Mrs. Cobb got up and immediately began planning the future of Cobb Daycare Center.

### Fell into place easily

That first day was one in many days ahead for Hattie Cobb. She got busy calling people about how to start a daycare center, beginning with the Department of Social Services. She toured the state-supported daycare center in New Bern. She got in touch with the fire department, the state department of sanitation and the building inspector. Remarkably, all the inspectors and officials came on the same day and her facilities passed with flying colors. "It was all falling into place so easily," Mrs. Cobb said. "It was happening so fast that it almost frightened me." Time and again this ease of operation would prove to Hattie Cobb that God was working through her to open this daycare center. Less than a month later, with licenses in hand, her nonprofit daycare center was ready to open.

But before the center could open Mrs. Cobb was faced with a dilemma; she didn't know the first thing about running a daycare center. Once again she prayed for help. A few days before she planned to open, Mrs. Cobb's doorbell rang. There at the door was a young woman she had never met. According to Mrs. Cobb, "The young woman, Evangelyn H. Glenn, said that God had led her to my house. You see, she had been working at a daycare center several years and wanted to know if she could help. I said yes she could, and right away she started making mobiles and cutting

out things. All I could say was, Lord, thank you." Evangelyn Glenn is still working at the center. Once again Hattie Cobb felt God stepped in to make the daycare center become a reality.

### Expanding—expanding—expanding

On the first day of operation there were two children. Three months later the little house was filled to its capacity of twenty-four. Remembering what it was like to work with four children and the difficulties finding good childcare, Mrs. Cobb didn't want to turn any children away. She began looking for a possible site to expand the center. She found a vacant lot and built another center, this time with a capacity of fifty-two children. By the time she opened this second center was full.

As the years went by the need for good affordable childcare in New Bern became more and more obvious to Mrs. Cobb. She began to look for a possible location to build a larger center which could combine the two smaller ones plus provide available space for more children. The property and the building proved a large financial strain for Mrs. Cobb and she hesitated to proceed with her plan. But she recalls something telling her to "go forward" and "do it now." So with unceasing prayer, she plunged in. Within eight months when she started looking, the new center was open.

Now in its twelfth year, the Cobb Daycare Center boasts an enrollment of 154 children in a preschool/kindergarten program and an afterschool program. Recently the Diocese of East Carolina's Creative Stewardship Committee awarded the Cobb Daycare Center an \$8000 grant. After years of hard work, this is the first financial help Mrs. Cobb has ever received.

### God's plan from the start

The center has thirteen staff members including Mrs. Cobb's son and daughter. When the center was only a few months old Mrs. Cobb's daughter, Angelyn Cheryl Dixon, took a year's leave of absence from her teaching job in Baltimore. She came to help her mother for one year and has remained ever since.

Mrs. Cobb firmly believes the success of the center is because it was God's plan from the very start. She still asks God to lead her and she starts every day at the center with prayer.

"You can't help everybody," she says, "but you can help as many as God sees fit."

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

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### DEADLINE

**Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.**



# Parishes encouraged to support Haiti ministry

When the Executive Council met in October, the following statement was approved unanimously:

*As a means of enriching the Diocese of East Carolina, we, the Executive Council of the diocese, encourage parishes and individuals of said diocese to support the Ministry in Haiti of the Haiti Fund, Inc., Holy Cross Hospital, Leogane, and parishes of the Episcopal Diocese of Haiti in and around Leogane and the Cormiers District.*

*Support can be rendered by contributing to schools, parishes and the hospital; and also by people serving in Medical/Dental Missions and work projects. Others are encouraged to visit Leogane and the Cormiers District to learn from the people, who are our brothers and sisters in Christ.*

The political turmoil in Haiti hampers our efforts in these ministries, but ministry is continuing through those who remain there. Please pray and work for justice and peace in Haiti.

One person who has often taken his ministry to Haiti is Fred Moncla, M.D., of Elizabeth City. After one medical mission there, he wrote the following:

*"If I am to be obedient to the bishop's charge as my diaconal ordination to 'interpret the needs, concerns and hopes of the world to the Church' and if I am to bring the poor to the Church and the Church to the poor, I would be remiss in not sharing with you my concern for dear friends in Haiti, who must be among the neediest and most neglected of Jesus Christ's brothers and sisters.*

*"For eight years, some of us from Christ Church, Elizabeth City, have been working with our Episcopal mission at l'Hopital Ste. Croix, Leogane. Our mission has been medically oriented. We treat the sick, do surgical procedures and teach Haitian physicians and nurses. We have thus become vividly aware of the misery and unbearable circumstances in which the majority of Haitians 'live and move*



*and have their being.' The living conditions of many of them are offensive to us and certainly must be offensive to God, the Father.*

## **Real charity**

*"We have come to know, love and appreciate the people of Haiti. We especially admire Fr. David McNeeley, a native of East Tennessee, a pediatrician and medical director of l'Hopital Ste. Croix. We, in Elizabeth City, affectionately refer to him as 'St. David.' We also esteem Fr. Jean Albert, a native Haitian, who is hospital chaplain. Both are Episcopal priests. Their lives of service challenge us. They own a faith which works through charity. Their faith is made manifest by real charity, action and commitment to the service of those in less auspicious circumstances.*

*"Haiti is a country not favored by the development of the world economy. It is the poorest, most densely populated country in our*

*hemisphere. On statistical tables, it tops the misery charts; it has the lowest per capita income, lowest longevity, highest illiteracy rate and the hungriest people. Jacques Bossuet wrote of the 'eminent dignity' of the poor in the Church and considered the hunger of the poor as 'the image of the human soul hungering for God.' In that sense Haiti must be the icon of each one of us. But there is no comfort in that. Haiti is one of our nearest neighbors. The wealthiest and the poorest countries of the hemisphere are next door neighbors. Port-au-Prince is only a one and one-half hour's flight from Miami.*

## **Opportunities to assist**

*"Our Episcopal brothers and sisters in Haiti are faced with immense misery, poverty and injustice. Some type of social upheaval will occur, as so many uprisings have occurred already, only to be crushed without hope. I*

*hope and pray God that the Christians of Haiti will be properly equipped to direct and to deal with these changes. To hope in Christ is at the same time to believe in the infinite possibilities open through the love and action of Christians. We, the Church, at this time in history can intervene directly.*

*"There are so many opportunities for us to assist the people of Haiti. In the Diocese of Haiti there are over 84,000 Episcopalians, seventy-seven congregations and twenty-nine priests. Because there are too few public schools in Haiti, each Episcopal parish operates its own parochial school. The Church operates 130 elementary, secondary and professional schools. It is in these schools that we could sink deep roots and make for significant change toward a more just, caring and humane society; in so doing we can build a society in which Haitian men and women are able to respond more freely to the call of God.*

## **Adopt parishes**

*"Pere Albert, the hospital chaplain, was assigned by Bishop Garnier to four parishes that spread from the high mountains to the Caribbean coast south of Port-au-Prince. I was privileged to be with him during his first week in his new charge. Just being with Pere Albert and hundreds of his parishioners filled me with hope...hope for the gift of the future promised by God. Gustavo Gutierrez says that hope frees one for commitment, but it simultaneously demands and judges it.*

*"I hope for a time when we in East Carolina can adopt one or more of those Haitian parishes; I hope that we can construct for ourselves a little guest house, so that for short periods of time we, East Carolinians, can go to Haiti with our expertise to learn to live a simple lifestyle. Then we can assist the parish community with their church, school, health clinic, farming, construction and innumerable other projects. Please pray for our brothers and sisters in Haiti and for ourselves that we might learn compassion and active love."*

## **What can we do?**

We can begin to plan for future ministry. The Haiti Fund, Inc. sponsors the Cormiers Development Project (CODEP) and works closely with Holy Cross Hospital, Leogane. Each is an amalgam of Presbyterians and Episcopalians. Director of the hospital is the Rev. Dr. David McNeeley, an Episcopal priest and physician.

If you would like to plan a health mission, contact Ann Goode, M.D., Crestwood Presbyterian Church, 2416 Brookwood Road, Richmond, Virginia 23235.

If you would like to sponsor a teacher (\$500/year for salary) or a student (\$40/year for uniform, books and supplies), send contributions to The Haiti Fund, Inc., c/o First Presbyterian Church, P.O. Box 1075, New Bern, North Carolina 28563.

If you would like a speaker or adult leader, contact Jack Hanna, 5718 Gondolier Drive, New Bern, North Carolina 28560, (919) 638-6963.

**Diocesan convention coverage just missed *CrossCurrent's* March issue deadline. Complete convention coverage will appear in the April issue.**

# Japan-bashing rears its ugly head

Not long ago, December 7, 1991, as people in the United States memorialized the Japanese attack on Pearl Harbor, many of us who are Japanese-American citizens and active members of the Christian church, also remembered the shame, anger and tragedy that our ancestors across the Pacific had perpetrated.

But that remembrance was also extended to December 8, 1941, when Issei (first generation Japanese-American) men, whom the Federal Bureau of Investigation thought to have strong pro-Japanese connections with Japan, were placed under custody. Japanese-Americans, without due process, were discharged from jobs, creditors demanded immediate payment of bills, automobile policies were cancelled, and even checks that were sent out prior to Pearl Harbor were not honored by banks. Japanese-American families faced a dilemma without financial resources for living provisions.

While Italian and German-Americans were untouched by civil action, many Japanese-Americans were accused of aiding Japan by such ridiculous methods as cutting arrows in fields of sugarcane in Hawaii directing airplanes to targets in Pearl Harbor.

By December 30, 1941, Attorney General Francis Biddle authorized the Federal Bureau of Investigation to spot short wave aerials on Japanese-American homes on a large scale. Biddle authorized search warrants for any home of the "enemy" for suspected contraband. Contraband was defined as anything that might be used as weapons, explosives, radio transmitters, receivers with short-wave bands and cameras. Reports of contraband seized were magnified by press reports adding to the growing suspicion and hostility toward Japanese-Americans.

## **Executive Order #9066 implemented**

No more than two months after Pearl

Harbor, on February 19, 1942, President Franklin Roosevelt signed Executive Order #9066. This approved Japanese-Americans en masse from the west coast. Camps were established to house relocation of all Japanese-Americans "concentrated" in central Utah along the Colorado River, Gila River, Granada, Heart Mountain and five other obscure places. Our exodus began—men, women and children, even individuals with as little as one-fourth Japanese "blood", were moved to the relocation camps. You had as little as six days to sell all your possessions and were allowed to move sixty to seventy pounds of belongings to your relocation place. All this happened fifty years ago this February!

Recently, the American people have been told about and shown some pictures of the living conditions of the racism concentration experience, and in retroaction, some financial recompensation was made, but nothing can erase this crass evidence of latent racism in our vaunted U.S. American culture.

## **Fear and overreaction**

There is nothing like fear hysteria to bring this racism out of its submersion almost into our unconsciousness. While we mouth patriotic and religious platitudes about our democratic ways of freedom, justice, peace and love, any Oriental, Hispanic, African or Native American who raises even the mildest economic or social challenge to change their assumed second-class status generates fear and overreaction from "more powerful" Americans.

Ricky Sherover-Marcuse says, "The systematic mistreatment of any group of people generates misinformation about them which in turn becomes the explanation of or justification for continued mistreatment. Racism exists as a whole series of attitudes,

assumptions, feelings, beliefs about people of color and their cultures which are a mixture of misinformation and ignorance."

On this anniversary of the internment of Japanese-Americans in demeaning camps, an overreaction if there ever was one, it is appropriate for us as Christians and Episcopalians to reexamine our protestations about being "racist and confess where our overreactions might first take place. For many, increasingly today, Japan-bashing is being renewed as we feel threatened economically. We are committed to the truth in love. Jesus says, "I am the way, the truth, I am life."

Millions of lives given in war and battle were honestly given to prevent the next one which will begin in some unresolved racial or ethnic superiority/inferiority contest. Have they died in vain? The mission of the Christian church is not simply to bury the dead decently but to enrich the life and spirit they would have had but for our failure to take racism seriously as a top priority of our mission as Trinitarian Christians in a sick and divided world. We carry the seeds of racial destruction but we also carry the only seeds of hope in a beautifully diversified world.

The Christian Gospel welcomes that diversity and can defeat the diseases: social, economic, criminal and biological, which beset us and seem to overcome us.

How? By seriously giving top priority in our parishes to eliminating our latent racism and developing our Christian and Biblical resources as Christ's gift for deeper understanding and sharing the common humanity of our rich diversity.

*Allan Tazini, Walter Welsh, Diocesan Committee on Racism.*

## CLERGY REGISTER

### Ordinations

The Rev. John Martin Russell was ordained to the priesthood at St. Thomas Church, Oriental, January 8.

The Rev. Frank Dobinson Russ, Jr. was ordained to the priesthood at St. Christopher's, Elizabethtown, December 27.

### Resignations

The Rev. Christopher P. Mason has resigned as rector of St. Stephen's, Goldsboro, and will be working on a doctorate in education from East Carolina University.



# Growing together in a different way

by Debbie Boyle

This is the story of one church's retreat...no, they say that that sounds too deep and they prefer to call it a church weekend and FUN!

Christ Church, Elizabeth City, has taken three of these weekends to date and cannot wait to take their fourth. The idea came from parishioners who overheard another church in the diocese talking about how much fun they had on their church's retreat. Since Christ Church's first year, participation has doubled. "Once you've gone on one, you don't ever want to miss another one!"

What is a church retreat? Well, under the leadership of the Rev. Josh MacKenzie, it is a weekend meant just to live along side one another as a piece of the family, the community of faith. In his opinion, "anytime God puts together a small group doing anything it is 'religious' and lives are touched." Josh doesn't feel the need for a specific program, but a relaxed, informal, and fun time for the purpose of getting to know each other in different ways (He includes himself in this as the minister!).

Who goes to a church retreat? Well, from Christ Church, members of the parish who went were newcomers and members of long standing. The ages ranged from eighty to small babies. In other words, there was a real cross section of the parish family, and it was a good thing just from that standpoint.

What do you do on a church retreat? Well, this year they had beautiful weather and lots of free time scheduled in, so they were able to enjoy the beach. In the evenings, Josh put together some entertainment that he had heard about through other churches in the diocese. One night, there was a grand old timey sing-a-long with Lawrence Stiff playing the piano for them. The second night was spent learning to square dance with a local group teaching them. As Josh puts it, "You really get to know somebody whom you've learned to square dance with!"

How do you get a church retreat together? Someone in the church has to want a church retreat...oops, weekend! And this person or persons talks with their minister and vestry about it. Certainly, Trinity Center is an ideal place and the rooms and meals are all



"WEEKENDERS" FROM CHRIST CHURCH, ELIZABETH CITY

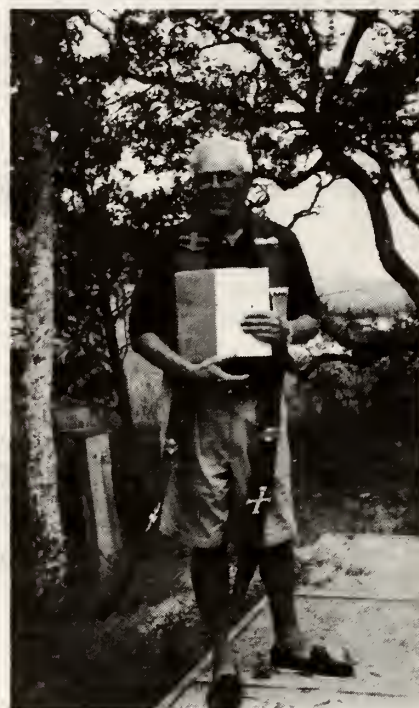
organized for you, but it books up quickly and into the future. However, there are other options. For example, Christ Church is thinking about going to the National Cathedral next year.

Why would you want to go on a church retreat/weekend? As one parishioner said, "It's growing together in a different way instead of 'churchy'; and its something you can't get at home." Josh said one parishioner told him that he didn't really understand what went on in church on Sunday mornings until he had taken the Eucharist in shorts and a tee shirt in the open air chapel at Trinity. In Josh's opinion it is a wonderful way to teach that "you don't have to have all of the trappings for God to come together."

In light of all of the above reasonings...why not?

Why not try to plan a church retreat/weekend in your parish!

Debbie Boyle is a member of St. Paul's, Edenton.



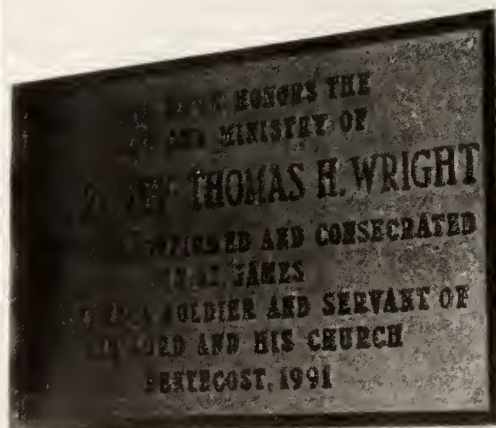
THE REV. JOSH MacKENZIE

**Someday**, after mastering the wind, the waves, the tides and gravity, we shall harness for God the energies of love. And then for the second time in the history of the world, man will have discovered fire.

Pierre Teilhard de Chardin



A NEW ROOM in the parish house at St. James, Wilmington, was formally dedicated recently to honor the Right Reverend Thomas H. Wright, retired bishop of this diocese, in recognition of his service and contribution to the Church and to the diocese. Following the dedication service, Bishop and Mrs. Wright were greeted by many friends and well-wishers. The plaque on the wall of the new room reads, "This room honors the life and ministry of the Rt. Rev. Thomas H. Wright—baptized, confirmed and consecrated in St. James, a faithful soldier and servant of the Lord and of the Church—Pentecost 1991".



photos—Ede Baldrige

## Jones keynote at Lenten retreat

A special Lenten retreat with the Very Rev. Alan W. Jones, dean, Grace Cathedral, San Francisco, will be held at Kanuga Conference, March 16-19. Participants will explore the *Divine Comedy* from the point of view of a contemporary spiritual journey. Using Dante as a guide, retreat members will have the opportunity to explore their own hell, with help towards purgation and where they stand, and how they might proceed through purgatory to the eternal dimension of their life.

Prior to becoming a dean at Grace Cathedral, Jones was Stephen F. Bayne Professor of ascetical theology at General Theological Seminary, New York City, and founder and director of the Center for Christian Spirituality, also of the same seminary. He holds a Ph. D. from the University of Nottingham, England. Dr. Jones' latest books include: *Sacrifice & Delight: Spirituality for Ministry* (Harper, San Francisco, 1991), *Passion for Pilgrimage* (Harper and Row, 1989), and *Soul-Making: The Desert Way of Spirituality* (Harper and Row, 1985).

The retreat schedule is intentionally relaxed. It includes daily worship and study, and plenty of time for reflection, prayer, solitude and sharing in Kanuga's natural beauty.

The fee of \$195 includes lodging, meals, program and recreational amenities. For details contact Kanuga at Postal Drawer 250, Hendersonville, North Carolina 28793, or telephone (704) 692-9136.

Providing musical leadership for the retreat is Marji Elzey, music director for Church of the Holy Family, Etowah, North Carolina. Coordinator for the event is the Rev. Robert L. Haden, Jr., rector, St. John's, Charlotte. He is founder and chairman of the board of Common Ground, a center for the integration of spiritual, psychological and physical disciplines; and former chairman of the board of The Center for Christian Spirituality.

## Grant aids Greenville adult daycare

The Diocese of East Carolina, through its Stewardship Grant Program, has awarded \$6000 to Greenville's Creative Living Center (CLC).

The Center, an adult daycare facility, is housed at St. James United Methodist Church and serves about sixteen clients daily on a Monday through Friday schedule. CLC had been in danger of closing after recent cutbacks in the North Carolina state budget. Home respite and transportation services have been eliminated but in-house social and health services continue.

Dr. Sissy Gamble, chairwoman of the CLC board and a member of St. Timothy's, Greenville, says, "A new director has been hired and new clients were accepted in February."

Adult daycare provides a professional, positive service and a less expensive alternative to institutional living for Greenville's elderly. The CLC, its clients and the parishes of Greenville are grateful for the diocesan generosity to this cause.

### WANTED

A correspondent for *CrossCurrent* from Pitt, Craven or Jones counties. Please call (collect) 762-0814 (day-time) or 251-0704 (evenings).



## Bishops try to build mutual trust

By Ed STANNARD

When the House of Bishops gathers this month for a special meeting, it will have but one issue on the agenda: how the members of the house work together, the difficult-to-define concept of collegiality.

The fact that one of the most homogeneous and powerful groups in the Episcopal Church — an overwhelmingly white, male group that is invested with a great deal of ecclesiastical and moral authority — needs to meet behind closed doors to discuss how it works together is clear evidence that the church as a whole faces a crisis in its sense of community, in its ability to deal with its differences.

The special meeting was called by Presiding Bishop Edmond L. Browning as a consequence of the acrimonious debate in the House of Bishops at General Convention last summer in Phoenix. The ordination of non-celibate gays and lesbians and a heated exchange between two bishops over the placing of gay persons on standing commissions led to the house closing its doors several mornings and the call for this special meeting.

But the needs for leadership, community and dialogue — as well as the issues of authority, collegiality and conscience — will be among the themes the bishops will try to sort out at the Kanuga Conference.

See **BISHOPS**, page 6



**DEVASTATED:** An Australian federal court injunction halted the ordination of 11 women to the priesthood just two days before the scheduled service at the Cathedral of St. Saviour's in Goulburn. Six men were ordained as planned. Story on page 2.

photo/ANDREW CAMPBELL  
©THE FEDERAL CAPITAL PRESS OF AUSTRALIA

### INSIDE

At 40,  
order  
changes  
direction  
page 3



LIFE LINES/CENTERFOLD

Alan  
Jones  
reflects  
on Lent  
page 20



Forum: Withholding  
money from the  
national church.  
page 28

## Episcopal Life to highlight growing health-care crisis

In response to the higher costs and reduced coverage of health care in the United States, a coalition of 15 religious organizations, including the Episcopal Church, banded together recently to support implementation of a universal health-care system.

The Interreligious Health Care Access Campaign has issued a call for equal access to coverage, regardless of a user's race, income, gender, geography, age, disability, health status, sexual orientation, religion, country of origin or legal status.

Presiding Bishop Edmond L. Browning is among a number of prominent church leaders who support the campaign. Last summer, General Convention approved two resolutions on health care. One asserts the rights of all people to medically necessary health care; the other calls upon government to devise a system of universal health-care delivery.

Although the nation's spending on health care increased in 1990 to \$666 billion — amounting to 12.2 percent of total national output in the United States — there is little evidence that health-care



THE  
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IN  
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CARE

spending, up from \$250 billion a decade ago, has done much to improve American health.

While more than 30 health care proposals make the rounds of Capitol Hill, it is estimated that 35 million people remain without health insurance today, even though 70 percent are wage earners above the

poverty line.

The hardest hit are poor and young — percent of inner-city black women receive little or no prenatal care, and 25 percent of the uninsured are children.

In coming months, stories in Episcopal Life will examine problems of access, cost and coverage of health insurance, how the crisis is affecting dioceses and how our church is responding. See BackPage.

### Profile: Anglican at Mideast peace talks

## Ashrawi leads Palestinians onto world's main stage

By MARJORIE HYER

WASHINGTON

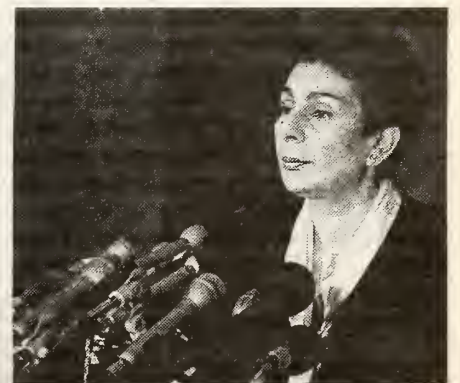
The chatter of the roomful of international journalists halted abruptly as the dark-haired woman strode confidently to the rostrum.

"Happy 1992," she began. "Let's hope 1992 is the year for peace and accomplishment."

As the official spokeswoman for the Palestinian delegation to the Middle East peace talks, Dr. Hanan Ashrawi had become as comfortable with these questioners as she was in her classrooms at Birzeit University in the Israeli-occupied West Bank, where she had been dean.

Besides, on this first day of the third round of the complex talks, she had some significant progress to report.

"I am happy to report that the era of corridor diplomacy is over. Formal negotiations will start today." Translation: The monthlong procedural dispute between Israel, which demanded that Palestinians be part of the Jordanian delegation, and the



Palestinian spokesperson Hanan Ashrawi  
photo/MORT BROFFMAN

Palestinians, who wanted separate status, had been resolved. For the first time ever, Israelis and Palestinians were about to sit down together to talk peace.

Ashrawi, 45, a Palestinian Anglican from the Israeli-occupied West Bank, emerged as spokeswoman for the Palestinian delegation at the talks in Madrid in October.

See **ASHRAWI** page 4





## Episcopal Life

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### Editorial offices:

815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

### Advertising/Circulation:

Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

Bethlehem: Bill Lewellis

Central Pennsylvania:

Kenneth H. Quigley

Delaware: Lynn Kelleher

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Easton: William P. Chilton

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## INTERNATIONAL NEWS

# Australian court stops ordination of 11 women

An injunction by a federal court just two days before 11 women were scheduled to be ordained priests in the Anglican Church of Australia prevented the ceremony and led to strong protests around the country.

Bishop Owen Dowling of Canberra and Goulburn was forced by a Supreme Court decision to drop plans to ordain the first women priests in the Anglican Church of Australia on Feb. 2.

Dowling, whose diocese had overwhelmingly supported the ordinations, said he was "devastated" by the injunction and pledged to carry the struggle forward. "Just as slavery was eventually done away with, so this discrimination will be done away with," he asserted.

Dowling called the Feb. 2 service at the Cathedral of St. Saviour's in Goulburn "probably one of the most painful services that I have ever conducted." He proceeded to ordain six male candidates, and recognized the women deacons whose ordination to the priesthood was at the heart of the controversy.

The congregation erupted in applause in support of Dowling, the new priests and the 11 women. During the sermon, Bishop Alf Holland of Newcastle called on supporters of women's ordination to a renewed commitment in the struggle. "We now know the need to be a mixture of the serpent and the dove when in the presence of wolves," he said to loud applause.

Rallies on behalf of the women were held throughout Australia. The Australian Movement for the Ordination of Women arranged for 11 red roses to be laid on the altar of every cathedral in Australia to



Demonstrators show support for ordination of women.

photo/ANDREW CAMPBELL  
©The Federal Capital Press of Australia

honor the 11 "suffering women whose ordinations have yet again been postponed."

In December, the Australian church's highest judicial body ruled that General Synod legislation was required before women could be constitutionally ordained as priests. However, the tribunal was unable to decide whether diocesan synods have the power to authorize legislation to ordain women as priests.

Although the New South Wales Supreme Court ruled that it did not have the authority to prevent Dowling from ordaining women, two priests and a layman from the Diocese of Sydney sought an injunction to stop him from proceed-

ing. The Sydney Supreme Court unanimously overturned the earlier court decision and said Dowling should not proceed unless authorized to do so by the General Synod.

Anglican Primate of Australia and Archbishop of Melbourne Keith Rayner said the injunction against Dowling has "not settled the matter" regarding women priests, and that the issue will likely come before the General Synod meeting in July. However, other bishops have said they intend to ordain women before that or to seek approval from their dioceses. ■

—Episcopal News Service

# Archbishop of Kenya calls reform irreversible

NEW YORK

There can be no turning back now from the political reforms that are sweeping Kenya, says the Anglican primate of that country, who visited the United States last month.

Archbishop Manasses Kuria of the Church of the Province of Kenya said conditions get better month by month.

"We have changed from being a one-party to a multiparty system," Kuria said. "We have fought for the restoration of democracy and we have succeeded to a certain extent."

"People are now speaking freely and opposition parties are growing each day."

The primate had been a leader of those who have demanded political reforms. He courted danger by criticizing widespread bribery and corruption among government officials.

Now others, including the Roman Catholic Church and members of the government, have joined the struggle to end corruption and bribery among officials.

Protest demonstrations, banned for years by President Daniel arap Moi, are now tolerated and in January more than 100,000 demonstrated in Nairobi, the capital, in support of a multiparty system and an end to corruption. Other rallies have taken place since then in other regions.

No date has yet been set for Kenya's national election. The last election, under the one-party system, was held in 1988. ■

# Bishop testifies for gay priest in Toronto

By JERRY HAMES

TORONTO

Celibacy is not a choice that the church can impose on its priests, but a calling that must be freely accepted, the Episcopal bishop of Newark, N.J., told an ecclesiastical trial last month.

Bishop John S. Spong told the bishop's court that he honors those persons who have chosen celibacy, including St. Francis of Assisi and Mother Teresa.

However, for the church to impose celibacy on a person as a condition for ordination can be seriously damaging, Spong said.

Spong testified before the five-member panel on behalf of the Rev. James Ferry, a 39-year-old Anglican priest who is being tried for disobeying his bishop and refusing to end a committed, homosexual relationship. The court's decision had not yet been announced at press time.

More than 100 spectators were in the courtroom, many of whom wore pink triangles, symbolizing their support for gay rights.

"We are not talking about a choice between celibacy and promiscuity," Spong said, "but [between celibacy and] a faithful, loving, life-giving, committed relationship."

Spong's appearance came near the end of the six-day trial in which lawyers for the diocese maintained that Bishop Terence Findlay acted in accordance with guidelines of the Canadian House of Bishops by removing Ferry from his pulpit in Unionville, a small town northeast of Toronto.

Ferry said he confessed his homosexuality to his bishop after a small group at the parish tried to blackmail him into resigning. "It was a homophobic witch hunt," he said.

At issue is the question of a

bishop's authority and discipline, as well as the concept of collegiality among the bishops who approved guidelines in 1979 that the Anglican Church accepts all persons, regardless of sexual orientation, as equal before God. But, the guidelines say, candidates for ordination must agree to abstain from same-sex activity.

The authority of the guidelines is at issue because the House of Bishops is not a legislative body of the church and General Synod has never faced the issue.

Robert Falby, lawyer for the diocese, contended that the guidelines are binding on all bishops in order that they can act together and preserve collegiality.

The defense has sought to show that Ferry's ministry was not adversely affected because of his relationship and that he continued to be appreciated and valued by many in the congregation.

Ferry, married in 1975 but separated three years later, said he did not consider himself a homosexual when he was ordained in 1981. "I was in a state of denial," he said.

The names of the former primate, Archbishop Ted Scott, and the current primate, Archbishop Michael Peers, were also drawn into the trial.

Scott told the court the bishops, who reaffirmed the guidelines last November, still struggle with the question of homosexual relationships.

Later in the trial, another Toronto priest, the Rev. Douglas Fox, testified that he was ordained by Peers when the latter was a bishop in Saskatchewan.

Fox said he told Peers he could not take an oath to remain celibate although he was not involved in a relationship then. The primate did not appear at the trial. ■



## NEWS/FEATURES

## News Digest

# Sisters change direction but keep their focus

By TONY HOWARTH

NEW YORK

As it marks its 40th anniversary this year, the Community of the Holy Spirit, is changing a lot without changing a bit.

"We have always been identified with St. Hilda's and St. Hugh's School," said Mother Madeleine Mary, "but we're making a transition. Our mission has become more pastoral."

Although two sisters still work at the school, the community is no longer officially connected with it, Mother Madeleine said. The community is now involved in a variety of ministries, running retreats and workshops, visiting prisons and other programs. That shift has been a major shift but without losing the original focus.

"We lost some sisters because they wanted more time to be religious, not have to constantly feed the school, so we began to work on who we are as a community and to listen for the ways we could be most useful to God's work in society," Mother Madeleine said.

**Sister Sarah's community celebrates anniversary with prayer and spirituality workshops.**

One Christmas Eve, society came knocking at the door in the person of the Rev. Ladu Minasona, a priest from the Sudan who is now chaplain at Presbyterian Hospital and in graduate studies at Columbia Teachers College.

"He asked if he could live in the house," Mother Madeleine said, "because he needed to be in a community, which is very important to an African, and because he wanted to worship with others."

"We have talking suppers on Wednesdays and Sundays," she went on, "he joined us and he brought African friends with him and we began to hear about his world."

Eventually, the sisters asked him to give a talk and they invited an audience — it was the beginning of what they now call Outpourings, a yearlong program of retreats, workshops, concerts, art exhibits, lectures and conferences. Sisters deliver sermons, visit prisons, write books and book reviews, conduct parish-renewal workshops, and serve as hospital chaplains.

For its 40th birthday, which the community will celebrate beginning this Lent, the community is planning a series of workshops that will emphasize prayer and spirituality.

"Once we had a writers' workshop and Madeleine L'Engle insisted that participants join us at vespers and dinner before the workshop," Mother Madeleine said.

"Those people are still working together, still in touch — we brought them into the context of community and they caught the bug."

Mother Madeleine also believes the community is in sync with "society at large, where more and more women are moving into pastoral ministry ... lots of convents are making this shift."

"And yet, in a very wonderful way, we haven't changed a bit," she said. Mother Ruth, the community's founder, had defined "education" in the broadest possible terms. She always conducted retreats and taught all the aspects of Christian education to both children and adults.

"Remember she insisted that St. Hilda's and St. Hugh's be open to all races," Mother Madeleine said. "We want to try to say in a peaceful way that it's possible to have different opinions and still live together in peace."

"We want to be open to all people, to welcome them into our guest rooms, to lead them and guide them, perhaps even teach them." ■

Tony Howarth is a freelance writer who lives in Hastings-on-Hudson, N.Y.

## Women call for prayer for Earth's environment

The leaders of 16 Episcopal women's groups have called for a weeklong prayer vigil beginning March 8 to precede a U.N. meeting on the environment to be held Brazil in June.

"People worldwide need to pray, to undergird and surround the proceedings which include not only the women's agenda, but all agendas concerned with the environment," said Elizabeth Hart, president of Daughters of the King. She said that it was time for people and their governments to "put down their individual concerns and concentrate on restoring the Earth's fabric as a whole."

Beginning March 8, International Women's Day, members of the Council for Women's Ministries will accept responsibility for a week of prayers. The council also hopes to involve other denominations and networks in the prayer vigil. ■



*Aziza Jarjis and other widows of the village of Aspindar Kalso, 50 miles east of Dohuk, destroyed in 1988 by Saddam Hussein, tell their story to Anwer Mayi of Care for the Kurds.*

photo/SAMIR BADRO

## Episcopalian in Iran brings aid to Kurds

A year after the Persian Gulf war ended, the Kurds in northern Iraq who were forced from their homes by Saddam Hussein's army have faded from much of the world's consciousness. But William Brown of the Church Army, an Episcopalian group, is a one-man battalion in Iraq trying to help those devastated by the war, many of whom are orphans and widows.

"So far we've only been able to participate in this rebuilding process in small ways — helping two orphanages and a school for the deaf and mute in Dohuk, as well as provide some kerosene heaters for a few poor Kurdish families," said Brown, who has been in Iraq since September.

"But know this — the gospel of Jesus Christ is going forth here and many Arabic Gospels of John (and a few Arabic New Testaments and entire Holy Bibles) have been distributed."

Brown has asked for \$1,000 from each diocese to help build schools and orphanages. Contributions may be sent to Care for the Kurds, Church Army, 806 Lincoln Place, Beaver Falls, Pa. 15010. ■

## English clergy petition to end interfaith services

More than a fifth of the Church of England's clergy have expressed their opposition to interfaith worship in an open letter to the church's leadership.

The 2,014 signatories agreed that interfaith services "imply that salvation is offered by God not only through Jesus Christ but by other means, and thus deny his uniqueness and finality as the only Savior." They urged the discontinuation of such gatherings, including the annual Commonwealth Day service in Westminster Abbey.

Last October, Archbishop of Canterbury George Carey suggested that the petition project was ill-conceived. The letter, Carey said, "played on Christian fears about encounter with people of other faiths [and] was likely to lead to an assumption that they were an unwelcome presence in our society." ■

## Morehouse offers choice of lectionary inserts

Responding to customer demand, Morehouse Publishing is again offering lectionary inserts based on the Revised Standard Version of the Bible.

Last December, Morehouse changed the translation it uses for its inserts to the New Revised Standard Version. Customers now have an option to receive either translation. The bulletin-size inserts are published for each Sunday of the year and major holy days. ■

## Bishop wants new name for evangelism decade

Bishop David Hope of London has called for the Decade of Evangelism to be renamed a "decade of renewal."

Hope's comment followed concern by other religious groups in Britain that the church was targeting those of other faiths.

"There is a lot of work to do in calling our own members to be rooted more deeply in a life of prayer and more reflective reading of the Scripture," he said. "It is the word evangelism that people have difficulties with. That is why a decade of renewal was a more helpful title." ■

## Churches adopt joint baptismal certificate

Some churches baptize only adults, others baptize infants, but church leaders in Connecticut believe their denominations have enough in common to formally recognize all baptisms as legitimate.

To demonstrate that, the Christian Conference of Connecticut — which includes Protestant, Orthodox and Catholic representation — has developed an interdenominational baptismal certificate that is being hailed as a major step in ecumenical cooperation and a down-to-earth sign of unity among Christians.

The certificate, believed to be the first of its kind in the nation, does not carry the weight of church law. ■

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## PROFILE

## ASHRAWI

continued from page 1

The international press found her both informed and articulate. The only woman of all the delegations to hold such a high position — indeed one of the rare women present — she made it clear that she would be neither patronized nor bullied.

At one point, an American evangelical broadcaster challenged the Palestinian demand that Israel exchange land for peace, arguing that the Arab world had been poor stewards of "Judea and Samaria." These biblical terms for the occupied West Bank, where Palestinians are seeking to establish an independent state, are code words for Israel's religion-based claim to the area.

"First of all, I find your reference to Judea and Samaria a statement of extreme bias and rather offensive," Ashrawi responded evenly.

"I am a Palestinian Christian, and I know what Christianity is. I am a descendant of the first Christians in the world, and Jesus Christ was born in my country, in my land. Bethlehem is a Palestinian town. So I will not accept this one-upmanship on Christianity. Nobody has the monopoly."

By the end of that round of talks, both the Palestinians and Israelis were hurling insults at each other in their press conferences.

After Ashrawi called on the United States to reject granting Israel \$10 billion in loan guarantees for housing, because Israel continues to build settlements on the West Bank, she caught flak from the Israeli ambassador to the U.S., Zalman Shoval.

"Is she giving statements what the United States should or should not do?" he said. "She must be pretty desperate."

Being able to trade barbs with the Israelis may be one mark of how seriously the Palestinians have been taken at the peace conference, and Ashrawi has been a major part of that effort.

According to the Rev. Ray Barraclough, senior lecturer at St. George's College in Jerusalem, "If you are making a list of Anglicans in the present era whose lives are making a difference to the wider world, then

*Hanan Ashrawi became involved in the Palestinian cause after a massacre in 1982. "Palestinians must not be an easy prey to everybody," she says.*

photo/MORT BROFFMAN



I recommend that you put Hanan Ashrawi on your list."

Hanan Mikhail Ashrawi was born and raised in the West Bank town of Ramallah, the youngest of five daughters. Her mother was a nurse and her father a doctor, active in the politics.

She earned a master's degree from the American University of Beirut and a doctorate in medieval literature at the University of Virginia.

She married Emile Ashrawi, a photographer, artist and filmmaker. They live in Ramallah with their two daughters. She is professor of English and dean of arts at Birzeit University, which, because of its overwhelmingly Arab student body, was closed by Israeli authorities four years ago at the beginning of the *intifada*, the uprising of Arabs in the occupied territories.

At Birzeit, Ashrawi has seen four students killed in clashes with Israeli soldiers. That, together with the horror of watching helplessly on television the aftermath of the

massacre of hundreds of unarmed Palestinian refugees in Beirut's Sabra and Shatila camps in 1982, propelled her into the international political arena.

"I said to myself, this has got to stop. Palestinians must not be an easy prey to everybody," she recalled.

In the late 1960s, while a student in Beirut, she had served as spokeswoman for the General Union of Palestinian Students. Over the years she articulated the Palestinian cause in a number of peace conferences and began to be seen on television specials and news shows.

Her television appearances so impressed U.S. Secretary of State James Baker that she became one of his main conduits in the shuttle diplomacy talks leading up to the Madrid conference.

In addition to Ashrawi's contributions behind the closed doors of international diplomacy, she has brought the world a new image of Palestinians, long dominated by Yasser Arafat's Palestine Liberation Orga-

nization.

She may also help create a new set of priorities in international politics.

"I always maintain that the end purpose of all human activity and commitment and endeavor is the welfare of the human being," Ashrawi told the 25th anniversary conference of the National Organization for Women in January. "And if we lose sight of the human substance then we lose sight of the basic essence of all our work ..."

"Men always choose the politics of domination and destruction ... It is time to transcend the pain of the moment and to impose a women's solution on the Palestinian-Israeli conflict. And the women's solution is based on equality, on non-discrimination, on the preservation of life and rights and on addressing the core issues of justice, of freedom, with candor and with courage, not with weapons and power." ■

Marjorie Hyer is former religion editor of the Washington Post.

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NEWS

# National program hit by cuts from dioceses

The recession, cutbacks in national apportionment to support local programs and retaliatory action by some Episcopalians who say the church is becoming too liberal has resulted in a further erosion of funds to the national church program in 1992.

But while some dioceses have cut their national apportionment, others have maintained the full asking, even at the expense of local programs.

The shortfall has resulted in a 15 percent freeze in program budgets and a renewed hiring freeze at the Episcopal Church Center.

Last month, the diocesan convention of Central Florida approved an apportionment of \$176,170, a decrease of more than \$200,000 from the 1991 apportionment budget and only 34 percent of the \$518,000 asked for by the national church.

The Rev. Ernest Bennett, chairman of the finance commission, said the apportionment support requested by the national church represented one-third of the total parish pledges to the diocese.

It could be reached, Bennett said, only if parishes gave 20 percent of their income to the diocese. Last year, parishes gave 11.4 percent of net disposable income to the diocese.

Bishop John Howe said that, although he advocated giving 20 percent to the national church, he supported the diocesan board's unanimous recommendation of a formula based on receipts from congregations. The convention also added \$133,830 to its diocesan budget to fund new mission opportunities.

In the Diocese of Texas, convention approved a measure to allow parishes to designate whether they want to redirect funds from apportionment to other uses. The action was approved by a 40-vote majority of

more than 700 delegates.

Anger at General Convention's failure to bar non-celibate gays and lesbians from ordination and other "liberal" actions played a large part in the decision, according to delegates to the convention.

In the Diocese of San Diego, where the diocese fell short of its \$200,000 apportionment to the national church by \$65,000 last year, convention approved an apportionment figure of \$135,900.

Other dioceses took action to maintain their level of national support at the expense of diocesan programs.

The convention in the Diocese of Southwestern Virginia, faced with a decision of whether to cut its national budget by \$9,000 to support a new university campus ministry, decided to maintain its \$193,000 apportionment.

In the Diocese of Newark, where a 3 percent increase in pledge income was reported, convention approved a \$2.2 million budget, an increase of 1.5 percent over 1991.

To meet its commitment to the \$535,000 requested by the national church, the convention approved a resolution to pledge 25 percent of its parish and investment income.

Although General Convention set the 1992 national church budget in anticipation of a financial shortfall, further reductions by dioceses may affect domestic and overseas mission work.

Presiding Bishop Edmond L. Browning told a meeting at the Episcopal Church Center last month he did not foresee any further cuts in the national office staff, which was reduced by 52 positions last September. However, two weeks later, a hiring freeze, which had been in place throughout most of 1991, was reimposed. ■

— By Episcopal Life staff

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## Church draws pickets after gays' union blessed

PASADENA, CALIF.

A group of fundamentalist Christians picketed All Saints Episcopal Church after the relationship of two gay men was blessed in January.

The ceremony itself, however, was witnessed by about 500 family members, friends and supporters.

"It was a warm, loving service conducted with great dignity," said Kristi Wallace, a member of the vestry of All Saints, "and deeply moving for all of us."

The men have been in a committed relationship for eight years.

The blessing of same-sex unions was approved by All Saints' vestry after 11 months of discussion. The Rev. George Regas, rector, had said in a sermon that he was "solidly committed" to such blessings if the parish first engaged in serious discussion. A committee unanimously endorsed the concept last fall.

Bishop Frederick Borsch of Los Angeles said in a statement, "While I personally believe the church should move forward to affirm the covenants of all persons seeking a lifelong relationship of committed fidelity, and believe this would be beneficial for them and for society, this understanding has not been accepted by the Episcopal Church at this time, and therefore, as bishop, I cannot approve or grant permission for all such blessings." ■



## NEWS

## BISHOPS

continued from page 1

Center in North Carolina.

"The goal really is the ability to build the kind of community in which we can talk openly and honestly with each other," according to Bishop R. Stewart Wood of Michigan.

Browning, who will preside over the meeting, stressed the importance of hearing each other's point of view.

"I think we're in a process that is really trying to discern the truth about a very complex issue and what that process is going to take ... is for us really to try to listen to one another and come up with some kind of consensus within the House of Bishops," he said.

Others extend the concept and say the bishops must act in accordance with what the house agrees to, or at least to discuss first any actions that violate those agreements.

"The House of Bishops has a 'mind of the house' and I believe it is important for all the bishops to function in accord with that mind until the mind changes," said Bishop Frank K. Allan of Atlanta.

Bishop David B. Reed of Kentucky advocated conferring with others in the bishop's province before taking action. "If the community has taken a position ... and has never changed that position, my feeling is anybody who acts contrary to the wish of the community [should] not do so unilaterally," he said.

The ordination of a lesbian in a committed relationship in Washington, D.C., by Bishop Ronald H. Haines last June led to an unsuccessful attempt to censure him at convention. Haines cited the baptismal covenant as his guidance in determining how to honor collegiality.

**"THE HOUSE OF BISHOPS HAS A 'MIND OF THE HOUSE' and I believe it is important for all the bishops to function in accord with that mind until the mind changes."**

— Frank K. Allan,  
Bishop of Atlanta

"Collegiality means we have a community strength in the center of Jesus as Lord and Savior and then we have the baptismal covenant which I see as the center of my faith," he said. "That has to be played out in the realm of ethical and moral theology."

Although a number of bishops agreed there is a problem to discuss at Kanuga, they don't agree on the nature of the problem.

Bishop John H. MacNaughton of West Texas believes there is a breakdown in relationships and in adherence to church doctrine, not only among bishops but in the church as a whole.

"The context of the way the church functions, at least in the House of Bishops, has been that there is a general doctrinal agreement," MacNaughton said. "That leaves a great deal of freedom ... within that freedom the bishops at least have always functioned within a very heavy dose of mutual respect and mutual trust."

"What in my opinion has broken down is two things. For one, that sense of respect and trust no longer exists. ... [and second,] any real commitment to the doctrinal founda-

tions of the church."

To other bishops, the problem is that many bishops believe only they have the truth and are unwilling to hear others' perspectives.

"There are different points of view and they are not in conversation," said Bishop C. Cabell Tennis of Delaware.

To Michigan's Wood, who became a bishop in 1988, that attitude was a painful surprise.

"As a relatively new bishop, I hungered for a community in which I could talk openly about those things of which I'm not sure ... Well it's not been that kind of climate. There's the expectation that you're on top of everything, that there is no uncertainty."

Haines too sees a need for less emphasis on particular actions. "I'd like to see the forum changed a bit where we could struggle. I'm concerned that collegiality could be impaired when we begin to get litmus tests for orthodoxy."

The ordination of gays and lesbians may be that litmus test for some, but some bishops believe other issues threaten collegiality as well.

Allan of Atlanta said, "I think the kinds of action that some dioceses have taken in withholding money from the national church is another symptom of the same thing." Allan added ordination of women as an action within the "mind of the church" that a few bishops still refuse to honor.

MacNaughton agreed. "Individualism is the issue, whether it's expressed as a determination to ordain actively practicing homosexuals in spite of the mind of the church, or whether it's expressed as a determination to found a non-canonical diocese in spite of the canonical framework of the church, or whether it's expressed by an individual, parish or diocese unilaterally deciding to withhold funds from the national church as

a form of protest."

Others see a difference between deciding not to do something within church canon and doing something outside them.

"I don't think that anybody has to ordain anybody he doesn't feel right about ordaining," Reed said. "In one case the church has not said ... that women *have* to be ordained or that homosexuals *have* to be ordained. Bishops don't *have* to ordain anybody."

The resolution on gay ordination that ultimately passed at convention essentially

**"THERE'S THE EXPECTATION THAT you're on top of everything, that there is no uncertainty."**

— R. Stewart Wood Jr.  
Bishop of Michigan

acknowledged that the church hasn't reached consensus on the issue and called for more prayer and study.

It may have been in that spirit that Bishop Edward W. Jones of Indianapolis expressed his hope for the bishops' meeting, acknowledging at the same time the imperfection of the legislative process:

"I hope we can come to a deeper understanding of each other as colleagues and friends and ... reflect on what it means to be truly collegial," he said.

"I would hope we would pray a lot and wait upon God to listen carefully, because don't think it's an issue that any General Convention in 1994 is going to resolve for everybody." ■

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## NEWS/FEATURES

# Florida priest builds ties with Philippine church

By JULIA DUIN

The letter, dated Nov. 17, was sent from Toboso, a village on the island of Negros in the Philippines.

"Hello sister Julia," it said. "God is so good because he healed my daughter through your prayer."

My team from Barnabas Ministries had prayed for so many people on our trip to Toboso last year. We had lavished many prayers on a malnourished little girl. The thank-you note was from her mother, Conchita Gabriel, who lives in a banana patch near the Toboso sugar cane refinery.

Barnabas Ministries of Maitland, Fla., was founded by the Rev. Canon Philip Weeks. Every year, Weeks takes about a dozen Episcopalians to the Philippines to encourage and build friendships with the Christians there.

The Philippines is a country in flux. Its 82 percent Catholic population is religiously restless and cults such as the Mormons and Jehovah's Witnesses are gaining ground. Islam is also making inroads. Probably the fastest-growing group is the pentecostals, whose creative evangelism methods in the mountains and among the poor win many converts.

Caught in the middle are Episcopal churches, whose national body, the Philippine Episcopal Church, became independent from the U.S. Episcopal Church in May 1990. Episcopal churches have a strategic role because those departing Catholics who do not seek out pentecostal churches may compromise on the Episcopal Church.

The Philippine church has one seminary in Quezon City, five dioceses, and more than 120,000 baptized members in a lush,



**Canon Philip Weeks with Namette Buayan, a Filipina dentist employed by Barnabas Ministries. Between them is her daughter Joy-Joy.**

tropical country of 7,107 islands. The city of Zamboanga in Mindanao is where Brent Hospital was built in 1914, named after Bishop Charles Henry Brent, first Episcopal bishop of the Philippines.

"What's so difficult about maintaining the hospital is the poverty of its clients," said the Rev. Dan Bustamonte, a local parish priest. "Not the least of whom are Muslims, many of whom don't pay."

An Episcopal mission school in the nearby suburb of Calarian educates 482 students, many of them from Muslim families.

Zamboanga is where Weeks has established a preschool feeding program in a Muslim barrio just off the Moro Gulf. The day we were there, dozens of children clung to Weeks, wanting to hug this bearded, Santa Claus-like character. He quickly lined them up, taking photos of each one to send back to sponsors in the United States.

Weeks and the staff at these feeding centers give children Christian training, a daily snack and a rice supplement for their families. This is paid for by 250 American sponsors on Weeks' mailing list, at a cost of \$72 a year per child. Weeks, 58, does a lot of

culling of American funds to funnel resources into Philippine churches. He found almost 300 Americans willing to pay for schooling for high school and college-age youth at \$100 per year because many Filipinos cannot afford good secondary education.

Weeks also asks American parishes to donate Sunday school materials and old 1940 hymnals to Filipino dioceses. He gets pharmacists to donate antibiotics such as penicillin, tetracycline and ampicillin plus vitamins for the feeding programs.

Recently he found eight children living in squatters' conditions not far from one of the feeding programs. They were living in a two-room shack and bathing in the trough from which the pigs were watered. Weeks is still trying to find 12 churches to give \$200 per year so he can rent a house and feed these orphans.

Weeks formed Barnabas Ministries in 1981 when he found no renewal organizations working in the Philippines. Because of their close relationship to the American church, Filipino dioceses lacked companion relationships with resource-rich American

dioceses that other foreign dioceses had. He then founded his organization, naming it after the New Testament figure known for encouraging other Christians.

"They certainly have influenced us," said Central Luzon Bishop Manuel Lumpias. "Not only this diocese but the whole Filipino church."

One priest most affected by Barnabas Ministries is the Rev. Francis Daytec, who with his wife Eunice pastors a mission congregation in Cabanatuan. It is a dusty town three hours north of Manila by bus and one of the target areas the diocese has for its evangelistic thrust. Daytec's storefront church is still too poor to afford a billboard and his living room, dining room and kitchen of his home serve as the church's sanctuary.

"I am one of the few evangelical priests in this diocese," Daytec said. "Philip has certainly made a dent toward renewing the clergy here but a lot of work needs to be done. The seminary in Manila is quite traditional."

Last year, the Daytecs attended an evangelism conference that Lumpias organized. Weeks spoke at the conference to some 30 Filipinos, including diocesan evangelism coordinator Ellen Gawigawen. Weeks gave simple advice on faith.

"I've seen the blind see, the mute hear, the crippled walk," Weeks said. "I've seen so many healings. I'm not afraid to ask. Act on it. You only go wrong when you do nothing. Begin with simple things. As you practice more and more, God will not let you down." ■

Julia Duin is a former religion writer for the Houston Chronicle and a student at Trinity Episcopal School for Ministry in Ambridge, Pa.

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## DIOCESAN BRIEFS

## ALASKA

In Allakaket, south of the Brooks Range, when the parishioners of St. John's-in-the-Wilderness needed a new church, they built one — out of logs.

In this remote region, accessible only by bush plane, logs are a hard-won commodity. They were shipped in a year ago and set aside for a moment when the parish had time to put them together to make their church. Beginning in June, they completed the work before the summer was finished.

The church, complete with new bell tower, was consecrated in November when Bishop Steven Charleston paid his annual visit. At the same time, he baptized four village children.

The Rev. Anna Frank, who occasionally flies up from Anchorage to serve the parish, said the village has about 150 inhabitants. Across the Koyukuk River is a smaller village, Alatna, with about 30 inhabitants. All are Native Americans, either Athabascan or Inupiak.

There are no other churches in the villages. "Everyone up there is Episcopalian," Frank said. The congregation numbers about 75, several of them lay ministers. The parish was founded, she said, when two women established a mission there at the turn of the century and started teaching school. ■

## ARIZONA

A program that aims "to take the services to where the children are" rolls into Trinity Cathedral in Phoenix twice a month and converts the dining room into a medical examining room.

Developed by the College of Nursing at Arizona State University, the program chose the cathedral because a school for homeless children is located there. Director Phyllis Prima said the problems encountered are pretty routine, but the goal is to provide affordable outpatient care to a population that is generally underserved. ■



Family nurse practitioner Jennal Johnson examines Antonio, 9, a resident of a Phoenix shelter.

photo/NAN ROSS

## CALIFORNIA

While negotiators gathered in Madrid to discuss peace in the Mideast, Grace Cathedral in San Francisco played host to its own version of the talks. Egyptian Consul Gen-

## Activists save one more from death row

A man who had been on death row for 10 years escaped execution because of the efforts of a nine-person delegation, which

### NORTH CAROLINA

included Bishop Robert Estill and the Rev. Jim Lewis, an activist Episcopal priest.

The group persuaded Republican Gov. Jim Martin, a staunch supporter of the death penalty, to commute the death sentence of Anson Avery Maynard, a Native American, who was convicted of murder. He had chosen to be executed by lethal injection.

Lewis said, "It was awful to think that the first man to be executed in this year of Columbus was going to be an Indian.

"And it's especially awful, when you consider he is a man who appears to be innocent ... a whole lot of evidence has

come forward, so he may face another trial and he may, in fact, walk free."

Lewis said Maynard was part of a group of thieves. When one of them, who was about to talk to police, was found dead at the bottom of a river, Maynard was arrested.

Lewis, who is co-chairman of the North Carolina Council of Churches' criminal justice committee, said the group "has been working so hard against the death penalty ... but we work under a terrible pall."

"We met with the governor last October to try to persuade him to grant clemency in another case, but we were not successful," Lewis said. "This time, he gave us a better ear."

Estill has spoken out consistently against the death penalty, Lewis said, and has just signed a directive setting up a hospitality house in the diocese where the families of anyone on death row can stay, free of charge. ■

eral Ahmed Samir Mokhtar and Israeli Consul General Harry Kney-Tal, in 30-minute talks on different nights, left their audiences feeling the problems of the Mideast are as intractable as ever.

Mokhtar said: "The Palestinian people don't deserve to be treated as if they don't exist as a people. They are not Jordanians or Syrians, they are Palestinians ... and they have a right to make a life there."

Kney-Tal declared that a settlement is possible. "Israel is the Jewish state and Jordan is the Palestinian state. If the Arabs will accept that solution, the rest is technicalities." ■

### MARYLAND

State budget cuts threaten the existence of Valley House, the first church-sponsored halfway house in the country. Founded in 1955, it has served more than 4,000 men and has been joined in the battle against alcohol and drug abuse by its sister residence, Bridge House.

Over the years the mission of Valley House has evolved from a residential shelter into a treatment center more and more dependent on state funds. Residents have received therapy five days a week and have undergone extensive testing and job training.

The Rev. Charles L. Taylor, who runs the program, brags that fewer than 10 percent have relapsed while in residence and 78 percent of all graduates have been employed full-time at the time of their release. ■

### MICHIGAN

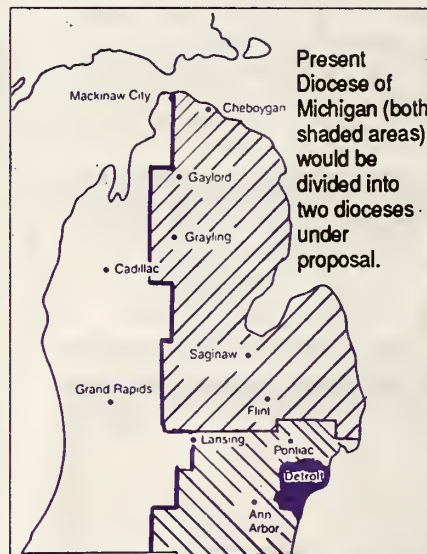
Citing the differences between rural northern sections of the diocese and the urban needs of the Detroit area, a diocesan committee has drawn an east-west line across the state, just south of Flint, and hopes to create a new diocese of 53 parishes. There are 159 parishes in the present diocese.

John Coppage of Midland, the committee chairman, said the diocese has been tinkering for 30 years with ways to accommodate the different lifestyles of the two regions.

The proposal must be approved by two diocesan conventions and by the General

Convention and Coppage is optimistic. "For the first time, we seem to have a real consensus," he said.

There are now five regions in the diocese, with an archdeacon assigned to each. Coppage called the arrangement a clumsy one that does not answer the needs of the two areas. "The emphasis should be pastoral



upstate," he said, "but in the metro region, the bishop has to focus on tough urban issues."

"Up here, we feel out of touch with the center ... it takes me more than two hours to drive to a committee meeting in Detroit and from top to bottom, it takes six hours." ■

### MINNESOTA

There's a procession of bishops moving in and out of St. Stephen's Episcopal Church in Edina.

Rector David B. Joslin is now the bishop of Central New York, invested this January. Before him, Rector George L. Reynolds, who died last year, became the bishop of Tennessee.

Before him, Rector John H. MacNaughton became the bishop of West Texas.

And those aren't all the episcopal connections to St. Stephen's.

Bishop Robert M. Anderson of Minnesota married Mary Evans, a parishioner, in

the church.

Retired Bishop Frederick W. Putnam of Navajoland is serving there as interim.

Bishop William J. Winterrowd of Colorado once served as an assistant.

Bishop Stewart Wood Jr. grew up in the parish.

Each one of them could paraphrase St. Matthew: "He who is coming after me is miter than I!" ■

### NEW YORK

The most recent "graduation" ceremonies at Grace Church's Samaritan House in White Plains featured four new "taxpayers."

Suzy Anticono, senior client care worker, said, "When they come to us from the Department of Social Services, we tell them that — that we're going to make taxpayers out of them, people who can live independently."

The residence is in the church, with facilities for 19 people. "We have all kinds, women with children, single women, single men ... the only requirement is that they have to be drug- and alcohol-free and that they are homeless when they come to us."

The graduates are: Mary, who has found an apartment for herself and her three children; Miguel, who has completed his first year of college with an A average; Deloros, who is now a full-time college student; and Robert, who will graduate from vocational school in June and move into his own apartment. ■

### OHIO

The familiar story of the Pied Piper of Hamelin has taken a new twist at St. Timothy's Church in Perrysburg. The Pied Piper is not a young man but Janet Davies, St. Timothy's director of children's programming, who got her nickname because she has a love of children and a deeply rooted faith.

Through the lessons and activities Davies plans, she tries to open the door to Christianity and thereby entice them to learn and to participate on their own. She emphasizes that questioning is a large part of learning about faith.

Davies believes her job is to "plant the seeds of faith in children so that they will always know God and Christ are with them." She also wants the children to understand that as a baptized Christian they are part of God's larger family. This aspect of Davies' beliefs is emphasized in the church school cycles.

The church school year (September through June) is divided into four sessions with different teaching teams leading each grade level, each session. This approach enables the children to learn from the "experience and wisdom of intergenerational Christians."

Some of the children's programs include the junior altar guild (which is responsible for care of the altar used in children's worship), special art project groups, special drama casts and a clowning group. ■

### PENNSYLVANIA

After 208 years without a cathedral, 1,500 members of the diocese jammed into the Church of the Saviour in West Philadelphia in January for a celebration giving that designation to the 89-year-old, Italian Romanesque structure.

Although the church has functioned as an "unofficial" cathedral in recent years, the



DIOCESAN BRIEFS

stry of the parish and the cathedral chapter  
ted to designate the church a cathedral last  
11.  
Although one of the oldest and largest  
iscopal dioceses in the United States  
ounded in 1784, with a membership of  
out 74,000), the diocese has never had a  
thedral. Some observers have credited a  
istoric opposition to a cathedral in the  
ocese with the tradition of independence  
ed self-reliance, and the dislike for the  
ymbol of a cathedral in a "low church"  
ocese.  
In his sermon at the celebration, Bishop  
len Bartlett Jr. urged listeners to make a  
assion for social justice" one of the hall-  
marks of the new cathedral.

Noting that it is situated in the  
multicultural University City area, close to  
the downtown financial and business dis-  
tricts, Bartlett reminded those present of the  
ospel imperative to reach out to the com-  
munity, especially those in need.  
The last attempt to build a cathedral ended  
in the 1930s for lack of funds after construc-  
tion began in the Roxborough section. ■

RHODE ISLAND

A thousand Episcopalians along with  
100 others, swarmed out of the Cathedral  
St. John in January and, as church bells  
rang all over Providence, joined a throng of  
churchers from other denominations, all of  
them on their way to the State Capitol to  
demand higher ethical standards on the part  
of public officials.  
Last year saw widespread public scandal  
in the state, involving pension abuse, a judge  
convicted of taking bribes, a mayor indicted,  
wandering of huge amounts of drug money,  
the closing of banks and credit unions.  
A coalition of civic, business and reli-  
gious groups, called RIGHTNOW, has drawn  
up a reform package.  
Before the Episcopalians left the cathed-  
ral, Bishop George Hunt told them, "We  
must rekindle in our own lives a passion for  
justice and righteousness and demand the  
same of our leaders."  
At the end of the rally, the protesters  
circled the Capitol, joined hands and  
sungen. At the sounding of the shofar, the  
organ's horn used in Jewish worship, the  
crowd dispersed. ■

WASHINGTON

The bereavement group at All Saints Epis-  
copal Church in Chevy Chase, Md., has  
written a guide for people who mourn and  
for the friends who want to support them.  
Titled, "For They Shall Be Comforted," the  
16-page booklet has been published by For-  
ward Movement Publications. The guide is  
the result of experiences that were shared by  
the group.  
The bereavement group evolved in re-  
sponse to the need for a support group for  
those who had suffered death of a relative or  
friend. Through meetings the members found  
the experiences shared to be common among  
one another and to anyone who is going  
through the grieving process. Having real-  
ized a common thread, the group decided to  
write the guide.  
Copies of the booklet can be obtained  
through Forward Movement Publications,  
422 Sycamore St., Cincinnati, Ohio 45202-  
495. ■

Written by Tony Howarth, a freelance  
writer from Hastings-on-Hudson, N.Y.

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- Evangelism in the Church of the Future, June 7-12
- Bible Symposium (with Walter Wink and John Koenig), June 7-12
- Spirituality Conference with Ron DelBene, June 7-12
- Music Conference/A Measure of the Treasure, June 12-14
- Junior Young People's Conference (for grades 7-9), June 14-19
- Senior Young People's Conference (for grades 10-12), June 14-19
- Adults Who Work With Youth, June 14-19
- Christianity and Society Conference/Conflict and Community (with Frederick Borsch), June 21-26
- Christian Education Conference, June 21-26
- Preschool/Parenting Conference, June 21-26
- Family Conference: The Family As Sacrament, June 28-July 3
- Christianity and Literature Conference (exploring Percy and O'Connor), June 28-July 3
- Music and Liturgy Conference, June 28-July 3
- Renewal Conference (with Jim Forbes—Riverside Church, New York City), July 5-July 10
- Stewardship Conference, July 5-July 10
- Historic Church Preservation, October 4-7
- Winterlight XVII, December 27-January 1, 1993



Clockwise, from top left: Frederick H. Borsch, Los Angeles, CA • James A. Forbes, Jr., New York, NY • Maria B. Campbell, Birmingham, AL • Carl F. George, Pasadena, CA • Nan A. Peete, Atlanta, GA • Arthur A. Vogel, Kansas City, MO



- Camp Kanuga (5 sessions), June 7-August 16 (ages 8 - 16)
- The Wildlife Camp of the National Wildlife Federation (5 sessions), June 12-August 22 (ages 9 - 17)
- Summer Guest Period, July 11-August 29
- See The Leaves, October 25-November 1
- Thanksgiving At Kanuga, November 24-29
- Christmas At Kanuga, December 19-26

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memories. Keep up the good  
work!"*





## NEWS

# Four new committees among interim bodies

Appointments of bishops, clergy and lay persons to the Episcopal Church's interim commissions and boards are almost complete, and include four new committees as a result of General Convention actions.

The interim bodies are created by convention, meet during the triennium to take up legislation, deal with resolutions referred to them and develop new work for the next triennium. Their reports and proposed resolutions comprise the Blue Book. The next convention will be held in Indianapolis in 1994.

The four new committees are the Pastoral Teaching Committee and the Human Sexuality Studies provincial committee, both

created by the resolution on human sexuality; the Environmental Stewardship Team and the Committee on Sexual Exploitation.

Since the resolution calling for a pastoral teaching on sexuality directs the House of Bishops to prepare it, that committee consists of nine bishops, plus three clergy and three lay persons, said Bruce Woodcock of the General Convention office.

The Human Sexuality Studies committee is assigned the task of developing discussion in each province and will work with the Pastoral Teaching Committee, Woodcock.

Woodcock said it took longer than in the past to find people willing to serve. "This time around they are facing a greater number of declines on the invitations, especially

among the bishops. The greatest reason is not lack of interest or commitment, it's time," he said.

An analysis of the appointments shows they make up a diverse group. Of 270 appointments to 21 bodies, 70 are bishops and 200 are clergy or lay people (each body must represent all three categories of ministry).

Among the 200 clergy and lay members, who were appointed by the president of the House of Deputies, Pamela Chinnis, are 99 men and 101 women, with 13 percent of the total being ordained women. The bishops are appointed by Presiding Bishop Edmond L. Browning.

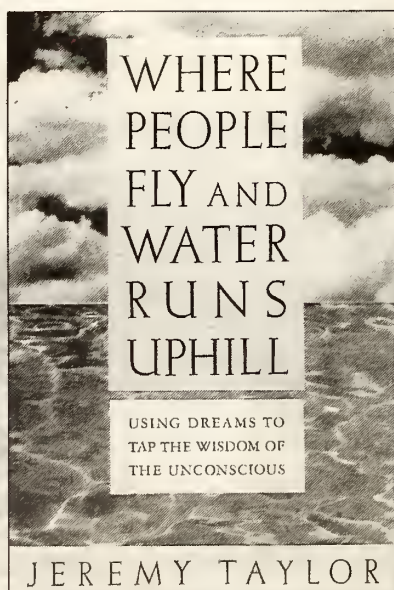
According to the Episcopal Church Center, 38 appointments are black, 25 Hispanic

or from Province IX, 12 Native American and three Asian-American.

All nine provinces are represented, each within seven percentage points of its proportion to the church as a whole. Those with the largest disparity are Province IV (the Southeast), which comprises 21.5 percent of confirmed communicants and has 15 percent of the appointments; and Province IX (Latin America), which totals 1.5 percent of the church but has 8.5 percent of the appointments. Three provinces, I (New England), II (New York and New Jersey) and VIII (the West) were within one percentage point of their church representation. ■

—By Episcopal Life staff

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Associate Professor in Psychiatry,  
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A NEW HARDCOVER

**WARNER BOOKS**

## Laity confront bishop in San Joaquin diocese

By Dick Snyder

FRESNO, CALIF.

Seven moderate Episcopalians confronted their conservative bishop recently at a meeting held at St. James Cathedral and attended by several hundred people.

When it was over, said one of the speakers, Dr. George LaCroix, "More people are aware of the issues. But we are not closer to a solution."

The group had issued a statement criticizing Schofield and the Episcopal Synod of America (ESA), which Schofield helped found.

The statement, originally signed by 45 clergy and laity and now by more than 300, expressed concern with the ESA, including its creation of a missionary diocese, and Schofield's conservative stance regarding actions of the national church, ordination of women and lack of editorial freedom for the diocesan newspaper.

Speakers at the Jan. 27 meeting voiced those concerns to the bishop, who agreed on the need for more discussions but held to his positions.

Several compared the diocese to a dysfunctional family, saying there is denial, a lack of communication and a lack of trust. They added that they were hurt by comments that they are "unbiblical, illegal, heretical and apostate" because they don't believe what the ESA does.

Schofield, in response, said he agrees that the "hyperbole, the name calling has been hurtful" on both sides. He said he wants it to end.

But in response to other concerns, Schofield didn't yield.

"I remain faithful to the faith I have received," as does the ESA, he said. That means belief in an all-male priesthood and reliance on Scripture and tradition.

The synod's action to create the missionary diocese is only an effort to reach the million former Episcopalians who have left the church because they disagree with actions taken by the national church since 1976, Schofield said. He pledged he would continue to work within the structure of the Episcopal Church and to be in dialogue with his fellow bishops.

"I am a loyal Episcopalian. I intend to stay that way," Schofield said. ■

Dick Snyder is a freelance writer who lives in Hemet, Calif.

## San Diego bishop elected

SAN DIEGO

The Rev. Canon Gethin B. Hughes was elected bishop of the Diocese of San Diego on the third ballot at a convention held Feb. 15.

Hughes has been rector of All Saints, Santa Barbara, since 1980. He served previously as canon missionary for stewardship and development in the Diocese of Los Angeles. He also worked as a social worker and teacher.

He holds a bachelor of arts in honors theology from the University of Exeter in England and a master of divinity from Seabury-Western Theological Seminary.

Hughes led in the lay order on all three ballots, although he received a strong challenge from the Rev. Robert S. Denig, rector of Church of the Holy Comforter in Vienna, Va. ■

—By Dick Snyder



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## NEWS

# Danforth calls on church to seek equality, education

By NANCY MONTGOMERY

U.S. Sen. John Danforth, R-Mo., called on the Episcopal Church to "make a statement on racism and equality" at a kickoff dinner for the Martin Luther King Jr. Legacy Fund at Washington National Cathedral.

The event was one of two held in January to launch the three-year campaign. The second, held in Los Angeles, featured former U.S. Rep. Yvonne Braithwaite Burke. The fund was established in 1991 to provide scholarships for black, Hispanic, Native American and Asian-American college students.

Danforth, who is an Episcopal priest, recalled serving with King on the board of Morehouse College in Atlanta. "I knew him and valued him not just for his charisma and his soul but for his quality of mind," he said.

The senator described his advocacy for the Civil Rights Act of 1991. But "access to good jobs — jobs of the future — was not touched by the act," Danforth said. That makes efforts to provide education for ethnic minorities in America more important than the legislation. "Education, not legislation, is the key to good jobs."

In Los Angeles, Burke echoed those sentiments, noting that King was committed to

education. "Dr. King would be proud ... of these efforts to offer help for young minds," she said.

At the Washington dinner, Dr. Prezell Robinson, president of St. Augustine's College in Raleigh, N.C., which will benefit from the fund, spoke of the historic black colleges as "great stewards of this church" in educating priests and lay people and noted that 90 percent of students at the colleges needed financial aid.

Presiding Bishop Edmond L. Browning said that the church, which endorsed the fund at last summer's General Convention, "did make a statement that it will do everything to eradicate racism. I am committed to see that this fund becomes reality so that the lives of future generations will make a difference."

The King fund has received about \$250,000 in pledges so far. Contributions may be sent to the fund at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. ■

*Nancy Montgomery is former director of communications at Washington National Cathedral. Ruth Nicastro, editor of Episcopal News in the Diocese of Los Angeles, contributed to this story.*

# Coalition 14 returns to its roots

By DICK SNYDER

SCOTTSDALE, ARIZ.

Something old and something new emerged from the annual meeting of Coalition 14.

The something old was a return to the coalition's roots in developing new ways to do the church's ministry, especially in small congregations.

The something new was a new president to lead the group, Chris Telfer of Eastern Oregon, the first lay person and first woman to serve as president. She was previously the coalition's treasurer.

The coalition was formed 21 years ago as a clearing house for national church funds into 14 missionary dioceses who depended on the aid for their existence. Support for total ministry and other innovative ways of doing ministry in the generally small, rural dioceses was another founding principle.

Delegates agreed that the focus of the coalition needed to move away from ways to distribute national church funds. A major block of the coalition's funds is now going to the National Council on Indian Ministry, and only three member dioceses, Eastern Oregon, Idaho and Western Kansas, now receive C-14 budget support.

Another financial reason for the coalition, the existence of a health insurance pool with the Church Insurance Fund, appears to be in its final years. Insurance fund spokesmen expressed interest in setting individual rates for each diocese.

Several delegates questioned the need for the coalition to continue to meet, since other groups in the church also deal with ministry issues.

Bishop Rustin Kimsey of Eastern Oregon said that many developments, including the emergence of Navajoland, the creation of ECIM, and greater attention to ethnic ministries in rural dioceses have "been deeply affected by or are a direct consequence of action by the coalition."

Plans were also announced to contact potential new members among smaller dioceses with common interests.

C-14 members are Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Navajoland, Nevada, North Dakota, Northern Michigan, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas and Wyoming. ■

*Dick Snyder is a freelance writer living in Hemet, Calif.*

# Young blacks told to take charge

By CHERYL PARRIS

NEW YORK

Young African-American adults in the Episcopal Church are ready to assume leadership, according to those attending a regional conference at Trinity Church, Wall Street, in February.

The second annual regional conference of the Union of Black Episcopalians' Young Adult Caucus brought together 100 young people between the ages of 18 and 40 from Connecticut, Delaware, Illinois, Kentucky, Maryland, New Jersey, New York, Virginia and Washington, D.C.

Its theme was "Empowering Young Adults for the Church of Today and Tomorrow."

Jennifer Baskerville, New York area spokesperson and convener of the conference, said, "I believe this conference was a landmark event of the church and the young adults, because it marks the point where our generation of young adults realized more than ever the importance of the role they play in the life of the church. ... The conference affirmed the need for young adults of African heritage to claim their culture and heritage and to bring it fully into the life of our church." ■

*Cheryl A.E. Parris, 24, is concluding her term as national at-large representative for UBE and is beginning her term as the youngest Episcopal delegate to the National Council of Churches.*

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## Provincial youth calendar

**Province I** Call Rick Harris at 203-567-9623.  
 •Youth Network meeting is April 9-10 at Sign of the Dove Retreat Center, Temple, N.H. Two adults and two young people invited from each diocese. Contact diocesan office for more information.  
 •Provincial Spring Youth Event is March 27-29 at Purity Springs Resort in East Madison, N.H.

**Province II** Call Toni Daniels at 212-243-5150.  
 Youth Network meeting is March 6-8 at Silver Bay YMCA.  
 •Provincial Spring Youth Event is a retreat, "Show Me the Way," May 29-31 in the Diocese of Albany at Silver Bay YMCA, Silver Bay, N.Y. Contact diocesan representative.

**Province III** Call Mary Grems at 703-552-4017.

**Province IV** Call the Rev. Stephen L. Rudacille at 813-689-3138.  
 •Provincial Youth Event is July 29-Aug. 2 at All Saints Episcopal School in Vicksburg, Miss. Contact Rudacille for information.

**Province V** Call Altagracia Perez at 312-751-4213.  
 •Provincial Youth Event is July 19-22 at Valparaiso University in Valparaiso, Ind. Open to everyone.  
 •Fall Network meeting is Sept. 18-20 at Episcopal Church Center in Chicago.

**Province VI** Call the Rev. Rick Johnson at 406-442-5175.  
 •Youth Network meeting is March 13-15 at St. Stephen's Church in Denver. One adult and youth are invited from each diocese. Contact diocesan office.  
 •Provincial Youth Event will be in August. Dates have not been set, but it will not conflict with Native American Youth Event also scheduled for this summer.

**Province VII** Call the Rev. Canon Hal Greenwood at 405-232-4820.  
 •Provincial Youth Event is Aug. 3-7 at Northwestern State University of Louisiana, Natchitoches.

**Province VIII** Call Lisa Kimball at 415-673-5015, ext. 324.  
 •Provincial Synod is May 12-17 in Honolulu.  
 •Provincial Youth Event is Aug. 4-9 at Whitworth College in Spokane, Wash. Theme is "Vengan a Verlo" ("Come and See").

**Province IX** Contact Sarai Osnaya at Ninos Heroes 38, San Pedro Martir, Tlalpan, D.F. 14650, Mexico.

**Editor's note:** Send updates and additions to this calendar to Youth Life, Episcopal Life, 815 Second Ave., New York, N.Y. 10017.

# Teens are linking the hemispheres

By RACHEL ROBBERSON

Youth from the Diocese of West Missouri will take a mission trip to their companion Diocese of Venezuela March 13-21. The group hopes to learn more about the Venezuelan church and culture.

"I see this as an opportunity for young people to go into a different environment," said the Rev. Robert Sanders, who will travel to Venezuela as an adult leader. "When we go into another culture, the unfamiliar circumstances serve to break down our at-

tachments to our accustomed way of living. We can then better see what's around us and get a better look at the lives we live every day."

According to Sanders, the group will spend its first days in Caracas with young Episcopalians. Then, the North Americans will travel to the mountain city of Caripe, where they will help convert an old movie theater into a new Episcopal church.

Spencer Schubert, 14, of Kansas City, Kan., is excited about the prospect of get-

ting involved in another culture.

"We're going down there to see what we can do to help out," he said. "I'm real looking forward to the service project."

Sara Sanders of Manhattan, Kan., who lived in Guatemala for two years, also looks forward to the trip. "Traveling to different places is the best way to learn," she said. "I think the trip will give us all a new perspective on life in the United States." ■

Rachel Roberson, 18, of San Francisco, editor of Episcopal Youth Life pages.

## 500 youths involved in environment program

"Taking care of God's creation" is the focus of an environmental program in the Diocese of Southwest Florida. The 500 participants represent 100 different schools and churches in the Tampa-St. Petersburg region.

Jim Cox, program director, says participants learn about a number of issues, including recycling and insecticide poisoning. "Right now we are doing nature study. We are right on the river here. We've got dip nets and they go down and look at the life cycle of the minnows and bugs all the way up to the pelicans eating the big fish. We are trying to teach them about God's Earth and taking care of it."

Cox hopes to increase the participation by organizing two- or three-day environmental seminars in a retreat setting for upwards of 700 young people. Anyone interested may call him at 813-776-1018. ■

By Kevin Sparrow, 17, an acolyte at St. Luke's Episcopal Church in Hawkinsville, Ga.



Nature reveals its wonders to participants of the environmental program at DaySpring in Ellenton, Fla.



## Cathedral seeks volunteers

Washington National Cathedral seeks singles between the ages of 20 and 25 to do volunteer work with children, the elderly, the hungry, the medically under-served, the unemployed and the homeless through the cathedral's Volunteer Service Community.

Beginning in mid-August, volunteers will spend one year in Christian community, working on social justice concerns and peace initiatives in the Washington area. Time will also be spent discerning personal values and vocational goals. Living expenses, health insurance and a small stipend are offered.

Job placements are based on the interests and skills of the volunteers and on the needs of the organization. Interviews for the Volunteer Service Community will begin in the spring. Applications should be sent in immediately to the Rev. Canon Carole Crumley, Washington National Cathedral, Massachusetts and Wisconsin avenues, N.W., Washington, D.C. 20016; 202-537-6241. ■

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5:30 p.m. *Commissioning and Investiture, Founding Members of the Society of the Anchor*  
High Altar, The Cathedral Church of St. John the Divine  
New York City

6:30 p.m. *Celebration Reception, Dinner and Gala Program*  
The Cathedral Church of St. John the Divine

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# RESUMEN DE NOTICIAS

## Se jubila el Obispo Carral

El Rvdo. Anselmo Carral, Obispo Auxiliar de Texas, se acogerá a la jubilación en fecha próxima, según anunció la oficina de esa diócesis con sede en Austin.

El obispo Carral, diocesano de Guatemala de 1972 a 1982 y primer Director Ejecutivo del Centro para Ministerios Hispánicos de la Séptima Provincia de la Iglesia Episcopal, nació en Cuba el 18 de marzo de 1925; estudio derecho en la Universidad de La Habana y teología en el seminario episcopal de Alexandria, Virginia (1947-1951), siendo ordenado sacerdote en su país natal en 1952, donde sirvió hasta 1961. En diciembre de ese año viajó a Nueva Delhi como delegado fraternal a la II Conferencia del Consejo Mundial de Iglesias y el gobierno de Cuba no le permitió reingresar al país, viéndose así obligado a optar por el exilio.

De 1962 a 1972, Carral fue rector asociado de la Iglesia Episcopal de San Marcos, en Panamá, capellán de los estudiantes de la Universidad y capellán del orfanato de Bella Vista, menesteres que dejaría para hacerse cargo de la diócesis de Guatemala al ser electo como su obispo el 2 de noviembre de 1972. El obispo Carral también fue presidente de la comisión que tradujo al español el Libro de Oración Común, y asesor teológico del Himnario en español de 1974 a 1978.

Carral es casado con Berta Sargentón de quien tiene dos hijas. Una feliz jubilación. ■

## Polémica en San Joaquín

Las críticas por el apoyo que el obispo de San Joaquín le dio a algunos objetivos del

tradicionalista Sínodo Episcopal de América (ESA) se han convertido en un debate público.

Más de 300 personas de la diócesis han firmado una carta titulada "Buen orden en la Iglesia" que critica el apoyo del obispo Schofield al ESA, denunciando que tal apoyo "corroía la moral y la disciplina" de la diócesis.

Schofield ha respondido a estas inquietudes en dos foros diocesanos, en los que se comprometió que seguiría funcionando dentro de la estructura de la Iglesia Episcopal y que se mantendría en diálogo con sus hermanos obispos. "Soy un episcopal leal. Me propongo seguir siéndolo", dijo Schofield. ■

## Tribunal australiano impide ordenación de mujeres

Una orden judicial, emitida por un tribunal federal dos días antes de la fecha en que debían ordenarse once mujeres al sacerdocio en la Iglesia Anglicana de Australia, impidió la celebración de la ceremonia y dio lugar a enérgicas protestas en todo el país.

Los tres miembros del Tribunal Supremo de Sydney decidieron por unanimidad que el obispo Owen Dowling, de Canberra y Goulburn no llevara adelante los planes de ordenar mujeres hasta que fuera autorizado a hacerlo por el Sínodo General de la Iglesia.

"Este es un claro ejemplo en que la letra de la ley se usa en la Iglesia para reprimir el espíritu", dijo Dowling. "Se ha cuestionado la libertad de expresión religiosa en nuestro país". Varios obispos han manifestado que

pueden llevar a cabo sus planes de ordenar mujeres apruébelo o no el Sínodo General. ■

## Debate y protesta por bendición de pareja homosexual

La ceremonia en que se bendijo la relación de pareja de dos hombres en la Iglesia Episcopal de Todos los Santos en Pasadena, California, ha llevado a esta parroquia al centro del debate sobre la homosexualidad en la Iglesia Episcopal.

Algunos miembros de la Diócesis de Los Angeles han condenado el hecho, y miembros de iglesias fundamentalistas de la vecindad protestaron por la ceremonia frente al templo una semana después de ocurrido.

La ceremonia, celebrada el pasado 18 de enero por el rector de Todos los Santos, Rdo. George Regas, fue respaldada por un comité parroquial que ha estudiado el tema de la homosexualidad en la Iglesia durante 11 meses. ■

## Nuevos nombramientos representan nuevo liderazgo

La Oficina de la Convención General de la Iglesia Episcopal ha publicado una lista de nuevos nombramientos a los cuerpos interinos de la Iglesia: las comisiones, comités, juntas y agencias que llevarán a cabo el trabajo de la Convención General hasta que ésta vuelva a reunirse en 1994. Los nombramientos fueron hechos por el Obispo

Primado Edmond L. Browning y Pamela Chinnis, presidenta de la Cámara de Diputados

Según análisis estadísticos proporcionados por la Oficina de la Convención General, el 31 por ciento del total de los 270 nombramientos en comisiones y comités de la Convención General provinieron de minorías étnicas: asiáticos, afroamericanos, hispanos y norteamericanos nativos. En la categoría de presbíteros, diáconos y laicos, el 50 por ciento de los 200 nombramientos fueron de mujeres; el 13 por ciento del total fueron mujeres sacerdotes.

Chinnis dijo que sus nombramientos "representan algún liderazgo nuevo, algunas caras nuevas" en los cuerpos interinos. "En verdad quería ser justa y lograr un equilibrio de diferentes puntos de vista y experiencias". ■

## Obispos ingleses ofrecen plan de reconciliación

Cuatro obispos de la Iglesia de Inglaterra han propuesto un plan que piensan evitará un cisma si el Sínodo General aprueba la ordenación de mujeres en 1992: cualquier diócesis que se divida sobre el tema, debe tener dos obispos, uno de cada lado del debate.

Según el "Plan Ripon"—llamado así por uno de los que respaldan la idea, el Rvdo. David Young, de Ripon— un obispo sufragáneo podría ordenar mujeres al sacerdocio si el obispo diocesano se opusiera. Y el sufragáneo podría ministrar a los que se oponen a la ordenación de mujeres si el diocesano estuviere a favor. ■

—Por Vicente Echerri

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# Episcopal Life **LIFELINES**

## Exploring Women's Spirituality

BY MARGARET ROSE

When my friend Joan asked if I would help create a ritual marking the end of her marriage, I had no idea that the seven women who gathered on a warm September evening would continue to meet throughout the next year.

Though Joan is the director of Christian education for her local Episcopal church, neither the setting nor the available liturgies met her spiritual needs. So she asked if we might create one outside the traditional liturgies.

The focus of our ritual was within the traditions — confession and forgiveness of pain, anger and grief, time misspent, words ill-spoken, offerings of gifts, prayers for others and ourselves, call to action and a blessing to send our friend on her way to new life.

It was a powerful experience for all of us, so the group decided to continue meeting to learn about ritual and to worship together.

Feminist theologian Rosemary Ruether has suggested that these small groups formed outside the typical church structure are the way to survival for many women struggling to remain within the church. I know that is true for me.

In the past 15 years, I have journeyed far searching for the support that would fill the gap between the

church's perhaps inadvertent exclusion and my own spiritual longings.

I have taken part in liturgy groups, clergy groups, retreats, conferences, support groups and more. But in this small group of

women, committed not to the already prescribed answers but to asking questions and probing the meaning of spiritual community, the journey seemed to come home.

Though our religious affiliation is varied, our commitment to seeking justice and reconciliation in ourselves and in the world is a common bond. Our goal is not to rework the Book of Common Prayer with inclusive language but to share the breadth of spiritual resources — from learning about ancient matriarchies and goddess worship to exploring Native American spiritualities to bidding the God who is three in one to bless the passages of our lives.

Marking and blessing those seemingly insignificant events of our lives, naming them as holy, lifting up the everyday as sacred rather than mediocre is the common thread of our ritual. Connecting those individual passages with others and the need for justice in the whole creation is the glue that binds us.

Over the year, the group has become a vital part of our lives, enriching and deepening our spirits and enabling us to remain within the institutional structures of which we are a part. (pointing hand icon)





# Awakening the spirit in the feminine

By MARGARET ROSE AND LINDA LOGAN

Some speak of reclaiming the feminine or risking change. Some explore the depths of Christian expression. Some reach beyond the bounds of Christianity entirely. Women's spirituality is as varied as the women and organizations involved.

For the Rev. Judith Carpenter, it's "an effort to reclaim what's been buried and lost and distorted ... to touch the sacred mystery that is beyond words."

Carpenter and her three associates, all Episcopal priests — the Rev. Constance Chandler-Ward, the Rev. Rosanna Kazanjian and the Rev. Alison Cheek — are the founders of Greenfire, a retreat center on the coast of Maine. Greenfire offers women a place to come for visioning, exploration of community, retreats and workshops on women's issues, spirituality and feminist liberation theology.

All four members of the community — two of whom now live at the center year-round — describe themselves as "seeking to explore our own faith journeys in diverse ways and in the company of women from any tradition or from none."

"We're a real community," says Carpenter. "We're trying to live with integrity and help one another do the work with women that we want to do."

The center represents one of the developments of the women's spirituality movement: retreat centers that focus on women's needs and women's spirituality. Its ministry is to enable aspects of that movement with emphases on community, on being open to feminine imagery in worship and understanding of God, in exploring other spiritual traditions and working across denominational lines, in empowering women as individuals and in raising up non-hierarchical models of leadership.

This is not an Episcopal movement, nor is it the official undertaking of any denomination. The women's spirituality movement is a grass-roots phenomenon going on both within and outside of the Christian faith.

Dr. Mary E. Hunt, co-director of the Women's Alliance for Theology, Ethics and Ritual (WATER) in Washington, D.C., traces the origin of the movement to the convergence of two phenomena: the rise of feminism

and the decline of the main-line churches.

According to Hunt, "one of the reasons that the main-line churches have not grown in the last decade or two is because of the contradiction that many women experience between their feminist experience in terms of being agents of our own lives and the kinds of images and rituals and structures of institutional churches."

Judith Carpenter is a good example. "I have a lot of trouble when God gets engendered," she says. "I have a really desperate need to balance out. I mean, I'm almost 50, 50 years of male God-stuff. Some feminine names feel good to me. When I say, 'Oh, that's the Goddess,' it's like it includes me in some way."

"I'm not talking about some big woman in the sky. It's an effort to balance out my own inner life, to believe in the sacred dimension of my own being, and to reclaim the feminine in our whole culture."

The way these feelings have become manifest is

through small groups of women coming together for ritual and community. Some of them go by the name of "women-church." Definitions of this submovement vary.

To Hunt, it is "a global, ecumenical movement made up of local feminist base communities of justice-seeking friends who engage in sacrament and solidarity." About 100 women-church groups, each with about 10 members, are in contact with WATER.

To Rosemary Radford Ruether, professor of theology at Garrett Evangelical Theological Seminary in Garret, Ill., women-church is "simply women gathered as church" but claiming their own capacity to develop prayer, liturgy and spirituality

**"I'm almost 50, 50 years of male God-stuff. Some feminine names feel good to me."**



out of their own experience."

The two agree that the conscious relation to the Christian tradition distinguishes women-church groups from other groups within the spirituality movement that are exploring ancient myths, witchcraft, animism and other spiritualities.

Some of those are developing models with new liturgies and music that are well beyond the bounds of Christian faith. Yet those groups that remain Christian now find supportive resources across and beyond denominational lines. Unitarian women, for instance, have developed a curriculum titled "Cakes for the Queen of Heaven," a workshop series focusing on the historical role of women and the role of the Goddess in religious tradition.

Retreat centers are beginning more and more to focus on women's spirituality and women's concerns. Within the Episcopal Church, the Society of the Companions of the Holy Cross' retreat center, Adelynrood near Newburyport, Mass., offers a summer schedule this year that features everything from the ministry of healing with an emphasis on AIDS to a workshop on sexuality and spirituality led by Walter Wink and June Keener-Wink. Greenfire plans workshops on feminist liberation theology and a whole range of women's issues.

Nor is there a dearth of alternative institutions offering theological and liturgical resources for justice-seeking women of faith. WATER works locally, nationally and internationally on workshops, retreats, publications and liturgical planning. The center publishes a newsletter that suggests prayers and worship ideas for a variety of liturgical celebrations: harvest time, life in the city, the solstice, recognizing and surviving abuse as well as services for the seasons of the church year.

In Boston, the Women's Theological Center, 10 years old now, offers study/action theological education, anti-racism training for white women, a program with African-American women called

See AWAKENING page 18





## LIFELINES

## Rituals draw women into circles of intimacy

By Mary Lee Simpson

Every two weeks, at the time of the new and full moons, 12 to 14 women living in a rural, Bible-belt area of southwestern Virginia gather for an evening of unconventional worship.

The women range in age from 20 to 70. They are Baptists, Roman Catholics, Episcopalians, Jews, Presbyterians and Unitarians. They work as college professors, nurses, environmental advocates, grocery store clerks and lay leaders.

The women begin their service by encircling a candle-lit altar adorned with stones symbolizing north, east, south and west, and their respective elements: earth, air, fire and water. They pass around burning sage in a small ceramic pot to symbolize the cleansing of life's pollutants from this sacred space and time together. Sometimes they sip an herbal liqueur made by their leader, an herbalist, before she begins guiding them through an hourlong meditation that includes aspects of Hinduism and Native American spirituality.

A Native American talking stick, about 18 inches long and embellished with a medley of beads, feathers, ribbon and shells from women who have been part of the group in its 10 years of existence, lies in the center of the circle. A woman picks it up, reflects aloud on the meditation, then places the stick back on the floor. A moment later, another member of the circle takes the stick. Their time together frequently concludes with song or dance and

refreshments.

Sometimes the women focus on a specific ritual, often spontaneously creating their own blend of meditation and symbolic gift-giving. "Rituals are about things that the church tends to forget," said Margie Allen, 35, a coronary intensive-care nurse and former Episcopalian who's organized and led several women's groups during the past 10 years. They are a way to express really important ideas and concepts that affirm women in their life's passages.

The rituals mark life passages like puberty, weddings, divorces, pregnancy, birth, emotions, menopause, a special ceremony called "croning." During these rituals, women receive gifts from those in the group that affirm a particular time of a woman's life. For example, at a croning, gifts are presented that reflect what the woman has to offer the world in the next stage of her life.

During rituals celebrating pregnancy, women give to the new mother stories symbolizing the positive and negative aspects of being a nurturer.

One member of the women's group is an active, committed Episcopalian who at several points in her life has seriously considered becoming a priest. Susan Mead comes from a line of Episcopal priests. As a child and teen she spent summers at church camp, where the spirituality she experienced became a major influence in her life.

For her, the women's group provides balance to her life as an

See **RITUALS** page 18

## National office cares for female spirituality

By Linda M. Logan

Nurturing the spirituality of women is what women's ministries are all about, says Ann Smith. From the Worldwide Anglican Encounter in Brazil this month to leadership training to the work of women's committees and organizations, spirituality is both the subject and the goal.

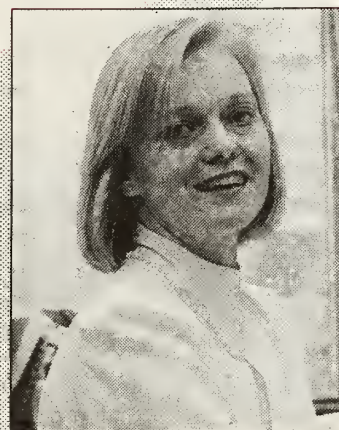
Smith is the executive for the Women in Mission and Ministry at the Episcopal Church Center. She is charged with improving the status of women through the development of programs and resources.

Smith says that what the church has to offer is the spiritual element "and that is what brings wholeness to a woman." She needs to know that with God's help she can

overcome obstacles, know that she is loved and that what she has to offer is "truly unique."

By far, the largest event planned in connection with women's spirituality this year is the Worldwide Anglican Encounter, which will be held March 29-April 3 in Salvador, Brazil. Part of the Ecumenical Decade of Churches in Solidarity with Women, the event is sponsored by the Anglican churches of the Americas with Smith as convener.

The intent of the Anglican Encounter, Smith says, is to have Anglican leaders and



Ann Smith

ecumenical partners discuss international problems and how they affect women — problems such as national and international debt, violence and land and development issues.

How women can change political and economic systems is also the focus of the next stage of leadership training to be produced by the Women in Mission and Ministry office this fall.

Three individual programs are ready now: Women of Vision, Unidas en Liderazgo (United in Leadership) and GATES (Gaining Authority

Through Education and Service). The Women of Vision program has been in use for several years. It is the grassroots follow-up to the initial leadership training carried out on the provincial level from the mid-1980s through last year. The other two programs are new.

GATES, inaugurated last month, will soon start training women from each diocese as presenters. They will take GATES back to their diocesan and parish groups.

Unidas en Liderazgo is the Spanish version of Women of Vision. It focuses on building communication and leadership skills, but with an added cultural element.

According to the Rev. Carmen Guerrero, principal writer of the materials, the Spanish program deals substantially with racism — "not so much racism by way of Anglo-American vs. Latin American, but within ourselves because we represent different countries" — and with economic issues confronting

See **NATIONAL** page 18



## LIFELINES

## RESOURCES FOR MINISTRY

**Women in Mission and Ministry.** This office at the Episcopal Church Center provides information on women's ministries, leadership workshops, and the Anglican Encounter in Brazil as well as a full listing of events, publications, videos, broadcasts, retreat centers and an annotated bibliography of books on women's spirituality. Contact Ann Smith or Kathy Ragsdale, 800-334-7626.

**Worldwide Anglican Encounter.** In Salvador, Brazil, March 29-April 3. Anglican response to the World Council of Churches' Ecumenical Decade of Churches in Solidarity with Women. Six days of small-group Bible reflection, plenary sessions and workshops to discuss the environment, poverty, racism, violence, sexuality and spirituality and the role of women in the church. Keynote: Professor Chung Hyun Kyung of Ewha Women's University in Seoul, South Korea. Other speakers: Presiding Bishop Edmond L. Browning, Bishop Steven Charleston of Alaska, Brazilian theologian the Rev. Carmen Gomez, Professor Frederica Thompson, academic dean, and Professor Carter Heyward of Episcopal Divinity School, Cambridge, Mass. Cost: \$1,500. Contact the Office of Women in Mission and Ministry. (See above.)

**Third National Women-Church Conference** will be April 16-18 in Albuquerque, N.M. Contact conference coordinator Roz Ostendorf, 3915 Kingman, Des Moines, Iowa 50311; 515-279-8464.

**Daughters of Sarah.** A 64-page quarterly providing varying viewpoints within Christian feminism, poetry, book, video and tape reviews; news of conferences and courses. Cost: \$18 for one-year subscription. Contact Daughters of Sarah, P.O. Box 411179, Chicago, Ill. 60641; 312-736-3399.

**Journal of Women's Ministries.** Twice-annual publication of the Council for Women's Ministries of the Episcopal Church. Stories of women in ministry from around the world, women's issues, news updates and book reviews. Contact Women in Mission and Ministry.

**South of the Garden.** Newsletter of the Resource Center for Women and Ministry in the South. Five to six issues per year. Articles, book reviews and an extensive calendar listing events around the country. Cost: \$15 for one-year subscription. Also, **South of the Garden Books**, a free catalog. Contact the Resource Center, P.O. Box 7725, Durham, N.C. 27708; 919-687-0408.

**WATERwheel.** A quarterly newsletter of the Women's Alliance for Theology, Ethics and Ritual (WATER), the Washington, D.C., educational center. Articles, liturgies and book reviews. Free to WATER donors. Also ask for list of other liturgical and scholarly publications. Contact "WATERwheel," 8035 13th St., Silver Spring, Md. 20910; 301-589-2509.

**All Desires Known: Prayers Uniting Faith and Feminism.** A 59-page book by Janet Morel of prayers, psalms and poems using inclusive language and feminine imagery for God and focusing on women's experience. Cost: \$6 from Morehouse Publishing, 203-431-3927.

**Life-cycle Celebrations for Women.** An 86-page book by Marge Sears. Rituals for life cycles and cycles of the body and celebrations of relationships. Cost: \$10 from Twenty-third Publications, 203-536-2611.

**Sacred Dimensions of Women's Experience.** A 245-page book of essays edited by Elizabeth Dodson Gray, published by Roundtable Press, 800-726-5320. Essays name the sacred in women's lives, reclaiming the holy in everything from birth to housework and a woman's body. Cost: \$15.

**Through Her Eyes: Women's Theology from Latin America.** A 140-page paperback edited by Elsa Tamez. Explores sexual identity, spirituality, the Trinity, Christ, the church, and the Kingdom of God. Cost: \$12 from Orbis, 800-227-8523.

**WomanPrayer/WomanSong: Resources for Ritual.** Miriam Therese Winter's liturgical worship programs emphasizing the gifts of women, 254 pages, spiral bound. Cost: \$14.95 from the Medical Mission Sisters, 77 Sherman St., Hartford, Conn. 06105; 203-233-0875. Double-cassette tape of the songs, with songbook, available for \$16.95.

**Women-Church: Theology and Practice of Feminist Liturgical Communities.** Feminist theologian Rosemary Radford Ruether's view of the church as a community of liberation; the book of the Women-Church movement; 306 pages. Cost: \$11.95 from HarperCollins, 212-207-7000.

**A Woman's Place.** A half-hour program on the BBC series "Heart of the Matter" asks, What is 'woman's place' in the changing world of religion? Program airs on the VISN TV Network March 20, 8:30 p.m. EST, with repeat broadcasts.

## AWAKENING

continued from page 16

"Loves Herself Regardless" and a course on ritual and politics.

The Women's Center at Grailville, Ohio, has been providing support for women in the Midwest since its beginnings in the 1940s. And in Durham, N.C., the Resource Center for Women and Ministry in the South conducts sizable conferences on issues related to women's spirituality and social justice.

Even in traditional university and seminary settings, degree programs in women's spirituality and feminist liberation theology are available: Harvard University and the Episcopal Divinity School in Massachusetts and Claremont College

and Holy Name College in California to name just a few.

Publishing in feminist theology and spirituality is prolific. Conferences associated with particular organizations, such as the Evangelical and Ecumenical Women's Caucus, or associated with movements, such as the Third National Women-Church Conference, are going on all the time.

As varied as women's spiritualities are, they find common cause in women's desire to lift up and make whole and holy the everydayness of life as they find it. ■

The Rev. Margaret R. Rose is a freelance writer and interim assistant in Falmouth, Mass. Linda M. Logan is a freelance writer and editor living in Idaho Falls, Idaho.

## RITUALS

continued from preceding page

Episcopalian.

"Going to church gives me a sense of history, of groundedness. It gives me a structure with which I'm familiar," said Mead. "Women's group allows me to expand my images of God and to understand what unconditional love is in an everyday context. It allows me to expand to the unfamiliar, to recognize the divine within myself. It is all so compatible with Christianity. God works through all of us." ■

Mary Lee Simpson is the editor of *The Southwestern Episcopalian* in the Diocese of Southwestern Virginia.



## NATIONAL

continued from preceding page

Hispanic women.

The program "isn't teaching us how to be assertive and how to speak up for ourselves for the sake of it," says Guerrero. "It's for the sake of the church." The program looks at how other women of faith have taken risks "to be involved in change" and have attempted to live a holy life — "not with halos and wings, but responsible to the gospel."

All these programs have as their goal the spiritual nurture of women and the increased participation of women in leadership positions within the church. A number of task forces and committees have the same goal: the Episcopal Committee for Hispanic Women, the Black Women's Task Force, Asiamerica Women and Native American ministries. Smith sees all 27 organizations and concerns represented on the Council for Women's

Ministries as being about nurturing the spirituality of women.

Other, long-established programs within the area of women's ministries also continue to make an impact. The spirituality of the United Thank Offering is visible every time coins drop into Blue Boxes with prayers of thanksgiving. Those coins mount up to millions of dollars of social ministry grants — more than \$3 million last year alone.

The Daughters of the King, more than 10,000 strong in the United States, Brazil and the Virgin Islands, continue to offer themselves in vowed lives of prayer and service as laywomen within the church. Their current national project is the organization of a prayer vigil for the environment this month. It is also sponsored by the Council of Women's Ministries and will focus on a preparatory convention of United Nations delegates preparing an Earth Charter on behalf of the environment. ■



## COMMENTARY

# How to watch television to beat the devil

BRUCE CAMPBELL

Screwtape is at it again. Every time I hear someone rail against current TV shows or movies, I think of Screwtape and what must be his illicit delight. Screwtape is that devil from C.S. Lewis' "The Screwtape Letters" who does dirty work, but with a twist. Rather than do overt bad deeds, which would be tacky or obvious (he's sort of an Episcopalian), he prefers to hide himself and allow the children of God to do battle on a hundred ineffectual fronts. This, to their eternal injury, diverts them from fighting, or even seeing, the real trouble spots. Surely there is such a thing as offensive subject matter on TV, and even harmful subject matter. But very few of us can pull away from our preoccupation with content to raise the more urgent question of presence. In other words, whether television is good or bad may be less important than the fact that television is everywhere.

And do we understand what are the effects of that omnipresence on our families, our faith communities, our Christian educational activities, our participation in society? Increasingly, educators insist that the power of TV (and all media) lies not so much in its ability to teach us what to think, but what to think about. The media raise the issues, set priorities, and move past them to other issues on their own timetable. And a high priority of TV is to get us to see ourselves primarily as consumers — in utter opposition to how God sees us.

Anyone who works with children feels this acutely. As author Joshua Meyrowitz put it, "TV takes our children across the globe before parents give them permission to cross the street."

What is required is not a generation of people devoted to forever unplugging the

television. Even if we unplug our TV, friends, family, and colleagues are taking their information and social cues from its images.

You and I and every church person must become media literate. We must learn to understand how images are put together, and by whom. We must know the impact that a steady diet of television images has on us.

Surely one of the happiest affiliations the Episcopal Church has is with the Center for Media and Values. This Los Angeles-based organization, which was given birth by a coalition of religious denominations, is dedicated to media literacy. Listen to some of the goals they have for a media-literate society:

- To identify common techniques used by advertisers to convince us to buy products, thus becoming less responsive to those techniques.
- To seek out alternative sources for news and information.
- To no longer just turn on the TV or a video game, but to deliberately choose media experiences to which we want to be exposed.
- To identify needs the mass media fill in our lives so that we begin to pick and use the media to meet those needs more effectively.
- To talk back to the television.
- To create media experiences (video-tapes, audio tapes, newsletters) that express our own viewpoints.

I don't think Screwtape would be pleased. These goals are ways of saying that we will not fall victim to whatever broadcasters and editors decide to serve up. There are ways of taking ineffective or even offensive programming and turning them into learning experiences. For those with eyes to see,

the baptismal covenant is not out of the reach of "Designing Women."

I believe that most church people are completely at sea when it comes to knowing how programs are made or to managing their use in their lives or their homes. They are bewildered by the choices they have. And they wish they had the tools and the knowledge to teach children how to interact with TV rather than merely react to it.

Writer Pete Hamill, in an article recently reprinted in Media & Values magazine (published by the center), suggests that addictive use of television encourages the passivity that has led to an explosion of substance abuse — and addictions of all sorts — in our age.

I believe that a generation of less-passive Episcopalians is its own reward, that vital congregations sure of their strength would be stronger anchors in their communities. And they would be using TV and all media to their chosen ends, as the tools that they rightfully are, rather than being guided by priorities not set by the church.

We may be fixated on trying to change TV for the better. The more important exer-

cise — and the one within our grasp — will be to change our own minds about the role of television in our lives and habits. If I know Screwtape, nothing could upset him more. ■

Bruce Campbell is a publications specialist on the communications staff at the Episcopal Church Center.

## For further help in media literacy

The Episcopal Church is represented on the board of directors of the Center for Media and Values, which publishes a quarterly magazine, Media & Values, and workshop kits designed to help Christians analyze values behind television, video, radio, movies, music, and advertising.

Membership costs \$30 (\$75 for dioceses, congregations, schools and community centers). Mail to the Center for Media Values, 1962 S. Shenandoah, Los Angeles, Calif. 90034. A list of back issues and resource kits is available, with a free brochure, "From Awareness to Action: Media Literacy for the 90's."

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# Lent: God's love purges our lostness



By ALAN JONES

Lent presents us with a riddle about ourselves and our destiny. We begin, on Ash Wednesday, with the reminder of our mortality. "Remember that you are dust and to dust you shall return." Yet the whole purpose of Lent's discipline is to help us claim our inherent loveliness as children of God.

God hates nothing he has made. According to ancient tradition the spiritual life begins when it dawns upon us that each one of us is worth taking trouble over. When we wake up to the fact of our true dignity as children of God, we move from mere survival and embark on a journey to a deeper relation to ourselves and our creator.

We also wake up to a peculiar and fruitful kind of pain. It's the hurt in the heart we experience when we wake up to the gap between what we are now and what we are called to become. The old name for this waking up time is purgation. "The essence of purgation is self-simplification," wrote Richard of St. Victor (1123-73).

So, we have to wake up in two ways. We wake up first to the fact that we were born with an inalienable dignity: each of us matters and matters deeply. Knowing this is healing and liberating. We also wake up to the fact that we keep forgetting that each of us matters. Our behavior is ruled by our fears and anxieties rather than by a deep confidence in who we really are in God.

Lent is, therefore, both a call to self-knowledge and a recognition that we mess up, get off track, make mistakes, come to dead ends. Purgation as self-simplification is meant to be remedial, not punitive. It's like clearing the decks for action or making adequate preparations for a project or a journey. One image is of finding an old piece of silver in the attic and giving it a good polish. All of us occasionally have a sudden urge to clean a closet or tidy up the garage and get rid of some of the stuff that piles up. This urge to make a fresh start fulfills a deep spiritual and psychological need.

Our hearts get as crowded and as clogged as our closets and garages. If we don't do the inner work we are called to do, the neglected soul behaves like a neglected child — with despair or with rage.

It is a maxim of the inner life that what goes on inside us must eventually come out in one form or another. Our own behavior sometimes embarrasses us. "I wonder what came over me?" we say. "I wasn't myself. I wonder what happened?"

It's a strange experience — not being oneself. We are capable of being a stranger to ourselves, a foreigner in our own native land. We can even get lost in the familiar landscape of our own souls. We spiral away from ourselves in a downward movement of lostness. The penitent says, "I have squandered the inheritance of your saints, and have wandered far in a land that is waste." (Book of Common Prayer.) The poet Dante found himself spiraling down to hell — the dark place where the heart has lost touch with its own dignity.

Purgation reinforces the idea that life is a rite of passage into a deeper and more permanent relationship with

God, with each other, with our deepest selves. We are called to be like the Prodigal Son who, even in the midst of degradation, woke up to who he really was. The message of Lent is, "Come home, all is forgiven."

O God, you have made us for yourself, and against your longing there is no defence. Mark us with your love, and release in us a passion for your justice in our disfigured world; that we may turn from our guilt and face you, our heart's desire. Amen.

—Janet Morley

There's a sad short story by Anton Chekhov called "The Kiss." It's about an unattractive army captain. He's fat and bald. His face is framed by muttonchops and his nose is adorned with a little pair of glasses. He's the sort of person who is carefully avoided at parties.

One evening, at a grand social occasion (a ball given by his commanding officer) he finds himself at a loose end. The other officers had gone off looking for women and drink and he decides to wander around the house. Upstairs he enters a room that is

completely dark and just as he's about to leave, a young woman rushes in, throws her arms around him and cries, "Oh, at last, it's you!"

As soon as she has kissed him she realizes her mistake and is gone by the time he recovers himself. The captain is transformed and hurries to the ballroom in the hope of finding this mysterious creature who had kissed him so enthusiastically. In his he, however, he knows that it was a matter of mistaken identity. Weeks later, he returns to gaze at the house where he had been kissed and realizes that he is doomed to a life of loneliness.

It is a parable about human hurt and disappointment when we give in to the fact that we are unlovable, that we have no given dignity. Much of the evil and suffering in the world comes at the hands of those who believe that love isn't really meant for them.

God's cry to us during this passion season of Lent is, "Oh, at last, at last, you, it's you!"

With God there is no chance of mistaken identity. It is you God longs for, you who loves. Lent is for the healing of the deep hurt in us caused by our being cut off from true dignity, our true worth.

The purpose of our Lenten pilgrimage is to break the cycle of disappointment and blame. The way of purgation — of self-simplification — is the way of love. There's pain and passion in it as we plumb the depths of our tendency to damage ourselves and to turn our disappointments into weapons to hurt ourselves and others. But there is also the joy of the soul that begins to claim its true dignity and hear the voice of God inside saying, "Oh, at last, it's you, it's you!"

Dean Alan Jones, author and former professor of theology, is dean of Grace Cathedral in San Francisco. This is the fourth meditation in a series on the seasons of the liturgical year.

## March 3 John and Charles Wesley, priests

Brothers John and Charles Wesley were the 15th and 18th children of Samuel Wesley, rector of Epworth, Lincolnshire.

John's dramatic rescue from a rectory fire in 1709 gave him a sense of special providence which he retained all his life.

He was ordained in 1728.

While Charles was at Oxford, he formed a club to observe the monastic methods of study prescribed by the university statutes. Wags derisively dubbed the group "The Methodists," a name the brothers defiantly adopted as a badge of honor.

Charles was ordained in 1735 and together they set out for Georgia, where their missionary efforts were disastrously unsuccessful. Back in England they were no more successful. But each underwent a vivid awakening of personal faith that inspired "irregular" evangelistic strategies — preaching in fields, lay preaching, extemporaneous prayer, hymn singing.

Charles made the Methodists a household name. He published more than 40 hymns, including such familiar ones as "Hark, the Herald Angels Sing" and "I'll Sing of Thee, My Redeemer, Divine, All Loves Excelling."

John, meanwhile, devoted himself to organizing the Methodist movement, creating an "itinerant militia" that he deployed all over England.

The brothers resisted separation from the Anglican church, and remained loyal to it all their lives, preferring to think they were trying "not to form a new sect, but to re-form the nation."

*Pictured above, Charles Wesley*



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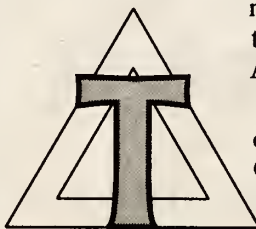
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## COMMENTARY

# Is this merely the Decade of Exclusivism?

By JOHN NIEMAN

One of the most inspiring reports to come before General Convention last summer was that of the Standing Commission on Evangelism. Unfortunately, it was also one of the most troubling.



Although it contains numerous parish success stories, the report reflects a traditional understanding of the theological underpinnings of evangelism and thus leaves this church vulnerable.

It is time the Episcopal Church faced the new context in which we must do our thinking. Our society is increasingly characterized by religious pluralism. Christians, Muslims, Jews, Hindus and Buddhists share this nation's neighborhoods, work places and classrooms. This means traditional theological questions must be approached from new perspectives.

For example, how are we to think of God? How is God related to the world and to human beings? What can we say to people of other faiths about our understanding of God? What are we willing to hear from people of other faiths about their understanding of God?

How are we to think about the Incarnation? Has God entered all of history, or just one particular (politically and economically dominant) stream of history? Is it possible that God expresses Godself equally, though differently, through various religious tradi-

tions, which, until relatively recently, have had only limited contact with each other? How might these considerations have an impact on the way we present Jesus Christ?

What is salvation? And what is the human predicament? Dominant Christian theology has framed it primarily in terms of sin: leaving "undone those things which we ought to have done," and "doing those things which we ought not to have done." Salvation, in this way of thinking, is the answer to sin.

But for millions of people living on the other side of the Earth, salvation means something different. For those who are part of Indian culture and tradition, for example, salvation means the escape from the cycle of suffering, of death and rebirth, in the world, and the realization of the self's oneness with Brahman.

Does evangelism mean denying the authenticity of the Indian experience of salvation? That is what evangelism has meant for many in the past. Or are we prepared to listen to the stories of those who have experienced salvation in a qualitatively different way?

This leads to another issue, that of language and communication. People in different parts of the world and, increasingly, people in our own back yard, speak, think and live within different languages and cultures. Can the message of salvation of God in Christ truly be heard in a non-Western cultural and linguistic milieu? Or does evangelism necessarily imply a type of cultural/linguistic imperialism?

It is tempting to respond to these and other relevant questions through an appeal to the authority of Scripture. While Scrip-

ture necessarily informs our theology, to look that alone is to beg all of the questions. To recognize the pluralistic context in which we must do our thinking means to recognize that ours is not the only scripture. Are we prepared to enter into the world of the Koran, the Vedas or the Lotus Sutra?

Although the authors of the evangelism report briefly acknowledge that we live in a religiously pluralistic world, there is no evidence in the report that they have seriously engaged any of these questions. At best, the report reflects a condescending attitude toward those of other faiths: "We can affirm with Paul that other faith communities have discovered aspects of the truth." Yet "we must enter into dialogue in full conviction that ... the insights into truth found in other religions are realized fully only in [Jesus]."

At worst, the authors resort to biblical proof-texting to support a medieval exclusivism regarding Christians' attitudes toward people of other faiths: "The first and foremost issue in evangelism is the uniqueness of Jesus Christ and the necessity of coming to God through him alone. The biblical witness is clear. 'I am the way, the truth, and the life; no one comes to the Father, but by me' (John 14:6)."

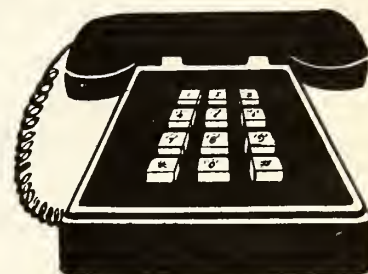
Neither a condescending inclusivism nor a threatening exclusivism is an appropriate theological foundation for a church called to present Christ within the context of an ever-deepening religious pluralism.

The Decade of Evangelism gives us an unprecedented opportunity to begin to grapple with important theological issues. But it also means we must recognize the

impact our pluralistic context must have on our theology of evangelism.

In the words of M.M. Thomas, former chair of the Central Committee of the World Council of Churches: "Theology is not just the explication of our faith in Jesus Christ. It involves also putting that faith alongside other faiths, and alongside rationality and other human values which we share with others, allowing the examination of each, including our faith, in the categories of the others. In this process we, as Christians, risk Christ for Christ's sake." ■

The Rev. John S. Nieman is rector of St. Dunstan's Episcopal Church in Ellsworth, Maine.



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## March 7 Perpetua, martyr



Perpetua, in the third century, was one of the first victims of the Roman Emperor Septimius Severus, who decreed that everyone should sacrifice to his divinity.

When she and her companions refused, the governor of Carthage, Hilarianus, condemned them all to fight with wild beasts in the amphitheater.

She was tossed by a savage cow, but "lost in spirit and ecstasy," she hardly knew that anything had happened. She called out to her companions, "Stand fast in the faith and love one another."

Eventually, soldiers were told to deliver the coup de grace, but the soldier responsible for killing Perpetua botched it. His first blow only pierced her throat through the bones. She shrieked with pain,

then guided the sword for him. The report of her death says: "Perhaps so great a woman ... could not have been killed unless she so willed it."

## March 31 John Donne, poet and preacher



In his early years, John Donne was always in trouble. His family was persecuted because of its Roman Catholic sympathies. He was educated at both Oxford and Cambridge and studied law at Lincoln's Inn. When he eloped with the niece of his patron, Sir Thomas Egerton, his public career came crashing down.

For the next few years he lived on the charity of his friends and tried to get the favor of the new king, James I, who insisted that Donne join the clergy.

He refused and wandered the continent for a while. When he returned, he gave in, studied theology and was ordained in 1615.

Suddenly, he found a passionate calling. He discovered he was a gifted and eloquent preacher.

Soon he was appointed dean of St. Paul's Cathedral and his sermons, both in the cathedral and outdoors, at Paul's Cross, drew great crowds.

The last 10 years of his life were years of honor. His final sermon, delivered on Ash Wednesday 1631, before the king, was called "Death's Duel."

His poetry was published posthumously, in 1633, and quickly established him as one of the greatest English poets. His most widely quoted line: "Never send to know who whom the bell tolls: It tolls for thee."

Information taken from "Lesser Feasts and Fasts" and other sources.

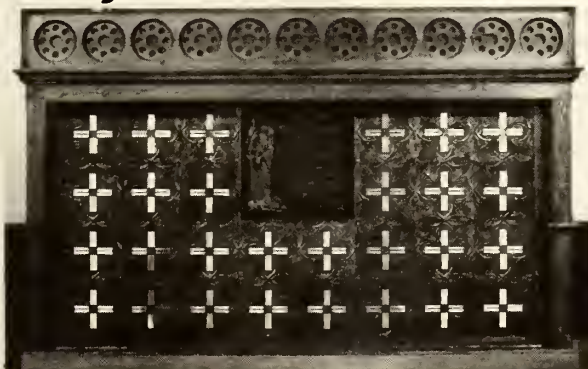
## I have called you by your name and you are mine! ISAIAH 43:1



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## VIEWPOINT

# Risky encounter

Anglican Encounter, a weeklong global gathering to be held in Brazil in late March, will be a risk-taking venture for the Anglican Communion.

Linguistic, cultural and national barriers will be set aside as women and men discuss a range of global problems — poverty, racism, militarism, the environment, sexuality and spirituality.

Planned by church women from the Western Hemisphere, the encounter is an attempt to break down barriers so the church can become a healing, reconciling force in society.

Despite the fact that only a third of the 2,000 people originally anticipated will attend, the gathering can be significant for our common life and witness.

It's not guaranteed, however, that the churches, including the Episcopal Church, will listen openly and reflect honestly on the proposals and strategies that will emerge.

The communion's male-dominated hierarchy can view the results as a challenge to its authority and something to be discouraged, or consider them as fresh, innovative proposals that will lead the church toward the 21st century. We hope for the latter. ■



## Religious leaders view campaign issues

**Editor's note:** With less than a year before the presidential elections, Religious News Service questioned religious leaders on the most important issues of the day. Each was asked:

"What is the most pressing need or problem of the American people and how might the political process deal with those concerns?"

The following are excerpts of their responses.

### An agenda amid untruth

The simple notion of telling the truth has disappeared in the era of sound bites, short commercials, attacks on persons and media distortion. It would be refreshing if candidates of both parties would declare a ceasefire and show mutual disdain for the techniques which now turn off the public.

The early 1990s call for attention simultaneously and constantly to both growth in the gross national product and distributing its yield. I wish the religious leadership put more energy into preparing a climate for the imagination needed for the former and the generosity of spirit needed for the latter, but we fritter away energies on the questions of education about condoms in high schools, boycotting an occasional blasphemous film or obscene art exhibit, and how our bodies are our own to do with what we want.

**The Rev. Martin E. Marty**  
Author, theologian, church historian

### Use stewardship approach

My hope is that those persons seeking the office of president in 1992 issue a call to stewardship of our nation's affairs. Stewardship is the right context for approaching the environmental crisis and for redressing the needs of millions of persons economically displaced after years of unbridled consumerism and greed.

I would like to see a presidential campaign that addresses foreign policy in the

context of stewardship in a post-cold war period. Do we continue to need to conduct covert operations overseas in secret from the American electorate? How can good stewardship help us to redefine national security?

Today's candidates run in an atmosphere of distrust. A recent poll shows that the percentage of Americans who trust the government to "do what is right" has fallen from about 78 percent in 1964 to a current level of 36 percent.

I pray that the candidates will lead us into a new sense of confidence and community and purpose. Let them talk about stewardship aimed at the issues of racism, equality, civil rights, military spending, the arms trade, regional crises, domestic and world hunger, systemic economic inequities, budget deficits, housing, health care, education and environmental exploitation.

If we can be stewards and build a fair and peaceful nation, we will be so much better off than being merely a powerful and rich nation.

**The Most Rev. Edmond L. Browning**  
Presiding Bishop  
The Episcopal Church

### Concentrate on our children

The plight of children raises a troubling set of issues that cry out for our nation's attention. It is urgent that we respond to alleviate present suffering and alienation. And it is equally vital that we act for the sake of our future.

I am troubled by many disturbing examples of how we fail to care adequately for children. From before their birth, children in America are endangered. Abortion continues unabated; many women do not have the resources to receive prenatal care.

If we want our children to become mature adults able to contribute to society, our nation must improve its ability to provide adequate health care, education, housing and other essential services.

Caring for children requires a renewed commitment to the family. Unless we strengthen the family, we will fail to meet the deepest needs of our children.

**Cardinal Joseph Bernardin**  
Roman Catholic Archdiocese  
of Chicago

### Moral leadership first

In 1992, we will join in the observance of the quincentenary of the arrival of Christopher Columbus in the Western Hemisphere. This observance will allow Americans to reflect on the moral implications of Columbus' "discovery." What are the moral results of the importation and implantation of the European culture, religion and legal systems upon the native population?

In 1992, we will also elect a president. I think it providential that within the rich context of the past 500 years' experience, this nation, and the presidential candidates, would do well to address the issues of moral leadership and proper governance.

The fundamental question is what kind of leadership will best serve the nation and the global community at this point in history. Candidates should be questioned as to the foundations, quality and manner of their moral leadership.

The concern for the environment, the education of future generations, the quest for unity in a pluralistic society and the assurance of the health of individuals and of institutions are just a few of the pressing concerns presidential candidates must address.

**The Rev. Daniel P. Matthews**  
Trinity Episcopal Church, New York

### Policy crucial for health care

No other issue in the nation is as crucial to the peoples' good as that of health care. It involves much more than physical well-being. Spiritual, mental and environmental

care are integral components of healthy life and none can flourish apart from the others.

I hope the candidates for all offices will concentrate on the issue of health care for all. Our health — and our future — as a nation depends upon it.

**The Rev. James Andrews**  
Stated Clerk  
Presbyterian Church (U.S.A.)

### Commit to common good

The president of the United States sets the tone for our behavior as a society. Therefore, I want to know from candidates for high office how they envision the role of America in the post-cold war world community and if they have a vision of government as a vehicle for justice, well being and human service.

I would hope all candidates would recognize America's need for transformation — for a commitment to public purpose and to the common good as greater than concern for individual gain.

This philosophical shift seems essential and will then be self-evident in policies developed on the specific and crucial issues of taxation, health care, homelessness, economic inequity, racial justice and gender equality. I also want all candidates to address the issue of increasing violence.

The next president should make the children of this nation a priority, [providing] a Social Security program that will guarantee prenatal care for all mothers, adequate nutrition for pregnant and lactating women and for all children, at least in their first year of life; a program that could deliver adequate child care, health care and education that takes seriously every child's God-given potential. If we were called to this commitment for our children, it would renew our souls and our spirit.

**The Rev. Joan B. Campbell**  
General Secretary  
National Council of  
Churches of Christ



## COMMENTARY

# A time for adding, and for setting aside

For a reason I don't know, I usually hear the date, March 4, as a directive: March forth! — as in "go forth." So, what a good date then for Ash Wednesday. We can accept that directive and march forth into a holy Lent.

We are so blessed in our liturgy. On Ash Wednesday the celebrant says to the people:

"I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word."

Lent is a time for being intentional — in the way that we always mean to be — about adding things to our lives, spending more time in prayer, meditation and reading to deepen our life in Christ. It is also a time for setting some things aside. Fasting and other forms of self-denial serve to center us, purify us, and are a way to put ourselves in touch with the concept of sacrifice.

There is a certain lightness that comes with the disciplined life, when we free ourselves from preoccupations about what is of the earth and allow more space for what is divine.

As we march forth, I would like to share with you my reflections about what I believe we as a faithful and obedient church can well set aside in aid of observing a holy Lent. Quite likely you could make a list of your



own.

I pray that we will give up small visions of God. Let us not see God as made in our likeness when we know it is the reverse.

I pray we will set aside what is small and petty and mean so we can firmly hold to the vision of the kingdom before us.

I pray we will set aside a fascination about what might happen next, knowing that we live in the now, and in eternity.

I pray that we will give up aspirations for power, and understand that we have been empowered by God.

I pray we can set aside a need to be right, and instead allow God's righteousness to flow over us like a river.

I have been thinking about this setting aside of things a great deal over the last days while reading a deeply moving book that Patti read first and had been reading aloud to me in bits and snatches. "An Interrupted Life" contains the diaries of a 27-year-old Jewish woman who lived in Amsterdam during World War II. This spiritual journal records the events of her inner and outer life from 1941 to 1943, while Jews in Holland were being ever more oppressed and interred, and finally sent to their deaths.

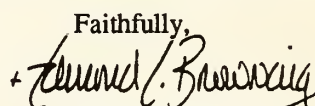
Etty Hillesum grew through these years to a profound awareness of the inner presence of God. That relationship did not merely influence, direct or color her life. In that relationship, she became more who God intended her to become. She set aside, stripped

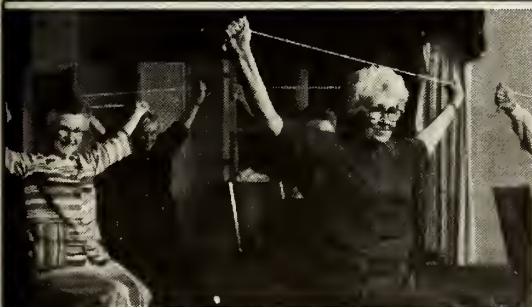
away, what was not essential, so that at the last, having cared for so many others on their way to the death camps, she was able to write: "The beat of my heart has grown deeper, more active and yet more peaceful, and it is as if I were all the time storing up inner riches."

Etty Hillesum was certainly not what some might name as "formally religious," either Christian or Jewish. However, she knew God and she loved our Lord. She lived a life exemplary of what it means to set aside the lesser to find the greater, which to me is one of the deepest meanings of the days of Lent.

Just a few months before she died at Auschwitz in November 1943, in a meditation on Matthew 6:34, and the message of our Lord on "taking no thought for the morrow," she wrote this: "Ultimately, we have just one moral duty: to reclaim large areas of peace in ourselves, more and more peace and to reflect peace toward others. And the more peace there is in us, the more peace there will also be in our troubled world."

May we all, with God's unfailing help, march forth into the observance of a holy Lent. May we set aside and strip away lesser things, reclaim large areas of peace in ourselves, and know that it is God who yearns to fill our hearts.

Faithfully,  
  
 Edmond L. Browning  
 Presiding Bishop



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## BOOKS IN REVIEW

## An invitation to ask questions and read the Book

**Discovering the First Century Church: The Acts of the Apostles, Letters of Paul and the Book of Revelation**  
By Margaret Nutting Ralph  
Paulist Press, 329 pp., \$12.95

By MINKA SHURA SPRAGUE

Bringing love and curiosity to the Bible, getting the Bible to speak to us through love - this is the Christian trick. Those of us who thrive on the Bible want to do this. Even we who don't much like the Bible think we

ought to do this.

So, how? What resources do we have and what avenues can lead us in? It is a pleasure to recommend trying this with Margaret Nutting Ralph's latest book. This text seeks to be a companion for conversation with the New Testament, a guidebook to discovery and understanding.

Ralph invites her reader (or Bible study leader) to initiate a relationship with the New Testament, leads that reader to his or her own authority for interpretation of Scripture and suggests how to ask questions of the text.

"Do not start with this book," she writes in the preface. "Let your first impression be that New Testament text and not what someone else has to say about it."

She also encourages reading the text in its entirety, tells how to do this and why it is

important. "Obviously, each New Testament author's intent was that his work would be read as a whole, not chopped up - a paragraph here and a paragraph there read in random order and out of context," she writes. "There is no book on earth with a plot which you could possibly understand with such a haphazard method. The books of the New Testament are no exception."

Once in conversation with the New Testament itself, Ralph offers time-honored questions and in-response discussion for the journey in conversation. And here the conversation becomes rich with voices from the educational arenas and the scholarship that has been the author's experience for several decades.

The questions are the hard ones we always want to ask, questions about teaching on women, human sexuality, the apostle's personality ("Why does Paul say that he is glad to suffer? Is he a masochist?") She asks the silly-sounding ones we would like to ask ("Why does he have a sword in his mouth?") and the sticky scholarly ones ("How can you say that this letter wasn't written by Paul? The author says he is Paul. Is the author

lying?").

"Discovering the First Century Church" contains articles on the seven letters by Paul, Acts, Revelation and the post-Pauline letters, Ephesians, 1 Timothy and 2 Peter. Along with "Discovering the Gospels," the author provides for conversation with most of the New Testament canon. These companion volumes are part of Paulist's Discovering the Living Word Series.

Ralph offers an enormous resource for Bible study for people of a variety of ages, as well as educational arenas. Each of these books includes maps, charts and graphs, as well as a glossary and index of biblical references. Each article closes with review and discussion questions.

We may indeed bring our love and curiosity to the Bible with such a resource. So too we may expect conversation and relationship. And in relationship, we may expect to be the Church with the Bible.

The Rev. Minka Shura Sprague is professor of New Testament and biblical languages at New York Theological Seminary and deacon on the staff of the Cathedral of St. John the Divine in New York.

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## OBITUARIES

### Dean Julian Bartlett, served Grace Cathedral

SAN FRANCISCO

Dean C. Julian Bartlett, the driving force behind the completion of Grace Cathedral, died Jan. 23. He was dean of the cathedral from 1956 to 1976.

Bartlett instituted innovative programs in art and music at the cathedral. Under his leadership, the Cathedral School for Boys was founded in 1957.

As a delegate to General Conventions from 1955 to 1976, he was a consistent proponent of the ordination of women. A noted preacher, he was outspoken on a range of social and urban issues, particularly during the 1960s and '70s.

Born in New Orleans, Bartlett became a priest in 1949. He was rector of St. Paul's (Rock Creek) in the Diocese of Washington, D.C., before becoming dean of Grace Cathedral.

He is survived by his second wife, Marjorie Merrill Goodfellow; by two daughters, Jeanne Bartlett Kerr of New Haven, Conn., and Olivia Bartlett of Mountain View, Calif.; by one son, Aubrey Bartlett II of San Francisco; by two stepsons, Geoffrey and Winston Goodfellow; and by two sisters, a brother and five grandchildren.

### Skinner Chavez-Melo, organist, composer

NEW YORK

A memorial service was conducted Jan. 29 at the Episcopal Church Center for Skin-

ner Chavez-Melo, organist, conductor and composer, who was for many years chairman of the National Hispanic Music Committee of the Episcopal Church.

Chavez, 47, was born in Mexico City and completed his studies in music in the United States. He received degrees from the Juilliard School, Manhattan School and General Theological Seminary. He led music workshops and conferences sponsored by the Hispanic office throughout the church.

Surviving are his parents, Francisco Chavez-Ruvulcaba and Peria Estrella Melo de Chavez; a brother, Francisco; and two sisters, Peria Aidee Chavez de Plasencia and Myrna Esther Chavez de Gonzales, all living in Mexico City.

### C. George Widdifield

BLOOMFIELD HILLS, MICH.

A memorial service was conducted last month for the Rev. Canon C. George Widdifield, 75, who died Feb. 7 of congestive heart failure while vacationing in Hilton Head, S.C.

Friends described him as a fighter for civil rights, schools desegregation and a vocal opponent of the Vietnam War. "He was an old liberal warhorse and proud to be," said the Rev. Almus M. Thorp, at Christ Church Cranbrook in Bloomfield Hills where Widdifield was pastoral associate.

He is survived by his widow, Peg; daughters, Johanna of Winnipeg, Man.; Ann Anderson of Pontiac, Mich., and Margaret Izutsu of Massachusetts; three sisters and five grandchildren.

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# BOOKS IN REVIEW

## Taking middle-class emptiness seriously

Robert Maybes  
Anne Tyler  
192 pp., \$22

THEO BARNES  
But the others were watching closely. He  
the sense they were weighing his words;  
were taking him seriously.  
The core of Anne Tyler's 12th novel is  
psychological and religious crisis of one  
Bledsoe, who is 19 at the novel's ner-  
ly innocent beginning and 40 at its  
sweet end. Ian is faced with the awful  
bility that he is responsible for the  
hs of two members of his family. He is  
pletely unprepared for the religious cri-  
to which he is thrust when, in despera-  
he seeks forgiveness.  
Tyler exhibits a very cautious wisdom in  
ing Bledsoe's lonely story. Ultimately he  
eves a heart-breaking peace after join-  
a storefront church called, with exquis-  
edness, the Church of the Second Chance.  
r always knows the right name for ev-  
ing.  
he is also remarkably adept at the mak-  
f Americans in their daily living. At the  
nning of this novel there is a breathtak-  
y accurate narrative of a familiar scene  
merican literature: the intrusion of a  
o-arousing character. Her name is Lucy,  
she is introduced to his family by Ian  
soe's brother as "the woman who's

changed my life."

Indeed. His and the daily living of every  
character in the novel. This is only appar-  
ently familiar ground and it is Tyler's  
achievement to have wrought out of this  
beginning a surprising tale of presumed sin  
and forgiveness. When, later, Ian causes  
irreparable damage by intruding into the  
relationship between his brother and Lucy,  
Tyler's unlimited gifts unleash an uninterr-  
rupted flow of the daily living and dying of  
the inhabitants of this "domestic" novel.

The realism of this novel consists, how-  
ever, in the ambiguous and ambivalent flow  
of knowing too much and too little about the  
characters and events. The reader is posi-  
tioned inside the narrative. Tyler plays nei-  
ther detective nor God; there is, finally, no  
gathering of facts to settle guilt and inno-  
cence and, certainly, no omniscient author's  
eye to determine punishment.

This is an often sad and sometimes even  
tragic tale; but it is, in truth, a comic novel,  
if one means by comic a good Shakespeare  
comedy or a Mozart opera. There are, as  
always in a Tyler novel, set pieces of sur-  
passing humor, even hilarity. There is, for  
example, a moment in Ian's first visit to the  
Church of the Second Chance which, though  
involving the unfortunate death of a soldier  
in the Vietnam War, made me laugh out  
loud. Most of these set pieces are infused  
with sadness or, in this case, even horror.

Like most good comedies, the novel ends  
with a marriage. Here there is also the birth  
of a baby. The last paragraph is so joyful and  
sad that it reads like the rare music of hope  
and continues to sing in my ears.

I do not mean to suggest by calling this a  
comic novel that Tyler does not have serious  
interests in writing it. She does, of course,  
take Ian Bledsoe's need for forgiveness very  
seriously.

## Theologian calls preachers to be poets

NEW YORK

amid great social and political upheav-  
around the world, churches find them-  
es in a weakened social position, with-  
the "formal privilege" they once had,  
ording to Walter Brueggemann, Old  
ament scholar and past president of the  
ociety of Biblical Literature.

he implications for the church in gen-  
and the ministry in particular, are im-  
se.

Brueggemann, an ordained United  
rch of Christ minister who teaches at  
olumbia Theological Seminary in Decatur,  
spoke during a three-day national con-  
ance sponsored by Trinity Episcopal  
rch.

Moralists and historians are of less value  
y than preacher-poets, Brueggemann  
— preachers who can bring immediacy  
vitality to biblical texts. Too often, those

texts have often been rendered lifeless by  
ministers schooled in the methods of schol-  
arly, historical analysis, he said.

The days are gone when the preacher can  
stand in the pulpit, explain to the congrega-  
tion what the Bible says, and expect to be  
heard as the voice of authority. "It changes  
the shape of the work of ministry. It changes  
what is required and what is permitted,"  
Brueggemann said.

The conference was part of the Trinity  
Institute series of continuing-education pro-  
grams. Preachers today are called less to  
"deliver the truth" and more to nurture a  
"counter-imagination" open to creative in-  
terpretations of Christianity, in  
Brueggemann's view.

The playing field for such an enterprise,  
he suggested, is the biblical text itself, made  
alive by preacher-poets who have confi-  
dence in the text and who encourage people  
in the pews to "stand up and imagine" what  
kind of a society is proposed by biblical  
stories.

— Religious News Service

Her sense of comedy is not based on  
contempt. She is certainly not contemptu-  
ous of Ian's first religious experience, which  
is attendant upon his hearing a congregation  
singing a too familiar hymn at a funeral and  
could have been a set-up for a putdown. The  
remarkable thing is that this experience is as  
mysterious to Tyler as it is to Ian Bledsoe.  
She even takes seriously what goes on in the  
Church of the Second Chance. How could  
she not, since it is people she takes seri-  
ously?

The people Anne Tyler takes seriously  
are the middle class, in this case the middle  
class living between 1968 and 1988. It is an  
odd fact that (with a couple of exceptions)  
the political facts of these decades are not  
mentioned in the novel. There has been, in  
my opinion, in the decades under question a  
gathering emptiness in the public lives of the

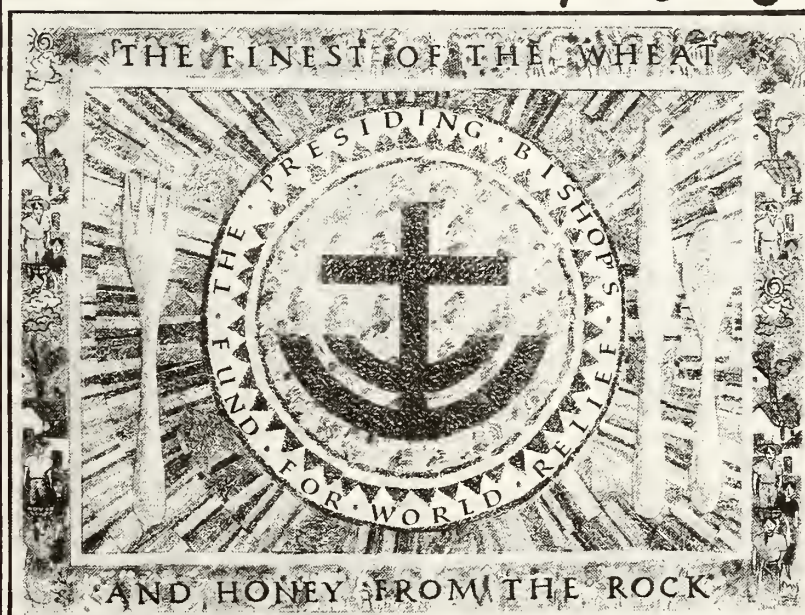
middle class. Tyler, by taking the characters  
in her novel seriously is, in effect, exposing  
that emptiness.

This is a novel about second chances.  
The central dilemma in American demo-  
cratic life is the tension between radical  
individualism and the demands of citizen-  
ship. Part of the sadness in this novel is that  
the characters are alone in America.

Tyler leads the way in taking the indi-  
viduals of the middle class seriously. It is  
time for the leadership of our democracy to  
take the individuals of the middle class  
seriously as citizens. Is there a Democracy  
of the Second Chance? Well ... maybe. ☐

Theo Barnes is a New York actor, direc-  
tor and playwright who grew up in the  
Baltimore neighborhoods where "Saint  
Maybe" is set.

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## LETTERS

# Derisive nicknames must be eliminated

Controversy has surrounded the use of American Indian names and mascots for baseball and football teams.

As occurred during the World Series with the Atlanta Braves and the fans' "tomahawk chop," there was much debate during the Super Bowl over the name Redskins for Washington's National Football League team.

I was among a great number of people who demonstrated against this practice during the Super Bowl, although I do not consider myself to be an American Indian activist.

I believe there is a vital moral issue at stake here that will not disappear until it has been dealt with adequately by the those who control sports and the media. This issue as I see it is not easily understood by many people.

It is unfair to target an entire racial or ethnic group for use as a team's name or mascot. The names of other teams, such as the Raiders, Cowboys, Packers, Padres, Giants and Twins, do not do this.

The stereotypical behavior and physical appearances that many people erroneously attribute to Indian people, such as violent tomahawk chopping and scalping, are also implied in this generic labeling. This is an inaccurate categorizing of people.

I am sure that no fair person would consider naming a team "The Minnesota Germans" and have them represented by Nazi soldiers dressed in uniform and waving swastikas.

The NFL is a billion-dollar business, influencing many millions of people, including children. It is tragic that the NFL appears unconcerned about the erroneous and unfair image that it conveys to others by its continued use of ethnic slurs and racially stereotypical behavior by mascots.

Indian people feel offended by these unfair actions, by sports teams and the media. It is irrelevant whether or not non-native people (such as Washington Redskins owner Jack Kent Cooke) are offended.

If Indian people are offended, that is enough. People who deny that the NFL is racist are not taking seriously the Indian people who are offended. Let Indian people decide what is and what is not offensive to them. To do otherwise is patronizing.

This issue must be settled in a way that will honor and respect everyone. Indian people have experienced centuries of deliberate persecution, genocide and cultural annihilation. Must we continue to be kicked around?

The Rev. Bradley Hauff  
St. Paul, Minn.

## Priests should follow psychologist standards

One of the problems underscored by the civil suit brought in Colorado against an Episcopal priest who sexually abused a parishioner is that the role of the clergy has been blurred into a therapeutic one.

A psychologist guilty of the same charge would not only be liable for a large settlement, but would face loss of his or her license to practice. In many states, the therapist would also be charged with a felony.

Whether Episcopal priests see themselves primarily as pastors of souls or collared therapists, they would be well advised to adhere to the ethical standards of the American Psychological Association.

Vincent Adkins  
New York

## Clergy sexual abuse deserves high profile

Your readers who object to the front-page placement of articles on sexual abuse by clergy miss a very important point.

Although I agree that such a topic offends the sensibilities of many of us, that offense does not compare with the personal and spiritual agony suffered by victims of such abuse. Silence only compounds that suffering.

I applaud Episcopal Life for "shouting from the rooftops" something that has remained hidden far too long.

Linda L. Granath, M.D.  
Lewisburg, Pa.

## Second Amendment isn't license to have guns

Thank you for taking a stand against gun violence. Letters in the January issue state that gun control is not a church issue.

Something that is responsible for about 23,000 deaths each year either is a church issue or should be.

Another letter argues that the Second Amendment protects the "right" to keep and bear arms. The Second Amendment says: "A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed."

The courts have ruled that the right to have a militia, such as our National Guard, does not give an individual the right to keep guns. The Supreme Court has sent this message on five occasions, by refusing to hear cases seeking to overturn gun-control laws on Second Amendment grounds. Also, there have been 40 lower court decisions in this area denying that the Second Amendment guarantees the "right" to have a handgun.

In Canada (where only eight people were killed by handguns in 1988) persons wishing a handgun must submit to an extensive background check, obtain a permit to possess a handgun and register the gun. Sounds simple, doesn't it? We should do it.

Katherine M. Elder  
Alexandria, Va.

## Fort Worth protest isn't without pain

Since the convention of the Diocese of Fort Worth voted to allow each parish to decide whether they wish the appropriate portion of their assessment to go to the national church, I believe 12 churches have so indicated.

That is different from the impression readers get from the editorial ("Stewardship means caring for the good of the whole") in the January issue.

Because my parish has voted to have our apportionment go to New York and because I have addressed the issue on the bad stewardship of withholding funds, I may be in a position to give you the exhortation I give myself.

Although I disagree with the majority in the diocese, I understand their point of view. You write of family and community; yet you seem to be insensitive to the pain and frustration of a part of the family.

The church seems willing to understand, forgive, accommodate, support, nurture and comfort every kind of sinner, outsider, outcast, rebel and oddball. I am proud of our

church for that. We are trying to be inclusive.

I exhort you to apply the same compassion to some of the faithful conservatives who are in a lot of pain because the church they love seems to be slipping away. Recognize that they feel backed into a corner and that an economic protest appears to be the only way that they might be heard.

Your viewpoint is at least insensitive and perhaps a bit haughty. Perhaps we should all begin with a deeper acknowledgment that our "sense of community" has suffered for some time and that the withholding of funds is a symptom of some deeper problems.

I think you are right about stewardship, but you are wrong about the Diocese of Fort Worth. I would have liked your editorial better if you had at least acknowledged the pain that caused the protest.

The Rev. John H. Stanley  
Fort Worth, Texas

## The true schismatics aren't traditionalists

A recent statement by Presiding Bishop Edmond L. Browning and his Council of Advice criticized the Episcopal Synod of America's "action plan" and stated that the plan "clearly points toward schism."

The statement referred to those who have agreed with actions of the Episcopal Church through the General Convention.

Who are the schismatics and where are differences deepening?

The schismatics are not the traditionalists: the traditionalists are doing only what they have always done. How can it be schismatic to cling to the tried and the true?

Clearly, the schismatics are today's innovators in the church, particularly their defenders within the House of Bishops. These are the people who are separating us further from orthodox, Roman Catholic and much of Protestant Christianity.

The presiding bishop and his Council of Advice need to attend to beams rather than to motes. They also need to quit speaking as if the will of our General Convention were also that of the holy catholic church.

Ain't now; never has been.

Herbert Guerry  
Savannah, Ga.

## African-American rite positive one for girls

I thoroughly enjoyed the article about Rites of Passage for Afro-American teenage girls and the outstanding photo of the head-wrap ceremony. What an innovative, creative and fun thing to do for young teenagers.

This program comes down on the positive, constructive side of their lives, and I want to compliment Edwina Johnson and the team of teachers and mentors who make this program possible.

Elenore Dorsett  
Fayetteville, N.C.

## People haven't changed, only the times have

I sense much sophistry in arguments condoning homosexual practices in our church.

One bishop, in apparent support of ordaining practicing homosexuals, has stated that the biblical concept of homosexuality

## letters

Episcopal Life welcomes letters from readers. Letters should include the writer's name, address and telephone number, and should be addressed to The Editor, Episcopal Life, 815 Second Avenue, New York, N.Y. 10017.

Letters will be edited for clarity and brevity. Because of the large volume received, letters may not be acknowledged.

does not conceive the modern situation which certain persons are considered to be homosexual by orientation.

Some correspondents, in support of having homosexual unions blessed, say that biblical times there was no same-sex commitment to each other as there is now.

Does either of these perceptions imply that humankind has somehow changed since biblical times?

One does not have to be a cover-to-cover reader of the Bible to see that people are the same. Only the times have changed.

The time is rapidly slipping away for the Episcopal Church to take a stand — to rise and serve the Lord by a return to biblical standards, or to disappear as a Christian witness to the world by adopting the standards of the secular world.

John G. Mill  
Jefferson, N.C.

## View of suicide changes when it happens in family

As I view those "Yes" and "No" articles on suicide in your January issue and listen to the various writers pontificate their premises, I wonder if those "gifted" people have ever experienced a suicide in their families.

My wife and I did in September 1979 when, without particular warning, our oldest son hanged himself. We are still heartbroken and we will always be because we loved him and he loved us.

He never got into trouble save for speeding tickets; he was extremely intelligent and was a splendid judge of human character.

We try to live it down, but we get comments which we find hard to stomach, like "A Christian doesn't commit suicide," "One who commits suicide is guilty of an unpardonable sin of the blasphemy of the Holy Spirit and will go to hell."

My advice to the writers on the abhorrently dastardly question is to try it some time, have it happen in your family to a relative, even a son or daughter. I'm sure your outlook will change drastically.

Martin J. Newkirk  
Yuba City, Calif.

## Judgments against Boyd uncalled-for, un-Christian

The diatribe against the Rev. Malcolm Boyd (January letters) was uncalled for, uncharitable and contrary to the spirit of Christ.

Boyd has been an inspiration to a vast number of his readers, both within and outside of the church.

Although his style may not be to everyone's taste, his books and prayers have been a source of spiritual energy to young and old alike. His honesty in his autobiographical writing has helped many.

The writer's attitude is exactly what is

Continued on next page



LETTERS

driven many people, gay and straight, from the church. This judgmental posture is in conflict with our Lord's admonition to judge not.

Indeed, Christ had nothing whatsoever to say about the relationship of commitment to another person which Malcolm Boyd, in his own statements, claims to have. Who dares to call such a relationship a sin? Let him who is without sin cast the first stone, and him who has a perfectly healthy eye proceed to get the speck out of someone else's.

The Rev. Robert H. Platman, Ph.D.  
Bradenton, Fla.

Biographical material sought on bishop

I am writing a biography of the Rt. Rev. Noble C. Powell (1891-1968). I would greatly appreciate receiving copies of letters, photographs, printed materials, or reminiscences concerning Bishop Powell, who was bishop of Maryland from 1943 to 1963.

Dr. David Hein

Dept. of Religion and Philosophy  
Hood College  
Frederick, Md. 21701

Quote from hymn contained in error

Your headline on the subject of prayer in the September issue caught my special at-

tention. The lead quotation from the hymn, "Prayer is the soul's sincere desire," contained a small error in the second phrase: "Unuttered or unexpressed" (sic). It correctly is "Unuttered or expressed," which, when you think about it, makes better sense.

The article was a fine one and should be a great help to many people.

Rosa F. Crocker  
Bel Air, Md

Why not break old model of territorial jurisdictions?

In an essay published in the Anglican Theological Review in the summer of 1990, the Rev. Allen Brent, senior lecturer in history at James Cook University of North Queensland, Australia, wrote that "the Lambeth Conference revealed that our thinking on the episcopate still remains imprisoned within late medieval territorial and jurisdictional matrix formed in the historical environment of the reforms of Gregory VII."

He added: "The early patristic theme of the church as the extension of the Incarnation [could] be developed so as to embrace the idea of the church as the extension of the Incarnation in a specifically cultural form."

This has taken place in the person of Bishop Charles L. Keyser, bishop for the armed forces, and Bishop Steven T. Plummer of Navajoland, whose area includes portions of Arizona, New Mexico and Utah.

Could it not also be a solution to the possibility of the Episcopal Synod of America for traditional parishes and traditionalists in the Episcopal Church?

Certainly, the solution is not what one bishop is reported to have said: "If they don't like the church as it is, let them get out."

We Anglicans boast of "comprehension for the sake of truth, not compromise for the sake of peace." Perhaps this Anglican boast is being, once again, put to the test.

The Rev. George H. Brent  
Plainsboro, N.J.

Anglican-Catholic dialogue must agree with teachings

In evaluating the response of the Holy See to the final report of the Anglican-Roman Catholic International Commission (ARCIC 1), the Rev. J. Robert Wright concludes that there is no hope for this dialogue as long as the Roman Catholic Church is "in the clutches of a conservative papacy fighting a rear-guard action" (Episcopal Life, February).

May a different evaluation be expressed? As chairman of a diocesan ecumenical commission at the time the ARCIC 1 report was published in 1982, I and others studied, discussed and evaluated it painstakingly over a two-year period. Our judgment then concurs with the judgment the Holy See has issued now.

We were aware of the great progress

made, especially in eucharistic doctrine and in ministry and ordination. But we were also convinced that consonance — meaning agreement with binding Roman Catholic teaching — had not been reached on certain essential points, even points respecting the Eucharist and the priesthood.

Granted, univocal formulation is not needed; but the reader must be able to identify (in the case of essential or binding teaching) the same meaning that he finds in the formulations of his own communion.

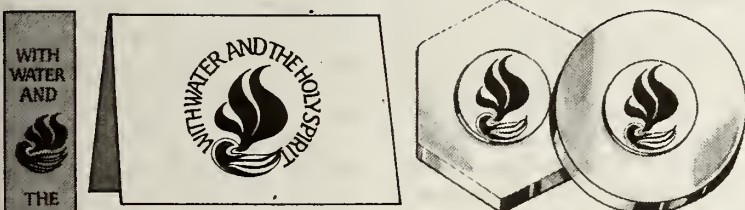
We did not find that same meaning clearly affirmed in ARCIC 1's teaching. Indeed, some members of the commission interpreted the relevant sections in their own documents in different, even irreconcilable, ways.

But ARCIC 1 was such a major step forward that we revised carefully the four statements, combining the two on authority and including the content of the elucidations in their principal statements. We published the entire study (102 pages in a paperback) to illustrate how such consonance could be achieved.

For those who want to study a (revised) ARCIC 1, I recommend: "ARCIC 1 Revisited: An Evaluation and a Revision," published by the Catholic Press Association, Hempstead, N.Y. 11551.

Monsignor Daniel S. Hamilton  
Lindenhurst, N.Y.

Hamilton is pastor of Our Lady of Perpetual Help Roman Catholic Church in Lindenhurst.



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## FORUM

# Q. Is withholding money from the national church a Christian form of protest?

## A. Yes

By ROBERT M. RANDOLPH

Under the present circumstances, it is. Scripture consistently teaches that a Christian should not promote anti-Christian activity. Woe to those who teach that evil is good and lead the faithful astray (Isaiah 5:20; Luke 17:1-2).

No one would quarrel with the proposition that funds should be withheld if the Episcopal Church's governing organs were to support a neo-Nazi movement. During the administration of Presiding Bishop John Hines, the withholding of funds brought on the correction of several anti-Christian policies, among them the financial support of publications by the Black Panthers, a radical group whose publications were widely interpreted as advocating the killing of police officers. It is possible that withholding funds may again correct an anti-Christian policy.

Both the Old and New Testaments clearly affirm sexual relations only within marriage and condemn the practice of homosexuality. The acts and omissions of last summer's General Convention at Phoenix confirm that the institutional church, rather than individual members, now promotes the practice of homosexuality as an acceptable lifestyle.

A few examples:

a) The House of Bishops failed to discipline bishops who admittedly ordained homosexuals living openly with their lovers.

b) Both Houses failed to adopt the "Frey canon," which explicitly required clergy to abstain from genital sexual relations outside of marriage.

c) Although it failed in the House of Bishops and so was not enacted, the House of Deputies voted for a resolution to direct "widespread distribution" to Episcopal schools of the report of the Secretary of Health and Human Services' Task Force on Youth Suicide, which contained passages read to the House immediately before its vote calling homosexuality "a natural and healthy form of sexual expression," approving the hiring of "openly gay male and lesbian teachers to serve as role models and resource people for gay youth," and proposing that "marriages between homosexuals be recognized."

The church sentences thousands of young men to death by assuring them that homosexuality is an acceptable lifestyle. The church does so in the face of the fact that AIDS has been a major scourge in the male homosexual community because it is spread by their sexual practices. A policy that destroys both the soul and the body is profoundly anti-Christian, and anyone who supports such a policy financially becomes an accomplice.

Not every church dispute justifies the withholding of funds. It is a remedy of last resort and should be used only to correct anti-Christian policies. My own diocese, Fort Worth, paid its "asking" in full through 1990, even when it disagreed with church policies, at a time when many other dioceses



(including liberal ones) did not.

Fort Worth did not withhold money to protest financial maladministration, such as the high overhead at the national headquarters or the

high percentage of funds used by the Presiding Bishop's Fund for World Relief for administration and fund-raising.

A church may remain Christian, even if it misuses money and even if it ceases to be catholic and reduces itself to just another liberal Protestant denomination. But it is a Christian's duty to withhold his or her support from anti-Christian programs until the church corrects such a policy. ■

*Robert Randolph, a lawyer in the Diocese of Fort Worth who has been a deputy to the last two General Conventions, is chancellor of the Episcopal Synod of America.*

God speaks to us as individuals about giving for his kingdom through our life experiences.

One whose child has run away from home has a burden for Covenant House. One who reads about missions in Africa wants to give to indigenous missions there because the money goes so much farther. A nurse wants to give to a leper colony or mission hospital. We give most to those ministries about which we feel most deeply. Let us follow the Lord in our giving rather than a national board unknown to us.

Ministries conceived by the Holy Spirit and publicized by spirit-filled persons will be properly funded. Designated giving is a feedback system that tells us if the work to be funded is God's work truly and if it has been adequately and widely enough explained.

In raising funds for the persecuted church in Jerusalem, Paul needed to make a personal appeal to the church at Corinth and expand on it in letters, citing his credentials in detail and sending personal representatives to confirm the audit and disposition of the requested funds. Yet it was a voluntary offering for a specific purpose.

At other times and places contributions were made to the poor, to Paul's ministry, to building and maintenance programs under the old Jewish order in the Old Testament. The tithe seems to be for the maintaining of clergy and provisions for worship. If it is otherwise now, please explain why.

*Phyllis Bond Bowden  
Goleta, Calif.*

The only means open to the Episcopalian in the pew to combat ecclesiastical outrage is by the checkbook. Should we pay for people and programs that defy the teachings of the Scripture and prayer book? Must we pay for church leaders whose center of worship is themselves? No. Funds must be with-

See YES next page

## A. No

By MUFFIE MORONEY  
AND HELEN HAVENS

No.

When people talk about withholding funds from the Episcopal Church as a way of demonstrating displeasure with its policies, we are baffled and dismayed. Everything in our polity and tradition argues against such an action. Although some may approve of certain kinds of secular boycotts such as grapes, lettuce or even Shell Oil, an economic boycott within the Episcopal Church is an inappropriate way to register disapproval because that behavior disregards our identity and ignores principles of stewardship.

In the Diocese of Texas, a proposed boycott, which has been named "freedom of choice," is a direct result of displeasure — even anger — on the part of our bishop, Maurice M. Benitez, and other members of the diocese, about the votes on human sexuality at General Convention. Within a few weeks of the meeting in Phoenix, our diocese was suddenly presented with a new plan (not presented to or approved by our annual Diocesan Council) affecting payment of the missionary commitment to the diocese and national church. That plan permits each congregation to choose how it apportions its money: to the diocese and national church as always, to local charities or otherwise.

Although General Convention's vote on human sexuality was the initial reason given for withholding funds, others are now being articulated, such as the reduction of bureaucracy in our national church headquarters, spending locally to reach out to unchurched people in this decade dedicated to evangelism, and generally protesting directions being taken by the Episcopal Church.

Underlying all these reasons, we believe, is an unspoken power issue. When those extremists who reject full acceptance of homosexuals felt they "lost" at General Convention, they reacted in the way most familiar to them: they withheld money.

It is important to remember that decisions of General Convention that anger people and cause them to withhold or redirect funds were agreed upon by hundreds of voting deputies and bishops. Although we may not agree with each action, we should honor the representative democracy that is our form of government and recognize that a majority did agree.

Both of us were in Phoenix and experienced the potency of the daily Bible study, prayer and Eucharist table groups. In that context, a consensus was forged that neither condemned nor approved the ordination of homosexuals but rather called for more prayer and study back home. That consensus was possible because so many men and women from all over this hemisphere conscientiously listened to each other, discussed the issue, said their prayers, and were guided by the Holy Spirit. The charitable restraint



through which neither extreme was victorious seems to us to be the essence of Anglicanism: the *via media*.

Ironically only two years ago, Bishop Benitez said that "it is wrong

to practice economic coercion within the Body of Christ when displeased with some action of the Church. ... It is wrong for a diocese to withhold its apportionment to the national church because of some action of General Convention or our national church leadership" (The Texas Churchman, January 1989).

There are several reasons why it is wrong. By its nature, stewardship in our church means that the donor delegates responsibility for deciding how donated funds will ultimately be used, so that it is largely corporate, not an individual, giving process. The theological basis for stewardship may be gratitude for God's gifts to us, or as the canons of our diocese specify, a "sacred duty" (at least with respect to support of our bishop). On either basis, the notion of protest is alien.

Our identity as Episcopalians comes, in part, through membership in a communion which begins at the parish level and includes regional, national and worldwide perspectives. Funds contributed on the parish level also support the diocese and the national church. Part of being an Episcopalian includes accepting and honoring this ecclesiastical structure. To withhold funds at any level because of disappointment or anger with some facet of its life flies in the face of our polity and violates well-established principles of good stewardship. ■

*Muffie Moroney, a lawyer, and the Rev. Helen Havens, rector of St. Stephen's Church in Houston, are members of the steering committee of the Lay and Clergy Partnership, lay persons and priests in the Diocese of Texas working to conserve the traditions of the Episcopal Church.*

See NO next page

## FORUM

Forum encourages reader participation in order to promote dialogue within the church. Episcopal Life welcomes responses to this question for May:

**"Should Episcopal churches display the national flag?"**

Answer "yes" or "no" in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, N.Y. 10017 or fax to 212-949-8059. Answers must be received by April 1.

Replies to the question for April—**"Should churches pay real estate taxes?"**—will not be accepted after March 1.



# FORUM

**Yes** from preceding page

and from the national church until it becomes a national church.

Our clergy has run amuck again, stumbling about in a darkness of their own making. It's different today, though. A dangerous new twist has been added: popularity. In their quest for popularity, the national church has robbed us of our ancient liturgy, substituting the language of the street. In contradiction of New Testament teaching, giggles and giggling girls have been introduced into the sanctuary in the form and function of priests.

Hopeful for a good-natured nod from the lords of popularity, church leaders have decided in convention that the joys of sexual union should be found only in the bonds of matrimony; they have accepted and praised those whose philosophies on sexuality run counter to the word of God.

The miracle of the Christian faith is not changed lives. No. The miracle of Christianity is that it has withstood 2,000 years of Christian clergy. Considering, however, the establishment in the Episcopal Church today, the faith may have met its match.

George T. Webb  
Fayetteville, N.C.

Yes. Clearly the withholding of money on ideological or theological grounds to any institution to which one bears allegiance is a serious matter. It represents a tenuous tightrope between unquestioned loyalty and non-alignment. It represents an attempt to remain "in the fold" in a general sense, while at the same time expressing displeasure with a particular course or direction perceived to be at odds with the basic tenets of that institution.

In the case of the church, it is a way which congregations may remain faithful and at the same time assume the ministry of the prophet to speak a word of warning and judgment. In this sense, it is the epitome of integrity and loyalty.

In the Roman Catholic Church, the role of prophet has been effectively neutralized by the unfortunate doctrine of papal infallibility. Its polarizing message of "get right or die" continues to wreak havoc on that old "leaky barge."

John Henry Newman was, in the end, unable to hold fast to his principle of *via media*, the middle way, and yet it remains no

less a key concept of church polity for us today. The Episcopal Church was, by happy necessity, built upon a foundation of democratic principles, pivotal to which is the notion of legal dissent and protest.

No one enjoys dissent. At the same time, this middle way of withholding money is far more preferable to brooding acquiescence or schism.

James Flowers Jr.  
Minden, La.

**No** from preceding page

I do not feel withholding funds from the national church is a legitimate form of protest. I have been unhappy about many of the changes in the church and could ask, "Why stay in a church that sometimes seems to be fading and failing and, by trying to please all, satisfies few of us?" I remain because as an Episcopalian for 70-plus years I have emerged from faith crises and life crises grateful for the love of God that found me in and through the church, sustaining me through these difficult periods.

Marriage today seems tentative, and my middle-age friends debate the suitability of "doing his laundry." Such domestic chores were once part of the job description. It was also a given that when faced in marriage with extraordinary health or financial crises, one did not simply strike one's colors and depart. My husband and I signed on for marriage 45 years ago and have continued our commitment through good times and bad.

I signed on as an Episcopalian at my confirmation in 1929. Money given to the church is part of that commitment whether it goes to local, national or international projects. To me, belonging to the Episcopal Church is to support its activities at various levels even when I am unhappy with some present fads and am having the equivalent of a lovers' quarrel with my church. It's all a part of commitment.

Virginia D. White  
Harrisburg, Pa.

I believe individuals, parishes and dioceses should not withhold money as a form of protest. They should support the whole ministry of our church. There are other ministries we may and should support. First, however, we must make our fair pledge to our national church program and budget.

In giving we open ourselves to see the

## IN REVIEW

### A dramatic escape

**Escape from the Killing Fields: One Girl Who Survived the Cambodian Holocaust**  
By Nancy Moyer  
Zondervan Publishing House,  
192 pp., \$8.95

By ROSEMARY HAUGHTON

This is a story, told by Ly Lorn to Nancy Moyer, of one young woman's experience of Cambodia under the Khmer Rouge, and her final escape. She lost her family one by one, the only survivors being herself and her sister Nan, who finally reached the United States.

The tale is horrific, all the more for being told in a rather naive style — unspeakable experiences are described as "difficult" and Khmer Rouge soldiers are "insensitive."

The courage is wonderful, the theology — wondering if God is punishing Cambodia for not receiving Christianity with more enthusiasm — is questionable. The trust Lorn expresses in the American dream and

ministry of Jesus Christ as broader than our own limited understandings and interests. Giving is a means by which we move beyond our need to control. It enhances our understanding of what is true and good for others. When I give I act in trust that God's love and purposes are greater than mine, and that he acts through his church in ways beyond my finite understanding and preferences.

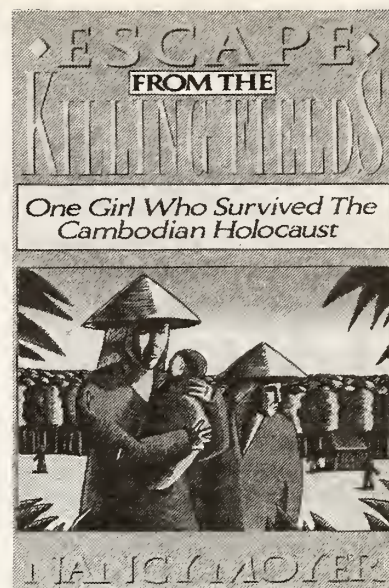
I have never been part of a community with which I have been in total agreement, nor one in which everyone agreed with me.

By giving, we are free to speak up honestly and lovingly in the continuing debate about the direction and content of the ministry of the church. We can thus speak the truth in love as one who bears the burdens and doesn't always have to have his own way.

Our giving should be to our basic community of faith. I also advocate giving to those ministries which supplement, challenge or correct the limitations or errors of my community. Giving is not an act of control, but of sacrificial love of Jesus Christ and for his redeeming purposes.

The Rev. Everett W. Francis  
New Milford, Pa.

If protest is the goal rather than cessation then the answer must be no.



her hopes for the upward mobility of her children make one wonder what is happening now to this little family, as the industry that supports them is threatened by recession.

Rosemary Haughton is a theologian and writer who lives in Gloucester, Mass.

Withholding money is a good way to divide the church, but it is not an effective means of protest.

Anglicans have always advocated for both Scripture and reason. We have always believed that God's holy word provides all that we need for salvation, but we have also recognized that we come to understand this word corporately. In areas where the Scriptures are silent, or less than clear, it is together that we struggle to know God's will. We are led to truth by the Holy Spirit, but no one of us has all of his spirit within us. We may be totally filled with the spirit and still not possess the spirit totally.

If we can accept such a concept then we can see that the Holy Spirit is working in us all to lead us to know the will and the way of God for ourselves and our church. This process is not enhanced when we separate congregations from other congregations. Jesus prayed for unity because he knew that it was through unity that the Holy Spirit would lead the whole body of believers to know the will and the way of our Lord.

There are plenty of good reasons to protest against the national church, but the withholding of funds is not the way to go about it.

Tex Norman  
Lakeland, Fla.

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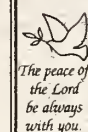
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## resources

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**The Quill Hedgehog adventures series.** Written in the tradition of "Wind in the Willows" and "The Hobbit," these three books of fiction for kids age 8 and up recounts the adventures of Quill Hedgehog, an ardent environmentalist. First published in England by the author, an Anglican priest, as short protest novels. "Quill's Adventures in the Great Beyond," "Quill's Adventures in Wasteland" and "Quill's Adventures in GrozzieLand" each cost \$5.95 from John Muir Publications, P.O. Box 613, Santa Fe, N.M. 87501; 505-982-4078.

**Minister's Tax & Financial Guide.** A 140-page paperback. Covers housing allowances and Social Security, deductions, tax-planning tips, checklists, examples, illustrated forms. Companion to **Church and Non-profit Organization Tax & Financial Guide.** Cost: (minister's) \$7.99, (organization) \$9.99. Call 800-727-3480.

**Clergy Self-Care: Finding a Balance for Effective Ministry.** A 222-page paperback by Roy Oswald, senior Alban Institute consultant, provides a guide to avoiding burnout and busy-ness, assessing stress threshold, and staying healthy and whole. Cost: \$17.95 plus \$3.50 postage and handling from The Alban Institute,

4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-2674.

**How to Build a Support System for Your Ministry.** A 102-page paperback by Roy Oswald presents research studies of clergy-support groups and practical guidelines about how to create and manage support groups to enhance effective ministry. Cost: \$10.25 plus \$3.50 postage and handling from the Alban Institute (see previous item).

**Hearing the Word.** An inclusive-language lectionary based on the common lectionary. Printed in extra-large type on loose-leaf, punched pages prepared by members of St. Stephen's Episcopal Church in Washington, D.C. Cost: \$20 each for Years A, B and C or \$50 for all three years and the index. Contact St. Stephen's, 1525 Newton St., N.W., Washington, D.C. 20010; 202-232-0900.

**Picking the Right Bible Study Program.** A 248-page perforated-page paperback, subtitled "Reviews of 92 recommended programs with a listing of the top 15, 1992 edition." Each program is evaluated on 12 criteria, among them: up-to-date historical-critical scholarship; background information; application to personal and family life, to life of the church, to broader social issues; avoidance of sexist language; guidance for prayer; discussion questions; and directions for group leaders, etc. Cost: \$14.95 from most Christian book sellers or by calling 800-397-2282.

**Thoughts on Racism.** A 75-minute videotape of a panel discussion during the Episcopal Church Women's Triennial meeting last July. It explores manifestations of racism in church and society. Cost: \$29.95 from Episcopal Parish Services, 815 Second Ave., New York, N.Y. 10017-4594; 800-334-7626. Resource #50-357. To charge on Visa or MasterCard, ask for Episcopal Book/Resource Center.

**Address by the Rev. James Forbes.** A one-hour videotape of Forbes' lecture/sermon on

evangelism at General Convention. The pastor of New York's Riverside Church speaks of Episcopalians and their liturgy, the "love feast," the woman at the well. Cost: \$29.95 from Episcopal Parish Services. (See above.) Resource #50-360.

**Six Stories: Evangelism Episcopal Style.** A seven-minute video tells what six Episcopalians did to help unaffiliated friends meet or move closer to Jesus Christ: a high school student, a newcomer, a husband, a single mother, women friends and a father and son. Cost: \$29.95 from Episcopal Parish Services (see above). Resource #50-361.

### Every Fifth Child Faces Hunger in the U.S.

A 30-page kit that contains everything necessary to participate in Bread for the World's 1992 Offering of Letters, a campaign to combat world hunger. Contains articles, questions and answers about the problem, fact sheets on childhood hunger and poverty, sample presentations, study guide, bulletin insert (English and Spanish), worship aids, activities for children, resource list, etc. Cost: \$5 from Bread for the World, 802 Rhode Island Ave., N.E., Washington, D.C. 20018; 202-269-0200.

**Whole and Forgiven.** Six-part videotape, subtitled "A Bible Study Experience with Walter Wink," explores healing and wholeness centered on biblical stories. Study guide included. Cost: \$159.90. Order from AcuFilm, 800-251-4091.

**News for the '90s.** This workshop kit helps congregational adult and youth groups read between the lines of print and television news coverage to discern bias and misinformation. Includes leader's guide and resource packet. Cost: \$14.95 from Center for Media and Values, 1962 S. Shenandoah, Los Angeles, Calif. 90034; 213-559-2944.

## tv watch...

On VISN, the Interfaith television network, special episodes of regularly airing series illuminate lives and accomplishments of women during Women's History Month.

### March 9: 3 p.m. (EST)

**Women's Voices:** The remarkable story of Mary Baker Eddy, the founder of Christian Science. Repeated throughout the month.

### March 16 and 23: 3 p.m. (EST)

**Women's Voices: Law of Love.** Parts 1 and 2 of the story of a woman of courage and faith who works with heroin addicts in slums of Hong Kong. Repeated throughout the month.

### March 23: 8:30 p.m. (EST)

**Heart of the Matter.** A half-hour program which asks, "What is 'woman's place' in changing world of religion?"

## SPECIAL: MUSICANA AMERICANA

### March 11: 10 p.m. (EST)

#### VISN Showcase: "Wasn't That A Time"

A one-hour special on the 25-year union of the legendary folk singing group "The Weavers" (Pete Seeger, Lee Hays, Ronnie Gilbert and Fred Hellerman) filmed at Carnegie Hall, November 1980.

The VISN Interfaith Satellite Network is owned and operated by a not-for-profit corporation with participants representing Jewish, Eastern Orthodox, Roman Catholic and Protestant groups, including the Episcopal Church. For further information, write: VISN, c/o Dr. Nelson Price, 74 Trinity Place, Suite 800, New York, N.Y. 10006.

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# CHURCH CALENDAR

MARCH

## The Transfiguration

## Ash Wednesday

Desert Experience XI, Nevada Test Site. Join in seeking healing of Earth and self by expressing prayerful protest at the Nevada Test Site. Continues through April 19. For information on various events, contact: Nevada Desert Experience, P.O. Box 4487, Las Vegas, Nev. 89127; 702-646-4814.

Evangelization for Laity and Clergy Conference, Nashotah House, Nashotah, Wis. Director: Bishop Michael Marshall. Contact: Rev. Charles R. Henery, 2777 Mission Road, Nashotah, Wis. 53058; 414-646-3371.

Stewardship Conference, Christ Episcopal Church, Overland Park, Kan. Learn to motivate, recruit, train volunteers and plan a program that works. Contact: The Rev. R.H. Henery, Director of Stewardship, 815 Second Avenue, New York, N.Y. 10017; 800-334-7626.

Assembly of Episcopal Hospitals and Health Plans Annual Meeting, Christ Church Cathedral, Indianapolis, Ind. Contact: The Rev. LaSmith-Criddle, Riverside Hospital, 1600 Superior St., Toledo, Ohio 43604; 419-729-8101.

House of Bishops, Kanuga Conference Center, Hendersonville, N.C.

13 Forum on Religion and Aging, San Diego, Calif. Sponsored by the American Society on Aging. Workshops to include spiritual and mental health concerns in suicide, spiritual and ethical dilemmas in caregiving and chaplaincy as a link to spiritual well-being. Contact: ASA, 833 Market St., Suite 512, San Francisco, Calif. 94103; 415-882-2910.

16-19 Lenten Retreat, Kanuga Conference Center, Hendersonville, N.C. Dean Alan W. Jones of Grace Cathedral, San Francisco, will explore Dante's "Divine Comedy" from the point of view of a contemporary spiritual journey. Cost: \$195. Contact: Kanuga Conference Center, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

18-22 Youth Leadership Training Institute, Evergreen Conference Center, Evergreen, Colo. Institute is designed for lay and clergy youth leaders of the Episcopal Church to become more effective in their skills. Cost: \$395. Contact: Episcopal Renewal Ministries, 2942 Highway 74, Suite 205, Evergreen, Colo. 80439; 303-674-9744.

## + 19 St. Joseph

23-27 Preaching into the 21st Century, Washington, D.C. Conference to focus on exploring themes and methods for proclaiming the gospel in a multicultural world. Cost: \$350. Contact: College of Preachers, 3510 Woodley Road, N.W., Washington, D.C.; 202-537-6383.

## + 25 The Annunciation

27-28 Land Stewardship Council of North Carolina annual conference, Brown's Summit, N.C. To discuss accomplishments during past 10 years and future issues. Contact: Land Stewardship Council of N.C., P.O. Box 25716, Raleigh, N.C. 27611-5716; 919-836-1990.

29-April 3 Worldwide Anglican Encounter, Ecumenical Decade: Churches in Solidarity with Women, Salvador, Brazil. Event for Christian women and men from around the world working together to build a better world for all God's creation. Contact: Women in Mission and Ministry, 815 Second Ave., New York, N.Y. 10017; 800-334-7626 or 212-922-5445.

## APRIL

3-4 Visitors' Weekend, The Episcopal Theological Seminary of the Southwest, Austin, Texas. Talk with seminarians, spouses and faculty about theological education. Presentations on vocational discernment, academic expectations, spiritual formation, financial planning. Contact: Jan Wallace, Seminary of the Southwest, P.O. Box 2247, Austin, Texas 78768; 512-472-4133.

4 The Nexus of Pain and the Ecological Crisis, General Theological Seminary, New York. Workshop sponsored by the Center for Christian Spirituality and led by Maggie Ross. Cost: \$20 (scholarships available). Contact: Center for Christian Spirituality, 175 Ninth Ave., New York, N.Y. 10011; 212-675-1524.

## Three stewardship conferences planned

KANSAS CITY, KAN.

The first of three major stewardship conferences sponsored by the national Episcopal Church will be held March 6-8 at Christ Episcopal Church, Overland Park.

Keynote speaker will be J. Mark Davis, 37, former assistant attorney general for Arkansas and a lawyer in private practice in Dallas. Davis, an Episcopalian, is a lector, teacher and member of the stewardship committee in his parish.



J. Mark Davis

"The conferences this year are fundamentally different from those which have been conducted in the past," according to national stewardship director the Rev. Robert H. Bonner. "They are geared to give people a sense of competence and help them to discern and appreciate the difference in motivation between givers in the church."

The conferences will also benefit from the participation of "starters," who are trained and experienced consultants in stewardship for all sizes of congregations and dioceses.

The former conference policy that encouraged bishops to nominate a person to attend the seminar has been abandoned in favor of a policy that opens the event to all interested clergy and lay people. Registration costs \$50.

Two other weekend conferences will be held April 24-26 at the Doubletree Hotel in Atlanta and Oct. 9-11 at Grace Cathedral, San Francisco. Speakers at those events will be the Rev. Antoine Campbell of Pawley's Island, S.C., and Dean Alan Jones, dean of Grace Cathedral. ■

# Education Guide

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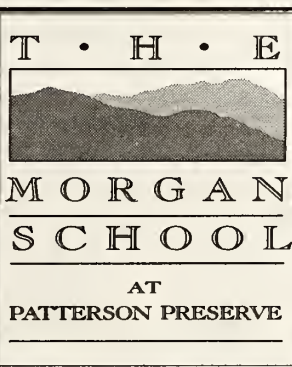
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## Clinic plugs health-care gaps for the needy

By MARY LEE B. SIMPSON

LYNCHBURG, VA.

James Rankin, 56, a truck driver all his life, is an unemployed diabetic with high blood pressure. He can't receive treatment from the local health department because budget reductions force the agency to turn away new patients.

Cindy Tyree, whose husband Henry works two part-time jobs, has cancer and is facing surgery.

"If it weren't for the clinic, my wife wouldn't be going to the hospital at UVA [the University of Virginia] for her surgery," says Henry Tyree.



THE  
CRISIS  
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James, Cindy and Henry are like a lot of the estimated 35 million Americans who have no health insurance. They exist without government assistance, don't qualify for anything. They're single parents, retirees, factory workers, college and vocational students, domestic maids, part-time employees. They're proud and want to remain self-sufficient, and they want medical and dental care when they truly need it.

Doris Crews, 48, has heart trouble and has to find a ride to the clinic, which is 30 miles away. But to her, it's a life saver. "I don't qualify for anything," she says. "It's just like a miracle."

While politicians debate how to provide quality health care for these people and others like them, thousands of local congregations of many denominations are working in a variety of ways to respond to their neighbors' health care needs.

One such response is a free medical and dental clinic in Lynchburg, one of eight in Virginia and of an estimated 200 in the country. It operates out of a basement in a Christian education building next to Westminster Presbyterian Church near downtown with the help of more than 300 volunteers — physicians, dentists, nurses, pharmacists, lab technicians, dental assistants and hygienists, mental health counselors and registered dietitians. Last year, its busiest since opening 4 1/2 years ago — the clinic saw nearly 7,700 patient visits and dispensed almost 12,000 prescriptions on a \$157,000 operating budget.

"You can come as you are, they greet you as a friend, they introduce you to the best doctors in Lynchburg," says Rankin.

The Free Clinic of Central Virginia was born in 1987 during a Lenten program at St. Paul's Episcopal Church, a congregation of largely suburban members that sits on the edge of a poor neighborhood where many of the community's disenfranchised live.

"The Lenten series that year was to remind ourselves that the gospel both compels and equips us to respond to the

*At the Free Clinic in Lynchburg, clockwise from upper left, Karen Goodwin works as a volunteer, James Rankin and Henry Tyree are clients, Lisa Gunter and Brian Faulconer work as pharmacists.*

photos/

MARY LEE B. SIMPSON

world's needs," says the Rev. John Arms IV, rector.

Parishioners first were guided through a meditation called "Empowerment by the Holy Spirit for Ministry," led by an Episcopalian nun. Then they studied how the gospel compels Christians to reach out in love and concern for others, led by a seminary dean.

"Then we looked at three specific projects we might want to take on, picked one and committed ourselves to it," says Arms. The choices came out of conversations with service organizations and managers of apartments in Lynchburg's inner city.

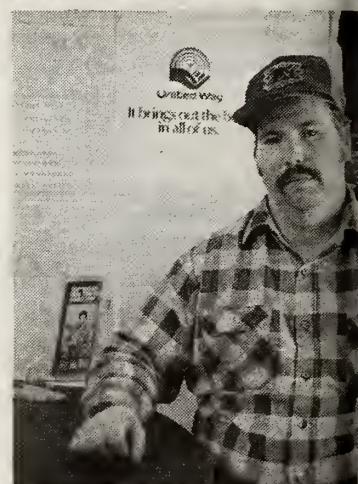
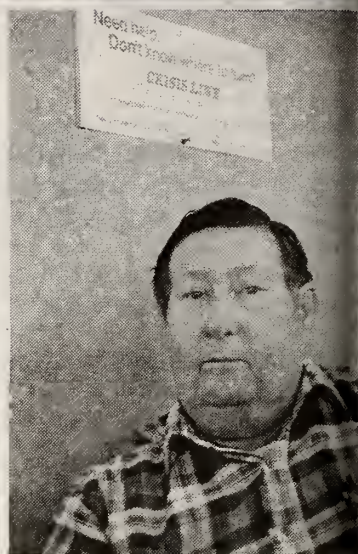
When it came time to consider health care needs, Estelle Nichols, executive director of the nationally renowned Bradley Free Clinic in Roanoke, spoke to parishioners. Because it was clear St. Paul's couldn't handle such an enormous project on its own, Arms invited lay and clergy leaders of other congregations to attend.

"Estelle literally willed us into believing we could do this," says Arms.

Among those listening was Ellen Brown, a homemaker restless with her life because she didn't fit the mold of faculty wife at a private school where her husband taught.

When Nichols noted that all the right ingredients were there and all that was needed was a leader, "I knew deep down this was something for me to do, something to give me focus," says Brown. "I do feel I was called."

There came "this wonderful tidal wave" of offers, says Arms. Physicians volunteered and recruited colleagues while the clinic was still in the conceptual stage. A retiring Petersburg, Virginia, physician donated his entire office to the clinic. Presbyterians offered the space. Brown, describing herself as "a housewife with no title, no power or no



name recognition" pulled together a group of interested citizens who were inexperienced in such a venture created a working board of directors.

In August 1987, the board hired its first executive director. The clinic opened in September, and dental services were initiated in February. By January 1989, months after it opened, the clinic became an agency of United Way.

The clinic is opened two nights a week to fit schedules of both its volunteers and patients. Patients arrive at 5:30 to register; the pharmacy opens at 6; dentists and physicians see patients from 6:30 to 9:30. To alleviate the crowds these two nights, a weekly morning pharmacy refill clinic has just been started. In addition to purchasing drugs and requesting a \$2 donation from each patient, the clinic receives donated medications from pharmaceutical companies.

According to Glenn Moseley, executive director, the clinic offers additional services through a network of specialist physicians and dentists who agree to see patients in their offices. Local hospitals support the clinic providing lab and radiology services.

Moseley urges churches to look into establishing a clinic in their communities. "There will always be a need, regardless of whether we have a national health insurance program," he says. ■

Mary Lee B. Simpson is editor of the Southwestern Episcopalian, the newspaper of the Diocese of Southwestern Virginia.

### THIRTY YEARS WITH THE GOOD SHEPHERD

by Henry Conkle

This little volume, crammed with wit, tells of a layman bringing, almost from scratch, a small church in the Blue Ridge Mountains into national recognition. With a splendid foreword by The Rt. Rev. John E. Hines, former Presiding Bishop of the Episcopal Church. All proceeds go to a scholarship fund that helps local children attend college. Send five dollars to The Church of the Good Shepherd, P. O. Box 32, Cashiers, North Carolina 28717.

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## All Soul's contributes to counseling center

At the annual meeting of All Soul's Church, Northwest, the congregation approved the largest budget in the church's history, which included a donation of \$300 to the new Episcopal Counseling Center in Wilmington. All Soul's heartily endorsed the diocesan effort to provide counseling services in a Christian setting and hopes to encourage other parishes to support this endeavor. The meeting, which began with a covered dish supper in the parish hall, also approved plans to add a narthex to the sanctuary. The delegate to the diocesan convention, Eleanor Cox, and the alternate, Janet Quires, were elected. One new member was elected to the vestry, Betty Ann Goslee. A station plan for the vestry was approved. The Rev. Porter B. Cox is priest-in-charge-at All Soul's.

B.A.S. Goslee

# For those needing a friend—Dolphins

by Gloria Price

Maude was lying, unmoving, in bed when Mary and I entered. She had had no visitors since arriving at the nursing home. Mary commented on the one decoration in the room, a picture of a bright red barn. Slowly, asking simple questions, Mary learned Maude had grown up on a farm and loved the color red.

Maude had been a resident of this nursing home for a good while. With no visitors, she had nothing to look forward to except the staff coming to meet her needs—until Mary.

Mary is a Dolphin.

Dolphins visit with one elderly patient in a nursing home on a regular basis. After awhile a friendship develops. One lonely person is no longer quite so lonely. One lonely person has something and someone to look forward to.

The Dolphin program was started in Penn-

sylvania by the Rev. Virginia Thomas, a chaplain in a nursing home. She noted that volunteer group programs were important and needed: those who bring church services, the choirs who sing carols, the groups that visit church members. Yet some residents had a need that none of these groups met. As one resident said, "The groups are nice, but no one comes to see just me, and I'm so lonesome."

She realized that each resident of the nursing home had that need—the need of a friend in whom to confide, a friend to listen.

The Dolphin Ministry was developed as a result of this need; one-on-one visiting by a lay person to one lonely person in a nursing home. That lay person is trained in visiting skills and is accountable to his or her sponsor.

This ministry has now grown to thirty affiliates nationwide. In East Carolina, the Dolphins of Wayne County have been

operating for three years. Twelve Dolphins have been visiting their "friends" on a regular basis. Some of their friends have died during this time. The Dolphins allow themselves to care even though they know that death is a very real, often inevitable, possibility, with no one else left in the world to care.

Mary, usually wearing something red, visited with Maude until her death about a year ago. Maude never could remember Mary's name. When Mary asked if she remembered who she was, Maude's answer was, "Yes, you are MY friend who comes to visit me."

(If you would like to become such a friend by starting a Dolphin program in your area contact: Deacon Gloria Price, St. Stephen's Episcopal Church, P.O. Box 984, Goldsboro, NC 27530.)

## Book Review

# How can we know?

by Katharine Melvin

*How Can We Know*  
N. Wilson  
New York  
Doubleday, Image Books  
1991, 128 pp. paper

Starting with a shocking sub-title: *How can we know if any of it (the Gospel) is true?*, brilliant young English writer faces the doubts of our modern technical and scientific society that demands reasonable answers to reasonable questions, and tries to answer them. "Since we don't know where you are going, how can we know the way?" says Thomas, the Doubter, to Jesus in the end of John's Gospel. Our Lord's answer is even more puzzling to Thomas: "I am the Way." If Christ is the Way, is it a way of following Him? His teachings, or did the early church overlay the Way by dogmas, creeds, and clergy hierarchy? How much of the Way of the Lord has survived? How much of the Creed can an honest person accept? Have we any valid arguments left?

The table of contents is the complete opposite of the above, and readers can rest assured knowing that these chapters sound like familiar church theology: *The Call, The Way, Forgiveness, Bread of Heaven, The Upper Room, and The Truth*. Wilson, in the preface confesses that "the writing of this essay came in itself a rediscovery of the Way, the Truth and the Life, which in a more thoughtful mood I would have dismissed as allowable, unknowable and unlivable."

### Arresting thoughts

For clarity and exactness, I can do no better than quote some of the author's more arresting sentences. "The paradox of the Sermon on the Mount, with all its apparent reversal of common sense, yet when seen in the light of quiet serenity and radiant calm of some Christians, seems luminously sane."

In the chapter, *The Way*, Wilson questions the Roman belief that Christ founded the Church, and that, forever after, the Church

spoke and acted for Him on earth. After a brief love affair with Roman Catholicism, he returned to the Church of England. "I was deeply homesick: for its buildings, its music, its liturgy, its variety and its tolerance." And again, "They did not understand what a richly spiritual thing it was, to those who, while calling themselves Protestants, could absorb all its wealth of Catholic liturgy, prayer and spirituality; or, while calling themselves Catholic, could rejoice in the Reformation freedoms of the Gospel, could soak up its vast biblical lectionary, and use its prayers without any danger of vulgarity or dishonesty."

### Unmistakable experience

*Bread of Heaven* and *The Upper Room* both center on the Eucharist and its centrality in the worship of Christendom. "It is not something which can be explained, or which should be explained. Our Lord did not say 'write books about this', or 'quarrel about this', or 'define this'...He said simply, 'do this'." The Reformation resulted from the woeful temptation of Europeans to 'explain'. To defend the mystery the Latin church enacted yet more definitions, and chose to punish with excommunication or death those who disputed their wording."

Wilson comes to his final submission in the last chapter: *The Truth*. "My mind cannot grasp what the great Christians of the past were able to proclaim with such confidence. But at least I can use the words that they used, and kneel in the places where they knelt. For I would rather be at one with them than with the materialism and atheism of my contemporaries. The difficulties remain, none greater than the problem of how the love of God allows or penetrates the pointless suffering of his creation. We will have gone far along the road, probably, before we start to guess the end of the journey or the identity of our companion on the pilgrimage. But when his identity is recognized, as it has been and is by countless believers, the experience is unmistakable."

Mrs. Melvin is a member of St. Paul's, Clinton.

## Diocesan family in University of the South

The Diocese of East Carolina participates actively in the life of the University of the South, Sewanee, Tennessee, in many ways, though both gifts and students who attend the University, as well as through the service of the University Trustees. This year there are ten students enrolled in the College of Arts and Sciences and two students enrolled in the School of Theology. Of these students, three are receiving financial aid in the amount of \$38,400. There are three active EFM groups with twenty-one students in the diocese. The EFM coordinator is Patricia S. Howe, St. Andrew's on the Sound,

Wilmington.

In addition, twelve parishes in the diocese gave gifts last year totaling \$7719 to support the university and its programs. Among those parishes making contributions, nine parishes gave an amount equal to at least one dollar per communicant.

The Trustees serving from the Diocese of East Carolina include: the Rt. Rev. Brice Sidney Sanders, the Rev. Christopher P. Mason, St. Stephen's, Goldsboro, John Y. Powell, St. Paul's, Greenville, and Alicia H. Ragsdale, St. Ann's, Jacksonville.

## AROUND THE PARISHES

During Advent members of St. James and St. Mary's, Belhaven, met to discuss racism and to worship together. Many who participated in the discussions felt the dialogue should be continued and will meet monthly to discuss issues of common concern, pray together and, on occasion, share meals.

An oil painting of the Virgin and Child has been given to St. Paul's, Clinton, by Jeanne and Ronnie Honeycutt in memory of Norbert Charles Werner, Jeffrey Paul Werner and David William Brister. The picture, which was painted by Mrs. Honeycutt, now hangs in the main room of the parish house.

Meghan Tayloe, St. Peter's, Washington, has been elected chaplain's assistant for the Anglican Student Fellowship for the University of North Carolina-Chapel Hill held at the Chapel of the Cross.

A baker's guild has been formed at Christ Church, New Bern, to provide Eucharistic bread. The guild has adopted the name *cum pane*, which means "with bread" and is the phrase from which the word companion is derived.

"People Inviting People" is a group seeking to educate and lead the parish family of St. Timothy's, Greenville, in

being more inviting, welcoming and caring toward visitors and fellow members of the congregation. PIP will look into and try to implement ways to attract and involve interested people in church activities and to recognize, greet and assist visitors and fellow members of the church.

Onward is the name of the inreach/outreach program at St. Paul's, Beaufort, to provide the opportunity for Christian nurture and fellowship in a setting where single adults, whether widowed, divorced or never married, can meet for fellowship, food and discussions of problems, situations, experiences, future options and worship. As a member of Onward, one will also learn more about community resources for single adults, learn to cope with daily life in one's present situation and learn to develop skills to carry on.

The Rev. Russell L. Johnson, rector of St. Paul's, Edenton, recently spent a week in the islands of Trinidad and Tobago where he led a DOCC conference for the bishop, clergy and representatives of the American Diocese of Trinidad and Tobago. Approximately seventy-five people, including the bishop, his staff and twenty-five clergy, attended in order to become familiar with the DOCC program and adapt it for each of the thirty-one parishes in that diocese.

## EVENTS

The National Board of Episcopal Church Women will meet at Kanuga from March 13-20.

Women, Faith and Economic Justice, a conference to help congregations become involved in community economic development, will be held March 20-21 at Peace United Church of Christ, 2714 West Market Street, Greensboro. The conference is sponsored by the Resource Center for Women and Ministry in the South. For further information contact the center (919) 687-0408 or write the center at P.O. Box 7725, Durham, NC 27708.

The Convent of St. Helena's, Augusta, Georgia, is offering retreats and programs from late winter through the spring. March 6-8, "Listen to Lent," a silent retreat, "a time for listening and hearing," will be conducted by Sister Cintra Pemberton from the convent in Manhattan.

April 24-26, "Come to Believe" will be held for those recovering in any 12-step program to share the experience, strength and hope the process of recovering has brought to their lives. The program will be led by the Rev. James Colquhoun, OHC.

Guests may make private retreats at other times and groups are welcome to use the facilities for conferences and retreats. For reservations contact the Guestmistress at the Convent of St. Helena, P.O. Box 5645, Augusta, Georgia 30916-5645, (404) 798-5201

On Sunday, March 1, at 5 p.m., the combined choirs of St. Paul's and St. Timothy's of Greenville, and Emmanuel Church, Farmville, will meet at St. Paul's for a special Choral Evensong. The service will be sung in the English Cathedral tradition with hymns, psalms and anthems by the Anglican composer Herbert Howells.



# Education For Ministry

a four year seminar

with materials prepared by the University of the South



featuring the study of:

**The Old Testament**

**The New Testament**

**The Early Church**

**Twentieth Century Theological Issues**

in

**33 weekly meetings annually**

**in small groups from 6 to 12**

**which**

**Worship Together**

**Review Materials**

**and**

**together reflect theologically upon an event from life which at sometime or in some way has been experienced by people since Biblical times, benefitting from the broader perspective of the several seminar participants, resulting in new insights into and new opportunities for effective ministry.**

**Groups can begin in September or January**

**(Minimum number per group: 6)**

**Financial aid is available from the diocese**

**as well as from some parishes.**

**There is interest in forming a group in Greenville.**

**For information call: Linda Chamberlain, 919-758-3031**

**or the Rev. Ken Asel, 919-753-8090.**

**Information on other groups in the diocese is available from the Diocesan EFM Coordinator**

**Ms. Pat Howe**

**633 Hughes Road**

**Hampstead, NC 28443**

**919-270-4172**

## Think of mission and stewardship as a team

My job description on the vestry has challenged me to do a lot of thinking about mission and stewardship lately. I've had to surrender some outmoded ways of seeing and feeling toward stewardship, and I've begun to think of mission and stewardship as a team.

I have two very simple definitions that I think tell the story of mission and stewardship:

Mission is what God tells us to do, individually and collectively. Ministry is

the way we respond to that call.

Stewardship is the business of supporting our mission and ministry. (If you, like me, thought that stewardship is about giving money to meet a budget, then you, like me, need to be challenged to see the relationship between mission and stewardship.)

**Judy Glick, senior warden, St. Thomas, Bath.**

*You have been chosen  
to become a member of God's family  
Come celebrate the "Good News" with us  
At St. Paul's Episcopal Church*

**Special Guest Appearances:**

**Jesse of Bethlehem**

**Samuel the Prophet**

**Special Refreshments**

**Church School at 9:30**

## Samuel visits church school classes

by Lynn Graham

There was no RSVP but that Sunday morning classes were crowded when a knock on the door signaled the arrival of a visitor—a shepherd stood there. He had a crook in one hand and sheltered in the sleeve of his robe was a baby ewe. He was inviting the class to a celebration at his house. There was to be a great feast to honor the prophet Samuel.

All the classes hurried to the "big room upstairs" where waiting for them was God's holy man, the prophet Samuel (aka the Rev. P. Hamilton Fuller) dressed for the long hike from Ramah to Bethlehem. Samuel explained how special it was to be chosen by God—what an honor it was—that God chose David and that He chooses us today to be members of His family. Samuel showed the children a small chrysm of oil telling them that anointing was a very special occurrence and invited them to come forward to be anointed like

David.

The bravest child approached the mighty prophet who made the sign of the cross on the boy's forehead then placing both hands on the child's head, closed his eyes and prayed words chosen just for that child. One by one, quietly, and with some awe we were anointed—tough seven-year-old soccer players, giggly girls, expectant moms, hopeful fathers, black children, white children, strong children, lame children, and teachers—were moved by the Holy Spirit to reach out and to claim all the blessings of this life that God has to offer.

This was the first lesson of a ten-week unit on the charismatic King David written by the Christian Education Committee at St. Paul's, Wilmington. Most of the lessons were quite good, a few were excellent, but the best by far was the visit from Samuel.

**Lynn Graham is director of Christian Education at St. Paul's, Wilmington.**

## Called to be good stewards

There is a story of a humble young man who once knelt with his pastor at an altar and committed himself to God in self and in substance and in service. Respecting his "substance", he agreed to return to God a full tithe of his earnings—a full 10% of his income. At the time he was only making \$10.00 a week, but he managed for months afterward to give \$1.00 of it each week. Then, as the months turned to years, the man prospered, and as he did, his tithe increased, according to the commitment he had made to God in the presence of his pastor friend. The tithe became \$7.50 a week, then \$10.00 a week. Still later, \$50.00 a week—and then \$100.00 a week! Then, eighteen years having passed from the moment he had knelt with his pastor friend at the altar, the man reached a tithe potential of \$500.00 a week! At that point the burden of his promise seemed to have become too much, and so he called his old friend, his former pastor, and asked if he might see him. After entertaining the now old man for some time in his fine home, he finally spoke to him of the reason for the visit. "You remember that promise I made before you with God years ago regarding the tithe?" he asked. "Yes, I remember it well," responded his old friend. "Well, I want to be released from that promise. When I made that commitment, I only had to give a dollar, but now that promise has me committed to 500 times that much! I can't afford it anymore, and I want

you to set me free from having to continue honor it." The old pastor looked into the eyes of his younger friend and said: "I'm afraid I can't release you from that promise. But I could do this: why don't we kneel before the altar of God again and ask Him to shrink your income so that you can afford to give the dollar a week again!"

Being a part of the Body of Christ is meant to be serious business—the most serious of our lives. And we are called on to be good stewards within that membership: good stewards of this wonderful, and at the same time so fragile earth that is, as Ad Stevensen once called it "our island home" good stewards of those God has given us love and to care for—the members of our family, our children (gifts from God to give roots, and then give wings); good stewards of our time and our talent, again gifts from God not meant to be wasted, squandered; good stewards of our substance—what have been given in this material world as continuing sign of our value in the use of our time and our talent.

**The Rev. Charles M. Riddle, III, interim rector, Christ Church, New Bern.**

## Care in times of need

Shepherding Groups are St. Timothy's Greensboro, mechanism for parish care. Each parish is divided informally into five geographical areas, or Shepherding Groups, each with one or two leaders. This enables church families living in close proximity to care for each other and to carry out common tasks for the good of the whole congregation.

The primary task of the Shepherding Group is to care for each other within the group (provide parish care in times of need—a meal or a visit). Sometimes social activities are planned. Also, various groups within the church are organized by Shepherding Groups—coffee and lemonade on Sunday, nursing duty, setting up and cleaning up after church functions such as covered dish suppers.

As newcomers are incorporated into the life of St. Timothy's, they are assigned to the group closest to their neighborhood. And course, with the fluid nature of Greenville population, persons are added, deleted, or moved from group to group, as conditions change.

A newsletter is not a two man show, That's a fact we're sure that all of you know. But each month very little news do we receive, Nothing going on? It's really hard to believe. CHURCH Communication has hit a real low, If it needs to be told, then we need to know. So--each of you resolve to do much better, And we'll have a more informative newsletter. Seriously, Ruth and Grace - editors of Holy Innocents' (Kinston) newsletter (Editor's note: The same could be said of CrossCurrent!)



# Nasty weather didn't dampen spirits



WINTERLIGHTERS

by Carol Taylor

The morning of December 27 unfolded with seventy-five youth from across the Diocese of North Carolina gathered during the midst of the joyful holiday season to journey to the western mountains of Carolina for Winterlight XVI. Winterlight has drawn youth to Kanuga for a number of years now, and the excitement of tradition and new discoveries lay ahead of all of us in our time we were to share at Kanuga. A chartered bus, van and car embarked to Kanuga for an

eight-hour journey to be greeted by a host of other youth from the Southeast...340 in all!

Our days together were spent focused on how "You can make a difference" in the world as Christians. A variety of interesting programs related to the theme were presented with lots of time for small groups to gather and share how we could make a difference.

For many, the opportunity for stretching in our faith grows as we experience learning from others in these small groups.

Our days were wet and cold, but that didn't dampen the spirits as we were uplifted by music of Fran McKendree of Canada. (He's a favorite of East Carolina youth!)

We had some inspiring worship services led by the Rev. Tony Campbell of the Diocese of South Carolina and the Rev. Beth Ealey of the Diocese of North Carolina. Joe and Cathy Easley of the Diocese of South Carolina were the coordinators for this conference. A special note is Cookie Cantwell, from Wilmington, was instrumental in working with the conference design. A lot of our talented youth and adults from East Carolina also served on staff leading the conference.

Other activities filling our days were hikes in the mountains, talent shows and a beautiful formal dinner on New Year's Eve followed by a dance to welcome in the new year! Our youth looked simply handsome and beautiful that night as we shared the special evening. A closing Eucharist was held that truly brought all of us to closure in the conference to go forth to shine the light of Christ in the world!

On January 1, buses were loaded, goodbyes, pictures taken and sleepy heads relaxed in our seats as we made the journey homeward. A week full of great memories, new friends and a sense of the difference we can make in our world! Thanks be to God for the gift of community and fellowship!

Carol Taylor is Youth Coordinator for the diocese.

## FORTHCOMING EVENTS

New Beginnings #9  
Happening #19  
Junior Diocesan Youth Event

7-9 graders  
9-12 graders  
7-9 graders

March 7-8  
March 20-22  
April 3-5

## Focus on Families

# Teens need structure, guidance, respect

by Marga Beasley

The adolescent stage of the family life cycle is a particularly stressful time, not only for teens, but for their parents as well. Most parents are all too aware of their teen's increasing interest in the peer group and declining involvement with the family. The adolescent is striving to develop an identity and to be independent. This striving for independence often puts much strain on the family system as its natural tendency to maintain itself is tested by the adolescent's push for freedom. The result is often conflict, which at times may reach severe proportions.

It is helpful for parents to understand some of the difficulties with which their teens are struggling. They include peer pressure, dating and relationships, dealing with parents' divorce, low self-esteem, school problems, communicating with parents, dealing with anger and problems with drugs and alcohol. If our teen isn't actively experiencing any of these problems, then you, the parent, may be actively experiencing anxiety about the possible emergence of some of these problems. I would like to offer some basic suggestions that are sometimes forgotten as parents deal with the complex issues presented by their teens.

### Listen!

One of the most important things you can do as a parent is to listen to your teen and now that you value what he or she says. Too often parents dismiss their teen's interests and opinions as a passing phase, or something silly and insignificant. However, teens are searching for their own identity and want to feel important and valued. We often try to take away their emerging sense of power

instead of giving them positive avenues for it. Teens don't always want to be given answers or told what to do, but they do want someone to listen and take them seriously.

Make an effort to keep an open mind and be tolerant of differences. It is important that you hear what your teen is saying, even if you don't like it. Teens often try out new ideas, new behaviors, new values. Many of these changes are not permanent. Keeping an open mind encourages open communication and your teen is more likely to talk with you than if you are critical and rejecting of his ideas. You will also be setting an example of really listening, even when you don't agree. There will be times you will want your teen to do this with you.

### Limits!

Remember that your teens need clear, consistent limits, even though they may complain or rebel. They are not quite mature enough to make all their own decisions or resist peer pressure (even if they think they are). Teens often resist limits as a way of asserting their independence. Although their resistance is uncomfortable to you, they need those limits to push against.

Don't be afraid to say "no" to your teen, but say it calmly and rationally, not in anger. A "no" said in anger isn't respected by a teen and is seen by them as having less value than a "no" said calmly, which would represent a well thought out value system. Although it is important to take a stand when necessary, a willingness to compromise or negotiate takes away the authoritarian stand by both parent and teen.

Teens appreciate knowing why limits are set. They may not agree with you, but often they are more cooperative when given reasons

for limits. Again, it is better to give explanations in a calm factual manner, rather than in an authoritarian way. After giving your reasons, don't allow them to become a point of debate. If your teen challenges you, restate your reasons, then stop the discussion.

### Respect!

Although teens need structure and guidance, they also need respect. Don't put them down in an attempt to get them to respect you. It is important to stay in the parent role of providing structure and guidance, and not try to become their friend. You can help your teen feel important and valued while staying in a parent role.

The teenage years are often trying times for parents. Moodiness and rebellion are often the norm. Despite parents' best intentions, some teens encounter more serious problems. If you notice a marked change in

school performance, a substantial increase in family conflict, evidence of dangerous, risky or illegal behavior, or feel you no longer have any control over your teen, be aware that these may be signs of more serious problems. If any of these do occur, you may wish to consult with a counselor or family therapist for help.

Marga Beasley, ACSW, BCD, is a clinical social worker/family therapist who works with adolescents and families at The Parkside Clinic. She is a member of St. John's Church, Wilmington.

The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them; that's the essence of inhumanity.

G.B. Shaw

## Children's present touches parishioners

by Chance Scrantom

In celebration of the Epiphany, the church school children of St. James the Fisherman in Shallotte gave the parishioners a real treat. Depicting the three wise men's visit to the Baby Jesus, the Christmas story was read and carols were sung.

At the end of the pageant, the children went among the congregation and presented each person with a small wrapped package. Attached to the gift was a copy of this poem:

This is a very special gift  
That you can never see  
The reason it's so special is

It's just for you from me.  
Whenever you are lonely  
Or even feeling blue,  
You only have to hold this gift  
And know I think of you.  
You can never unwrap it  
Please leave the ribbon tied,  
Just hold the box close to your heart  
It's filled with love inside.

Many were touched to tears and everyone agreed this was indeed a special gift from the loving children of St. James the Fisherman.

Mrs. Scrantom is a member of St. James the Fisherman.



KIM STOVALL

## Children take part in St. Andrew's worship

"Jesus Loves Me" was sung by Kim Stovall during the Children's Day Worship Service at St. Andrew's, Goldsboro, the theme for which was "Children Can Serve God as Effectively as Adults."

The children conducted the Morning Prayer-Rite II service from the opening prayer to the prayers of benediction. The service was so well received that St. Andrew's hopes to make the children's service part of the regular worship program.

Jonelle Stovall was layreader. Other youngsters participating as worship leaders included Marcus Moore, Lillienne Rouse, Monte Siler, Rhonda Jackson, Shannon Davis, Syretta Best, Lanika Case, Kim Stovall and Harvey Jackson, assisted by Ms. Annette Bryant, junior warden.





THE DOOR TO THE TUNNEL is checked by the Rev. Robert D. Cook, rector of St. James. No one is sure of its origin or purpose but the tunnel begins in St. James' sacristy.

### St. James con't from page A

ways. For instance, it has a tunnel, a painting of Christ taken from a captured pirate ship and a house designed by the man who designed the Lincoln Memorial.

The tunnel is wrapped in mystery as to purpose, but it begins in the sacristy and some time ago, a pair of intrepid spelunkers followed it halfway beneath Third Street until stopped by a large pile of rubble. As to the painting—"Ecce Homo" (Behold the Man)—it was taken from one of the pirate ships which plundered the plantations along the Cape Fear in the mid 1700s. The proceeds from the encounter were divided between St. Philip's in Southport and St. James. The house was designed for the MacRae family by Henry Bacon McKoy and shows the skill and talent of a man more noted for monuments than houses. Handsome and comfortable, Church House contains offices and meeting areas.

When the cornerstone was laid on that spring day in 1839, the Rev. Robert Brent Drane, who would sacrifice his life in service

to his parish during the yellow fever epidemic in 1862, placed a copy of his address and other papers pertinent to the occasion in the cornerstone. Listed were the dignitaries who officiated and a list of the vestrymen in office: Dr. A.J. DeRosset, W.C. Lord, Dr. Thomas H. Wright, Dr. A.J. DeRosset, Jr., W.B. Giles, W.A. Williams and James T. Miller. Listed also are the names of the designer, the supervisor, the chief mason and the chief carpenter of the building. He ended with a sentence as apropos today as it was 153 years ago: "May the gates of hell never prevail against it."

*A note about sources:*

*Any article about St. James, however brief and incomplete, would be remiss without credit to the late Leora Hiatt McEachern, St. James historian and author of "A History of St. James Church." The plaque in her memory says it best: "A student of history, a seeker of truth, a faithful follower of Christ, 'Billie' dedicated herself to a study of the past in order that it would be part of our future."*



RAIN OR SHINE, and during all four seasons, members of and visitors to St. James gather on the lawn (or in the Cloister) to have some light refreshment and socialize a bit following Sunday services and church school.

*CrossCurrent* is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in *CrossCurrent*, please send it in. If it is at all possible, it will be published. And, given enough notice, if it is at all possible, *CrossCurrent* will cover the event.

Don't imagine that *CrossCurrent* is fully aware of all that is going on in the diocese's 75 churches but, somehow, just choosing to ignore what's happening. To the contrary, *CrossCurrent* is here to serve the diocesan family by helping to keep its members informed about each other.



THE GRAVEYARD AT ST. JAMES

### Bishop Sanders' Confirmation Calendar

- February 2 - Washington-Tyrrell parishes
- February 9 - Convention
- February 16 - Grace, Trenton
- February 23 - St. Peter's, Washington
- March 1 - St. Mary's, Kinston
- March 15 - Grace, Plymouth
- March 22 - St. Paul's, Greenville
- March 29 - DownEast Cluster
- April 5 - Grace, Whiteville
- April 12 - St. James, Wilmington
- April 26 - St. Thomas, Oriental
- May 3 - Christ, New Bern
- May 17 - St. John's, Wilmington
- May 31 - St. Christopher's, Havelock
- June 7 - St. Andrew's, Nags Head

### Bishop Elebash's Confirmation Calendar

- February 16 - St. Paul's, Wilmington
- February 23 - St. James, Shallotte
- March 8 - St. Andrew's, Wilmington
- May 3 - Trinity, Lumberton

### Bishop Charlton's Confirmation Calendar

- February 16 - St. Francis, Goldsboro
- March 1 - St. Timothy's, Greenville
- March 15 - St. Paul's, Clinton
- April 5 - St. Andrew's, Goldsboro
- May 3 - St. Andrew's, Morehead City
- May 10 - Christ, Hope Mills
- May 17 - St. Stephen's, Goldsboro
- May 31 - St. Paul's, Edenton
- June 7 - St. Paul's, Beaufort
- June 14 - Holy Trinity, Fayetteville
- June 28 - St. Joseph's, Fayetteville



SPECIAL FEATURES OF THE MODEL of the early St. James (circa 1770) are enjoyed by Lula W. Crawford, parish administrator. The model was built by the late Elizabeth McKoy with careful attention given to the church yard.

photos—Ede Baldr



## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Washington Tyrrell Ministry

## Area ministry develops dedicated lay ministry

by Webster L. Simons, Jr.

*I want to pay tribute to those tiny churches all over our diocese. I want to pay tribute to their tenacity, and to their enthusiasm, to their clergy, to their love of the Lord, His Church and their church, and for their tremendous dedication to evangelism and servant ministry.*

*It is our tiny churches in towns that most of us have never heard of that are the backbone of the rest of us in East Carolina." —The Right Reverend B. Sidney Sanders, at the 1992 General Convention, 1992.*

In our diocese we have several different types of area ministry. At different places and at different times they have been called different names—area ministry, cluster ministry or team ministry. There are great variations of design, determined by resources and needs. This type of ministry is common in western dioceses such as Montana, Idaho and Texas. In these locations the churches may be in the hundreds of miles. It was the way in the Carolinas and Virginia in earlier times when the frontier moved west where there were few ordained clergy. Lay leadership was the only dependable human resource of the church.

The design of an area ministry depends on the geography, stewardship resources and ministry needs of the area. The purpose for this type of ministry is to maintain an Episcopal presence in as many communities as possible by using all available ministry resources—lay, ordained and retired. We seek to do as much ministry in each community as a small group can do by assigning priorities to the tasks we see and selecting the ones with the highest priorities. That is nourished by regular weekly worship which would not be possible without the dedicated layreaders who come not only from our congregations but from Edenton, Plymouth, Williamston, Washington, Elizabeth City and Greenville churches as well.

#### Each congregation is autonomous

The Washington Tyrrell Episcopal Ministry is made up of four churches—Christ and Galilee Mission, Creswell, St. Andrew's, Columbia, St. Luke's-St. Anne's, Roper—ranging from ten to forty-three baptized members (this number includes children and elderly confined in homes). Anticipated incomes of these congregations range from \$8000 to \$16,000 a year. Yet they, and we as an area ministry, are self-supporting, employing a part-time retired priest. Each congregation contributes to the diocese and

to the national church. Each congregation maintains its autonomy. The congregations work together to do what cannot be done separately, because of size and/or finances, and to do that which can be done better together.

Two of our congregations, because of size and proximity, share Sunday School and worship times, alternating between church buildings. All of us work together on single programs for the children in Advent, Lent and

of one priest for each church, or even several small ones.

Far more important, however, area ministries develop some of the most dedicated lay ministries of our time.

*The Rev. Webster L. Simons, Jr. is priest-in-charge of the Washington Tyrrell Episcopal Ministry.*

More on St. David's, Creswell, on page H.

Convention coverage on pages B, C and D.

### "Self-sufficient" program established

The Good Shepherd House, Wilmington, has coordinated a comprehensive employment program to place fifteen low income persons in permanent jobs. The purpose of this job program is to remove employment barriers for low income family members, allowing these individuals to become self-sufficient through employment and/or needed employment related education.

All participants are given job-readiness training according to their specific needs. Support services rendered are: labor/market information, job referrals, educational assistance, transportation, referrals for tuition, books and child care assistance. For more information, call Windell Hicks, job program director, at (919) 251-0371, 8-12 a.m., Monday through Friday.



ST. LUKE'S-ST. ANNE'S, ROPER



GALILEE MISSION, LAKE PHELPS

photos—Webster L. Simons, Jr.



# The Bishop's Letter

My dear Sisters and Brothers in Christ:

I sit at my desk writing these words looking out on a glorious sun-filled, blue-skied day. The kind of day that makes even a pessimist like me believe that spring might come, after all. The kind of day that makes me believe that the shoulder that has kept me off the golf course since before Thanksgiving might be getting better. The kind of day that makes me believe that even if Jesus did talk about dividing people into sheep and goats that, in the final analysis, the goats might make it too.

I call on you today to meditate. I call on you to close your eyes and picture that wonderful cartoon drawing of Snoopy, eyes closed, mouth smiling, ears drooping, feet in the air, DANCING. Dancing for the sheer joy of being alive, dancing in ecstasy because of creation.

I call on you for five minutes to stop taking

care of things, to stop being clever, important, efficient, imaginative, the perfect career person, wife, mother, father, priest, layperson. Drop it all and let your heart dance.

Let it dance because God created you. Be secure enough in God's love to let it dance because God created you, YOU. As Kathy Mattea sings let this be for you one of those moments when "it seems that all creation is asking us to dance."

Maybe its been so long since you danced that you've forgotten the steps. Not to worry, nobody's watching. Risk it. Close your eyes, droop your ears, feet up in the air, head thrown back. Just for the sheer joy of it and for the love of God; DANCE!

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

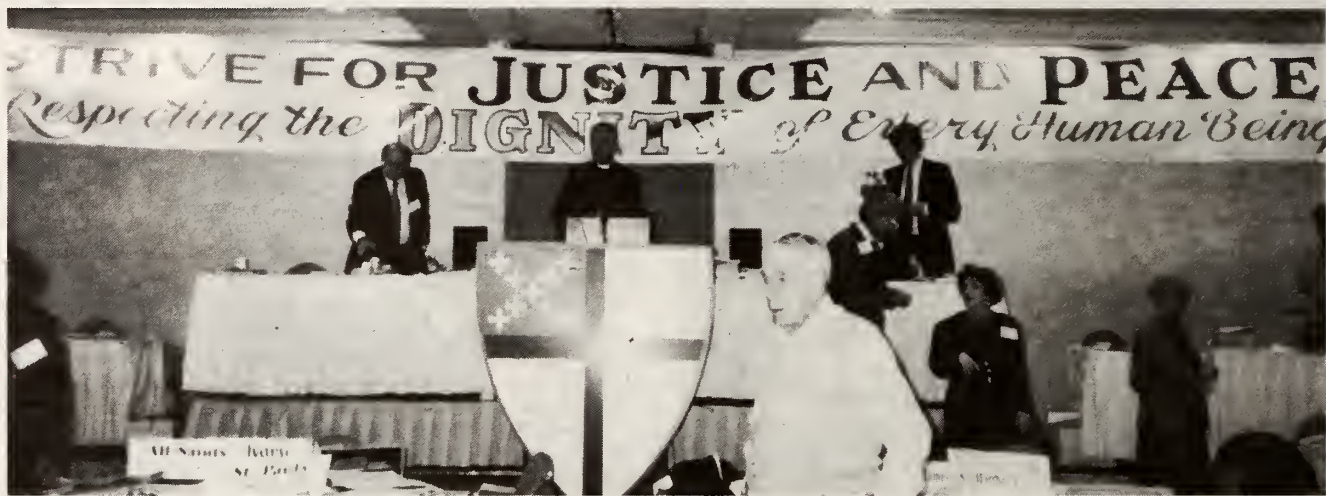
## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldr

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of through the gifts of communication, sharing the life and news of the Church, especially the East Carolina Diocesan family and relating how the Gospel is being demonstrated expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action, to welcome response.

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### Convention summary

## Critical church issues confronted by delegates

The One Hundred Ninth Annual Convention of the Diocese of East Carolina opened with a festival Eucharist on Thursday evening, February 6, 1992, at St. John's Church, Fayetteville. The congregation was welcomed with beautiful organ and brass music, performed by organist Jean Ishee of St. John's, Fayetteville, and a brass ensemble conducted by Barry Bauguess. During the service music was performed by the Diocesan Choir with Antoinette Anglin of St. Mary's, Kinston, and David Durkop of St. James, Wilmington, alternating as organists. The Rt. Rev. B. Sidney Sanders was celebrant, with the Rt. Rev. Hunley A. Elebash, retired Bishop of East Carolina, and the Most Rev. Manasses Kuria, Bishop of Nairobi and Archbishop of the Province of Kenya, concelebrating. Bishop Elebash led the congregation in the Liturgy of the Word. Bishop Sanders preached passionately on the conflict between the realities of secular life and the call of Christ in the Gospel, with particular emphasis on the hopes, fears, successes and failures of the American Dream in relation to our life together in Christ. The three bishops shared the altar during the Liturgy of the Eucharist and in a poignant and inspiring moment in which stillness fell upon the whole congregation Archbishop Kuria pronounced the Episcopal blessing in his own language.

A reception given by the people of St. John's Church followed the opening service.

Guests roamed from the parish hall to Kyle House, a beautifully restored home from the early nineteenth century which adjoins the church at St. John's. The reception was enjoyed by everyone present, and gave us all an opportunity to interact after the moving worship we shared that evening.

Friday morning began with Eucharist at which the Rev. Robert Cook of Wilmington celebrated, and Archbishop Kuria preached. Once more, Archbishop Kuria captured the moment and inspired us with his quiet, deliberate proclamation of the Gospel. Members of the clergy of the diocese assisted in the service.

#### Opening Prayer

*O God, as we are gathered for this time of Diocesan Convention, enter our celebration and our deliberations with your disturbing presence, and continue, we pray you, to be with us.*

*Disturb us when we are too well pleased with ourselves, when our dreams have come true, because we have dreamed too little, when we arrive safely because we have sailed too close to the shore.*

*Disturb us, when with the abundance of the things we possess we have lost our thirst for the water of life, when having fallen in love with life, we have ceased to dream of eternity. Stir us, O God, to dare more boldly, to venture on wider seas where storms will show your mastery, where losing sight of*

*land, we shall find the stars. Push back the horizon of our hopes, and lead us into the future in strength, courage and love.*

*We give you thanks for the fellowship of your faithful, and for the continual provision of your bounty in our daily bread; all in the name of Jesus Christ, your son, our Lord.*

The opening session of the convention convened at 9 o'clock Friday morning at Howard Johnson Plaza Hotel. Bishop Sanders called the convention to order, and the Rev. King McGlaughon, interim assistant to Bishop Sanders from Program and Ministry, led the convention in prayer. The Credentials Committee reported the following attendance at convention: 176 lay delegates; 63 priests and retired priests-in-charge; 7 deacons; 11 retired priests not actively involved in congregations of the diocese; 7 seminarians; 3 bishops; 94 alternate lay delegates; 24 youth delegates; 100 guests; and 11 diocesan staff members, for a total registration at convention of 496 people.

Special guests of the convention included Archbishop Kuria and Mary, his wife, from Kenya; Bishop Elebash; Keith Jesson of African Team Ministries, Inc.; and Betsy Tice White of Virginia.

Bishop Sanders called on Ginny Shew, chair of the Nominations Committee, and the following were elected by acclamation: the Rev. H. King McGlaughon, Jr., secretary of convention; P.C. Barwick, chancellor; Wallace Weeks, treasurer. Bishop Sanders appointed Mr. Barwick as parliamentarian of the convention, and David Stoller as dispatch of business.

Ted Gartman addressed the convention, recognizing the service of Dr. Lawrence Brewster as historiographer of the diocese for the past 30 years. Dr. Brewster had indicated his intention not to seek appointment to this position for another term, and the convention acknowledged his tireless, selfless service to the diocese with a standing ovation.

Bishop Sanders then appointed members to

the following committees: Diocesan Convention Committee (Bob VanVeld, chair); Nominations Committee (Ginny Shew, chair); Committee on the Bishop's Address (the Rev. King McGlaughon, chair); Credentials Committee (Pat Howe, chair); Constitution and Canons Committee (John T. Carr, chair); Committee on Parishes and Ministries (the Rev. Phil Glick, chair); and Resolution Committee (the Rev. Lucy Talbott, chair).

#### New clergy introduced

The following clergy were introduced having become canonically resident the last year: the Rev. Ronald G. Abrams, Kathleen Abrams, rector, Holy Trinity Church, Fayetteville; the Rev. Jack A. Morehead City; the Rev. Ken Asel, Emmanuel Church, Farmville; the Augustine Joseph and Barbara Joseph, St. Joseph's Church, Fayetteville; the Pamela and Sherman Miller, rector, associate, St. Christopher's, Havelock; Rev. Charles Riddle and Irma Riddle, in Christ Church, New Bern; the Rev. Russ, rector, St. Christopher's, Elizabeth; the Rev. John Russell and Elizabeth Rector, St. Thomas' Church, Oriental; the Edwin Smith and Alma Smith, rector, Mark's Church, Wilmington; Deacon J. Bell, Farmville, vocational deacon; Dr. R.C. West, Wilmington, vocational deacon.

The following clergy appointments announced to convention: the Rev. J. Conners, interim rector, St. Thomas' Church, Windsor; the Rev. Porter Cox, priest-in-charge, All Souls' Church, Northw; Rev. George Abele, priest-in-charge; County congregations.

Bishop Sanders recognized the following seminarians who were present at convention: Carolyn Craig, CDSP; Phillip Craig, Virginia; Ben Dixon, Seawane; Steve F. Seawane; Liz Huskey, General; Jeff K. General; Jimmy Taylor, Virginia.

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### DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.



# The American Dream went wrong in the little things

The Broadway musical, "Miss Saigon", is the story of an American soldier, Chris, and a young Vietnamese girl, Kim, who fall deeply in love. Kim becomes pregnant and is cleared to return to America with Chris when Vietnam is evacuated. When that day comes, however, a series of unfortunate circumstances keep Kim from reaching the helicopter. Chris is forced, finally, to leave without her. He returns to Vietnam several months later to search for Kim and their child, but is unable to find them. After several years of searching, he gives up hope, marries an American girl and settles down. Nine years later Chris' best friend, John, returns to Vietnam and, quite by accident, meets Kim and her son. When John returns to America, he tells Chris that he has located Kim and their child. Chris then tells his American wife the whole story of his love for Kim, and asks permission to go to Vietnam to see his son. She not only says it's alright; she says that she would like to accompany him. They find Kim and her child. They go with them and then prepare to leave. Kim pleads with her former lover and his American wife to take the son back to the United States with them so that he can live the American Dream. The American couple, however, honestly believing that the child is better off with his mother. Kim continues to refuse. The couple continues to refuse. It becomes clear to Kim that they are going to return to America without her son. She puts a gun to her head and kills herself, forcing the couple to take the son back to America with them. John then kills himself in order that her son may live out the American Dream.

**The American Dream**  
The American Dream. Shortly before Kim kills herself, another character in the musical sings a song entitled "The American Dream". It is a damning indictment of what is wrong

with America today from drugs to sex to greed to violence.

The American Dream. It was alive at the end of the Second World War. We got a faint heartbeat during the time of John F. Kennedy and the time of Martin Luther King. Those were the days when every person, no matter race or economic status, had dignity and integrity and hope. Did you know there is another name for the Statue of Liberty? In the poem attached to its side, the Statue of Liberty is called the Mother of Exiles. Remember the words inscribed on that Statue that we learned as schoolchildren? "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore, send these, the homeless, tempest-tost to me. I lift my lamp beside the golden door." The same country that wrote those words less than a century ago took Haiti's refugees this past week, and sent them back to Haiti's teeming shore, to what they fear will be certain death. Mother of Exiles no more.

Where did we go wrong? In the little things. In choosing the easy lie rather than the hard truth. By going back on our word. By losing integrity. By choosing Sunday night television over Sunday night church; Wednesday night dance class over Wednesday night church. By becoming a greedy people interested in instant gratification and instant pleasure.

**Not too late**  
Is it too late for this country? Of course not. But we need corporate repentance and corporate conversion. We need to take with deadly seriousness both our individual and corporate sins. We need to take with deadly seriousness our financial stewardship, and our leadership of others. We need to get angry about the fact that twenty-six percent more children lived in poverty in 1991 than in



BISHOP B. SIDNEY SANDERS

1970. We need to get angry about the fact that teen suicides have doubled since 1970 despite the fact that there are far fewer teens. We need to get angry about the fact that alcohol and drug abuse are close to being this nation's deadliest disease. We cannot address any of these problems individually, but corporately, as the Body of Christ, we can turn the world upside down.

Phil Craig used a phrase in an excellent sermon I heard. "You can't domesticate Jesus," he said. Oh, we try. How hard we try. But listen again to some of the words from our gospel for tonight and domesticate the

man that said them. "Do not suppose that I have come to bring peace to the earth; it is not peace I have come to bring, but a sword. For I have come to set man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. Anyone who does not take his cross and follow in my footsteps is not worthy of me." Part of the Good News of Jesus Christ is about hard choices. We will rededicate our lives to those hard choices right now as we stand and reaffirm our baptismal vows. May the words we say with our lips convict and convert our hearts.

## Bishop Sanders' address to the the convention

Dear Sisters and Brothers in Christ: Peace to you and peace from God our Father and from our Lord Jesus Christ. It has been quite a year. Last year at this time, I addressed about the path we had fixed together for the next eight years that I had been your bishop. And then I said these words at that path at the close of last year's convention address. "The path continues. I intend to walk it with you for as long as I am able. But I can promise you this. That path will become steeper, rockier, more costly, less clearly defined. More will join those who are no longer to walk the path, but elected to sit by its side." As I read these words over this past week, I felt that I had said prophetic words probably for the very first time.

When we met last year, we had just entered the Great Recession, and we did not know what to expect. We emerged from that relatively unscathed corporately, although there were individual tragedies. And then your convention went to represent you at the national convention in Phoenix. (I am sure you with the deepest sincerity I can offer: I believe the church that left Phoenix stronger, more compassionate, more committed to the church than the one that went there. I can also tell you it is a church that is more costly, less clearly defined.)

And, it was shortly after Phoenix that the recession affecting our nation's economy became ugly and had most Americans scrambling about hoarding what they had. For all that, didn't we have a right to it? Hadn't we earned it? And now we perceive that our children may be turning into a land of plenty, and our children may be the first generation of Americans to have less than their parents had. And perhaps this is God's way of calling us to repentance and a simpler life.

Let me move through some important issues, so that I may get on to say that which is truly on my mind and heart today.

**Stewardship**  
Stewardship. Because of financial difficulties in one of our larger parishes, and because of the recession, we face the most difficult financial year that we have had since I became your bishop. After days of hard work, your finance committee and Executive Council felt it had no choice other than to increase our dependence on the income from our Diocesan Foundation, a dependence which we had decreased for the past eight years. That's the bad news. But even in the midst of that bad news, I feel deeply heartened. Because it is clear to me that most of the clergy and vestries within the diocese are taking their pledge to the diocese with utmost seriousness. It is obviously no longer the last thing on the agenda, but for most congregations it is first, just as our diocese considers first its giving to the national church. For this I express to you my deepest thanks. It is obvious that the stewardship message has been heard by the clergy and lay leadership in our churches.

But it is equally obvious that the same message has not been heard by many persons in the pew. For this reason I once again urge each congregation to run an Every Member Canvass in which every home is visited each year. As part of this canvass I ask that twenty-five percent of the congregation be used as canvassers and that they receive serious and intentional stewardship training. And I ask the clergy of the diocese to preach at least two stewardship sermons next fall in which they hold the tithe as the standard of giving for all Episcopalians and ask every person in their congregations to pledge a minimum of five percent of their income to the church as they begin giving toward the tithe. And please

remember that when I ask these things of you, I am not talking about money, but about lives.

**Much to learn**  
And now, at the risk of making every person present mad at me, I want to talk about sex. It was in the early fifties that C.S. Lewis said that the only sins Americans take with any degree of seriousness are sexual sins. And in the intervening forty years, America's obsession with sex has continued to grow. Proof of this is the fact that the words I will say about this will be taken much more seriously than anything I have to say about children in poverty, teen suicide, peace, justice or any other issue that we face. I despise the fact that our young people are growing up in a society that talks about safe sex rather than abstinence. I despise the fact that so much of the sex depicted on our television and movie screens couple sexual activity with violence toward women.

Let's also be clear about the position of the Episcopal Church. For at every General Convention since 1979, including the 1991 convention in Phoenix, the national church has stated in one form or another that it is totally inappropriate to ordain avowed, practicing homosexuals. That is the position of the national church; that is my position also. Why, then, does the national church ask us to study this subject for another three years? Because we do not know all we need to know about this wonderful mystery called sex and sexual orientation. If, for example, homosexuality is genetically caused, or so deeply ingrained in some that choice is not possible, does that change our attitude? We don't know because so far we haven't had to ask that question.

But please listen with your heart as I say these words. I believe in the authority of scripture as much as any person in this room, but it was science that taught us the world is

round, not the Bible. It was science that taught us the world wasn't created in seven days, not the Bible. And, incredibly, it was in this century that the authority of scripture was pitted against the theory of evolution in a courtroom in Tennessee. We have much to learn in the area of sexual orientation. I ask us to continue to be a people whose interpretation of scripture is informed by both tradition and reason. All the facts may not be in.

Despite the clear statement of the national church concerning the ordination of avowed, practicing homosexuals, two or three bishops have ordained them anyway. This is clear violation of the church's order, discipline and trust. Having said that, the question is what do we do about it? It is not an easy question. First of all, our canons are written with the assumption that no one would violate that trust. Secondly, throughout the history of Anglicanism the question of who is and is not to be ordained has been left up to each individual diocese. The rectors, vestries, standing committee, commission on ministry and bishop in East Carolina have sole authority over who is and is not to be ordained in East Carolina. I'm not sure I want to change that. There are those among us who feel the Episcopal Church should drop everything else and devote all its time, energy and money toward getting rid of these few bishops. Whether or not we should is certainly debatable.

However, a resolution will be presented to this convention which would drastically cut our giving to the national church because of these two or three bishops. I urge the swift and immediate defeat of this resolution. This action would not have the slightest effect on these bishops. It would drastically curtail missionary work and servant ministries. But

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## Address con't from page C

more importantly than that, we in the National Episcopal Church and world-wide Anglican Communion are family. As long as I am members of both, my top budget priorities as your bishop will be our giving to the national church and our own servant ministries. I ask each of you to join in those priorities with me.

### Tribute to tiny churches

Now let's turn to some other important issues. I want to tell you about St. David's Church, Creswell, North Carolina. Built in the late 1700s by Charles Pettigrew, it probably saw its last regularly scheduled Sunday service in the late 1800s. It had fallen into a horrible state of disrepair. The ten to fifteen people who are members of Christ Church, Creswell, believed it to be a treasure, and believed it was worthy of restoration. This past Sunday, I held services in a magnificently restored St. David's. There were over a hundred people present, mainly from our congregations in Creswell, Lake Phelps, Columbia and Roper, the four congregations served by the Rev. Web Simons. I confirmed four. A newly formed junior choir made up of children from all four congregations sang magnificently. The congregation, the confirmation class and the junior choir were integrated. A wonderful covered dish luncheon took place in Christ Church, Creswell's beautiful new parish house. And the joy and enthusiasm of the people in all four congregations almost floated me home. I thank you for what you mean to me.

Five years ago, if I had considered closing a church in this diocese, it would have probably been St. Mary's, Belhaven. About all that was left of St. Mary's were Mr. and Mrs. David Henderson, but they are not quitters. One night this past fall I went to St. Mary's. The church was filled. I confirmed seven. Shepherd's Staff stands next door, and we had a wonderful covered dish supper in the community lounge of Pungo Village, the attractive forty-two unit apartment complex built primarily for the rural elderly poor. St. Peter's, Sunbury, had thirteen communicants until I confirmed eight and received two this fall. The people of St. Peter's have an incredible outreach ministry. Good Shepherd, Fayetteville, had twenty-six communicants and presented five for confirmation. The church is located in an old mill village in Fayetteville and the immediate neighborhood contains some indigent families that the people of Good Shepherd help in every way possible.

At Lake Landing, I worshipped with the congregations of our Hyde County churches. Four were baptized, I confirmed six, ate the best oysters I've ever tasted, and heard about the incredible ministry the five communicants in Sladesville have with the twenty-five to thirty poor Mexican women who are bussed into their area to pick crabs every year. Folks, I could go on and on. But I want to pay tribute to those in tiny churches all over our diocese. I want to pay tribute to their tenacity, and to their enthusiasm, to their clergy, to their love of their Lord and His Church and their church, and for their tremendous dedication to evangelism and servant ministry. And wherever those are the two main focuses of a church and its people, there is love and growth and enthusiasm and you know our God is present in that place.

### Compassionate life

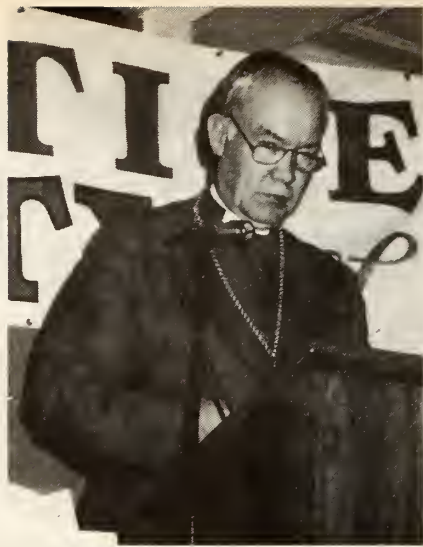
Those things I have just told you about lead me into the heart of my address. Henri Nouwen is the co-author of an excellent book

## Clergy register

**Jean Burcham Ladehoff**, Portland, Oregon, died February 22 after a long illness. Mrs. Ladehoff was the wife of the Rt. Rev. Robert L. Ladehoff, Bishop of the Diocese of Oregon, former rector of St. John's Church, Fayetteville. Memorial services were held in St. Andrew's Church, Durham, March 4.

### Installations

**The Rev. Augustine Joseph** was installed as rector of St. Joseph's, Fayetteville, on March 6.



BISHOP B. SIDNEY SANDERS

entitled *Compassion*. He and his co-authors translate a verse from Matthew as follows, "Be compassionate; even as your Heavenly Father is compassionate." They argue convincingly that compassion is the overarching attribute of God. This means and I quote, "That He is a God who has chosen to be God-with-us." This is why He became Man and dwelt among us. "He is a God who comes to share our lives in solidarity. If God is a compassionate, servant God then Christians are called to be a compassionate, servant people."

But they go on to say, and this is key, "there is no way for an individual to be compassionate. The individual's reaction to the pain that we see on the news every evening is numbness, anger and despair, because individually we cannot do anything to help eradicate that pain. However, the message that comes to us in the New Testament is that the compassionate life is a life together. Compassion is not an individual character trait, a personal attitude, or a special talent, but a way of living together. The compassionate life is community life. We witness to God's compassionate presence in the world by the way we live and work together. Our conversion is revealed not by feats of individual stardom, but by entering a new life in community." It is our tiny churches in towns that many of us have never heard of that are witnessing to the rest of us in East Carolina. We big folks should be ashamed.

I hope not to bore you with statistics, but let me share a few. Twenty-six percent more children in this country live below the poverty level than did in 1970. In this, the richest country on the face of the earth, children are going backward. Let me bring it closer to home, 294,000 children in North Carolina live in poverty. More than half of those live in rural areas. I go on to quote from the News and Observer, child poverty clusters in thirty-six eastern counties and in eight extreme western counties. Those thirty-six eastern counties are in the Diocese of East Carolina. Now, individually, I can do nothing about them. But as a diocese, I can send eighty-four of those children to a Head Start program in Newton Grove, send a bunch of them to Camp Trinity every summer, enroll them in the developing environmental program at Trinity, and do countless other things.

May I then suggest that the main reason a congregation, a diocese or the national church exists is to be that community of compassion for those both within and outside the community. If we see the diocese and national church as bureaucratic organizations that must agree with us, then I suppose we could talk about cutting off funds. If we see them as our communities of compassion through which we extend Christ's ministry of compassion throughout diocese, nation and world, it would be easier to cut off an arm or a leg.

### Prayer for the church

Please remember that I said the community of compassion exists for those within and outside of it. Terry Waite would clearly say he was kept alive even in solitary confinement because he belonged to a community of

compassion. The members of my parish who returned from prison camps in Viet Nam said the same. Or to put it another way, my sister-in-law whom I love dearly is seriously ill with cancer. It was Halloween. A young family came to the door and my brother introduced himself and his wife as Bill and Kitty Sanders. My brother, who is fairly well-known, was stunned to hear the young six-year-old just explode with excitement as she said, "So you're Kitty Sanders?" Kitty asked the child how she knew her. "Because we pray for you every Sunday in church," answered the child. And so I pray daily for Kitty Sanders and Waverly Broadwell, and Ernest Perry, and I pray occasionally for Terry White and Desmond Tutu and Christians in Haiti and South America and Africa who are suffering tremendous persecution. And I pray occasionally for my brother, Jack Spong.

## Letter to the editor

### Need for a clear message

To the editor:

It saddens me to be writing this letter in response to the failure of diocesan convention to take any action on the sexuality resolution presented before it in Fayetteville. For those readers who were not there this resolution called for the reaffirmation of our church's long standing position calling for abstinence from sexual intercourse outside of the marriage relationship and for monogamy within the marriage covenant. This resolution was offered because we are living in a time of great moral confusion on this matter and because our church is sending conflicting messages to our members regarding what is appropriate sexuality for Christians.

I am saddened because the members of convention chose to table this resolution rather than dealing with it in an open forum on the convention floor. What kind of message is this sending to our parishioners back home in our churches? What kind of message is this sending to our young people?

For twenty years I have been actively engaged in ministry to youth and for the past ten years as chairman of the youth program in this diocese. I know today's youth and the questions and concerns they have about sexuality. They are asking concrete questions

There is, in the prayer book, a prayer for the church that I would ask all congregations to add to the prayers of the people this coming year. It asks God to fill his church with truth, in all truth with all peace. And then it says "Where it is corrupt, purify it; where in error, redirect it; where in anything amiss, reform it." In short the prayer assumes that we have imperfect local, diocesan, national and international churches in an imperfect world. But I don't have to fix Jesus folks! God can do that.

And while he's in the process of doing, rejoice and give thanks for my imperfect church, warts and all. For it gives me life, hope and joy and Jesus Christ and you! A rejoice in my church, the Body of Christ, community of compassion. Thanks to God!

about what is right and what is wrong because tonight they will find themselves in the back seat of a car with their girl/boyfriend with their hormones running wild! As a parent I need my church's teaching on this matter to be clear and affirmative and supportive of my message to be abstinent.

But what are we saying as a church at these matters when we wring our hands over table such a resolution, referring this to a committee which will be reporting to convention in three years? Sexuality for our youth now!

I wish all the delegates of convention to deal with a teenager so they would know first hand their struggles and concerns. Then they would understand the reason for sending a clear message regarding sexual practice to them at this time. I wish all the clergy of diocese had to deal with teenagers and the problems. Then they would understand need to preach and teach and counsel clearly about sexual ethics without prevarication caveat. We will never know how many young people we have led astray with our indecision weekend on sexual morality. I fear answer!

May God forgive us!

Sincerely,  
Christopher P. May

## AROUND THE PARISHES

Members of Trinity, Lumberton, had the responsibility of preparing communion bread for the services held during the convention. More than 1000 participants partook of the Eucharist during that time and a round of applause goes to the bakers, **Debi McGrath, Jodie Barnard, Carol Mozingo, Tina Bullard and Betty Westfall**.

**St. Paul's, Greenville**, has received a certificate of commemoration in appreciation and recognition of its work with the Heifer Project International.

One hundred children received Christmas presents in the name of imprisoned parents through the concerned and caring efforts of **Christ Church, New Bern**, parishioners.

**Jane Welch**, a member of **St. Peter's, Washington**, has joined the counseling staff of St. Peter's Christian Counseling Center, and outreach ministry of the parish.

More than seventy people participated in the **Tri-County (Craven, Jones and Pamlico**

**Counties) Council of Episcopal Church** workshop, "An Introduction to the Healing Ministry; a Shared Ministry". The workshop was held at Christ Church, New Bern, and by the Rev. Lawrence B. Jones.

**Vera Hayes** was recently installed a perpetual deacon by Bishop B. Sidney Sanders. She will serve the **Church of the Good Shepherd, Wilmington**, in the area of pastoral care. Mrs. Hayes formerly served at St. John's, Wilmington, where she exercised her diaconal ministry in outreach to the sick and homebound and to newcomers. She will also take on a liturgical role at Church of the Servant performing traditional duties of a deacon.

**Susan Cherry, St. Thomas, Windsor**, won a North Carolina Merit Award to attend the University of North Carolina at Chapel Hill.

**David Nimocks, St. John's, Fayetteville**, has been elected to the board of trustees at Mary's College, Raleigh.

## Pamela Chinnis speaks to ECW in Kinston

Pamela Chinnis, Washington, D.C., will be the speaker for the 104th annual meeting of **Episcopal Church Women of East Carolina**. Mrs. Chinnis was elected president of the House of Deputies at General Convention in Phoenix. She is the first woman to serve in

this position.

St. Mary's, Kinston, will be host for the meeting Tuesday, May 5. Registration begins at 9:30 a.m. Details will be mailed to ECW presidents and contact persons.



# Episcopal Life

APRIL 1992

## National church given squeeze on programs

JERRY HAMES

MILWAUKEE

Executive Council pulled in the belt another few notches last month when it adopted a new financial blueprint to meet a \$3 million shortfall in the national budget.

"We bit the bullet," said one person after council adopted a set of actions based on recommendations by Presiding Bishop Desmond L. Browning.

While preserving some programs, including partnerships with overseas and African ministries, black colleges and ecumenical activities at 95 percent, the rest of the national program was cut to an average of 65.4 percent of its 1992 budget. Council committed to keep national staff at its present level.

In his address to council, Browning said current focus is on enabling dioceses and parishes to become more involved in local and regional ministry.

"We celebrate the fact that the ministry of local congregations is growing ever stronger," he said.

He challenged council members to confront economic realities. "We must pay attention to what the needs are and how we can respond. We must look to problems, knowing that we are called to be part of the solution."

Browning's address set the stage for the budget review that awaited Executive Council members. In response to his proposals to council and the Standing Committee on Administration and Finance, an amended budget was adopted that:

- Supports the national staff level at 100 percent of the 1992 budget adopted by General Convention last year, although 10 vacancies will remain unfilled. Fifty-two positions were cut last year.

- Provides 95 percent of budget for overseas and domestic dioceses, including Province IX, Native American ministries, black colleges, diocesan partners in the Anglican Communion, ecumenical activity with the World Council of Churches, the World Council of Churches and the Anglican Consultative Council, and Episcopal Life. The presiding bishop's office, long-range planning and the administration and finance office also will be held to 95 percent.

- Reduces support for all other programs to an average of 65.4 percent of the budget established by General Convention. These funds will be reallocated based on proposals by senior staff to Browning. Council will be asked to endorse that plan at its June meeting.

Treasurer Ellen Cooke, presenting a detailed financial report, said that financial commitments reported by 75 of the 119 dioceses indicate a \$3 million shortfall in the \$9 million expected to support the national budget.

She said this is a result of three factors:  
See **PROGRAM** page 12



A homeless man hugging a child was taken by Eddie Evan, an Alaskan Inuit who takes part in the Ministry of Saints Martha & Mary. This photo he calls his "photograph of love." The child had wandered toward the man, who cuddled him "for long minutes, long minutes," said Evan. "It was probably the first time in years the man had held a child."

photo/EDDIE EVAN

## Ministers bring love and warmth to downtrodden on Seattle streets

By NAN COBBEY

SEATTLE

Few heads turn as the tall boot-clad woman enters the square, approaching the men straddling benches beneath the wrought iron and glass canopy. A chill drizzle slicks paving stones and reflects light from the street lamps overhead.

With hands shoved into the pockets of her well-worn jacket, the Rev. Susan O'Shea, head bare, wet curls dripping across her face, makes her rounds.

The canopy is the only spot of shelter in Occidental Park and O'Shea the only priest stopping by to see if all is well.

"I just want them to know I'm there," she says as she begins Operation Nightwatch,

part of her work as priest/director of the downtown Pike Market Ministry, also known as the Ministry of Saints Martha and Mary. The position is part time; the ministry is around the clock.

O'Shea's flock extends throughout the downtown streets, encompassing both the wealthy and the woebegone, church members and those who never set foot inside one.

Operating out of a quiet second-floor space in the midst of the Pike Place Market, the ministry, known affectionately as St. M&Ms, serves the people of the famous waterfront marketplace — its merchants,

artisans, street musicians and residents as well as the Native and Central Americans who gravitate there in a search for work. It also serves those parishioners of urban and suburban Episcopal churches who want to work with the poor but need guidance.

The ministry's focus on involving middle-class parishioners in a way that goes beyond "charity" is what makes St. M&Ms unique.

Through chapel services, street ministries, advocacy for AIDS patients and immigrants, weekly coffee hours, monthly suppers and a host of celebrations, the ministry

See **SEATTLE** page 10

### INSIDE

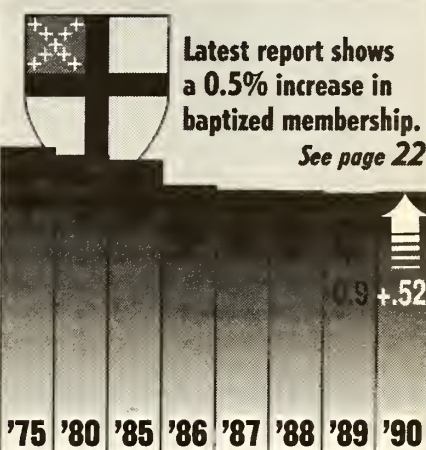
Profile:  
Robert  
Bellah  
page 4



LIFELINES/CENTERFOLD



In review page 25



Latest report shows  
a 0.5% increase in  
baptized membership.  
See page 22

10 women ordained in Australia. Story page 2





## Episcopal Life

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**CIRCULATION DIRECTOR**  
Anita Spence

**Editorial offices:**  
815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

**Advertising/Circulation:**  
Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

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## NEWS

# Bishops to focus on 'communal life'

By JERRY HAMES

HENDERSONVILLE, N.C.

In a frank admission of their failure as a House of Bishops, the church's episcopate last month charted a new course to guide themselves in exercising leadership.

They chose to abandon the legislative model, which has often pitted one bishop against another, and committed themselves to building a new community in which they pledged to remain together, even while disagreeing on specific issues.

By doing so, they said they hope to set a standard for the church, influencing even the decision-making process of General Convention.

In a press briefing after the closed three-day session called by Presiding Bishop Edmond L. Browning, the bishops said the new model would involve them as a community of prayer, worship, biblical and theological reflection.

"We recognized that we must focus upon our communal life because it is the source of our identity," they said in a one-page statement. "We learned that if we can-

not be bishops together, we cannot be bishops alone."

Interviews with bishops, conducted before the meeting by consultants from Chicago's Center for Parish Development, laid the groundwork. From these, the consultants developed four hypotheses, painting a picture that Bishop Mark Dyer of Bethlehem, Pa., described as "devastating but true."

According to the hypotheses, the bishops, as a group:

- Had no clearly stated or agreed-upon understanding of the episcopacy and, therefore, held individual interpretations, had different expectations, and suffered from loss of unity and lack of discipline.

- Had no consensus, or even understanding, on strategy and no clarity about how they should be leading the church and functioning in its own life.

- Operated predominantly in a competitive, confrontational climate when they met together, leading to a win-lose atmosphere that promoted distrust and isolation.

- Did not have an organizational structure that encouraged productive discussion of fundamental theological, ethical and organiza-

tional issues.

Despite the daunting task they faced, many bishops shared a sense of exhilaration after their deliberations.

"What I want to convey more than anything else is the sense of hope I feel," said Bishop Alden Hathaway of Pittsburgh. "I can't document it specifically, but we have a vision of another world and we all together are committed to it."

"We dealt with issues at the heart of our life," he said.

Bishop John-David Schofield of San Joaquin, Calif., a member of the Episcopal Synod of America, said that because there was no audience, there was "no grandstanding, no grand speeches" by bishops. "We were there as a community working together and facing one another," he said.

"I came here without the energy or commitment" to the House of Bishops, said Bishop Robert Miller of Alabama. "But now I do and I don't think there's anything we can't do together."

Bishop John MacNaughton of West Texas said the meeting signals radical changes in the life of the House of Bishops.

Although the bishops brought differing agendas to the meeting,

"an enormous swell of unity developed as we defined the issues we faced," he said.

However, he cautioned that significant differences remain among bishops that should not be glossed over. "There is not yet peace in the House of Bishops," he said.

Bishop Theodore Eastman of Maryland, whose diocese will host to the next meeting of bishops in September, said he anticipates four departures from past pattern.

"We will move away from the legislative model to a consensual model. We have to get together more frequently than we have been doing. It's clear we have to simplify our agenda, dealing with just an issue or two at each meeting and doing it in some depth," he said.

"I also hope we also take out the word 'collegiality' for and replaced it with 'communion.' We're not just a collection of bishops."

"This is our gift to the church given with the hope that it will lead to a more constructive of making decisions at General Convention," Bishop Allen Bartlett Jr. of Pennsylvania said.

## 10 women ordained in Australia

PERTH, AUSTRALIA

Despite strong opposition, 10 women were ordained to the priesthood of the Anglican Church of Australia on March 10.

The ordinations, conducted by Bishop Peter Carnley of Perth, make the Australian Church the 10th in the Anglican Communion's 28 provinces to have ordained women priests.

At least 10 of Australia's 24 dioceses are considering ordaining women, according to some observers, who predict that as many as 100 women could become priests by year's end.

### Corrections

• Because of an editing error, a story on the Community of the Holy Spirit in the March issue misstated the order's affiliation with St. Hilda's and St. Hugh's School in Manhattan. Although the order no longer runs the school, it still is represented on the board of trustees and two sisters teach there.

• In an article on women's spirituality (LifeLines, March) the location of Garrett-Evangelical Theological Seminary was reported incorrectly. It is in Evanston, Ill.

• Prayers by Janet Morley that accompanied the columns by Alan Jones in the January and March issues are published in "All Desires Known" by Morehouse Publishing (1989, \$5.95).

by year's end.

Three priests and a layman unsuccessfully sought an injunction to block the ordinations, but a Supreme Court justice ruled that they could proceed because the church had not explicitly barred the ordination of women.

That decision followed an earlier court injunction in February that temporarily stalled the ordination of 11 women in the Diocese of Canberra and Goulburn.

In New York, Presiding Bishop Edmond L. Browning responded to the news with enthusiasm.

"The gifts of ordained women have added immeasurably to the life of our church and our ability to carry out our mission," he said.

"I have no doubt the same will be true in Australia and I rejoice with those ordained, and with the church."

"It has been the experience of our church that our mission is best served when both anger and triumphalism are left behind and we respond to one another mindful of our unity in Christ. It is my prayer that this will be the case in Australia."

The General Synod of the Australian church has not yet approved the ordination of women to the priesthood. Last month, the church's primate, Archbishop Keith Rayner, asked that no women be ordained before the church's synod in July.

— By Episcopal Life staff

## Synod says actions not outside church

Bishops of the Episcopal Synod of America (ESA) have expressed their desire to stay within the Episcopal Church but have also reaffirmed their support for a missionary diocese that many church leaders have called "schismatic."

In a Jan. 17 statement released in Fort Worth, Texas, four active and five retired bishops said a non-geographic missionary diocese was necessary to protect traditionalists from what some ESA members have called "persecution" by hostile, liberal bishops.

The bishops said their intentions have been misjudged, and that the purpose of the missionary diocese was "to enhance the mission of the church, not to fragment it."

"Several saw the [missionary diocese proposal] as a defiant declaration of war — but it was not intended as such," said Bishop William Wantland of Eau Claire, Wis., who signed the statement.

The synod bishops' new statement called on traditionalist congregations to remain in their own dioceses and work for reconciliation with bishops who do not agree with them.

Asserting that the missionary diocese was formed on behalf of people who have already left the Episcopal Church, the bishops claimed that it "is a vehicle for such people to find their place

within the Anglican Communion."

The bishops also suggested the missionary diocese might be an evangelistic enterprise aimed at "evangelical and charismatic congregations and individuals not associated with Anglicanism who desire connection to the historic church."

Bishop Mark Dyer of Bethlehem, Pa., who has criticized the plan for the missionary diocese, said the statement represented "a step in the right direction" and "an attempt to return to the center."

Dyer said that he thought it a good idea for ESA bishops to meet with other bishops they perceive as uncaring. However, he continued to insist that it is "inappropriate to claim Anglican identity for the missionary diocese."

Bishop William L. Steyer of Fond du Lac, Wis., is a member of ESA but did not sign the statement because he believes the missionary diocese is outside the Episcopal Church.

"There's never been any effort to create a para-Anglican Communion alongside of the present one," he said. "If bishops are going to other bishops' dioceses start nourishing local congregations that form themselves out of their local bishops, that to me is a splinter church."

From Episcopal News Service and Episcopal Life reports.



NEWS/FEATURES

# Korean theologian pays a price for convictions

PATRICIA LEFEVERE

The tiny Korean woman who turned the World Council of Churches' 25th assembly on its head last year with her confession that she no longer believed in an "omnipotent, macho warrior God who rescues all good guys and punishes all bad guys" has had to pay a practical price for her convictions.

Professor Chung Hyun-Kyung, who was the keynote speaker at the Anglican Encounter in Salvador, Brazil, March 29 to April 3, has received death threats and has been forced to move from her campus housing at Ewha Woman's University in Seoul, where she teaches systematic theology. Her telephone line also was tapped, causing her to abandon it.

The Orthodox churches strongly protested her remarks on the Holy Spirit and accused her of "apostasy" and "syncretism," the indiscriminate mingling of different religious elements. They also branded her a "heretic" and "heretic." The Orthodox have since suspended their membership in the W.C. National Council of Churches and are re-evaluating their relationship with the Geneva-based WCC.

None of this really surprises Chung, a Presbyterian theologian who studied at the Claremont School of Theology in California and the Women's Theological Center in Boston and who became the first Korean woman to obtain a doctorate from Union Theological Seminary in New York.

Following the headlines generated at Canberra, "I became everyone's theological fantasy," the professor said. "I felt very theologically lonely and misunderstood."

When a German film crew flew to Seoul to document a day in her life, she decided she had to "get real honest" with her audience. Chung said she had to recognize that "God speaks through Buddha, through shamans, priests who use magic to divine the hidden and through Christ in my future."

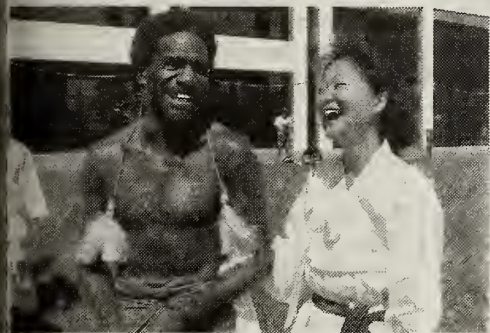
At 35, she said, she confesses to being "a liberation-survival-syncretist spirit." Reminding her listeners that Christianity has absorbed elements of Hellenism, Judaism and many European and other cultural components, she said, "I'm as syncretist as you are, but I'm admitting it."

The Rev. Carl McIntire of Collingwood, N.J., leader of the fundamentalist International Council of Christian Churches and a long-time promoter at WCC assemblies, asked Chung how she views Jesus' words, "I am the way, the truth and the life." In response, the professor said she was not certain that Jesus had spoken them.

Chung told McIntire that many women do not find all of Scripture "life-giving" and pointed especially to St. Paul's admonition that women be quiet in the synagogue and be subject to their husbands at home. Smiling broadly, Chung said, "Feminist surgeon general says too much reading Bible is dangerous to women's health."

As for the Orthodox, Chung said she was still open to dialogue with them but that "the Orthodox must take responsibility too" for divisions in the church. She pointed to their opposition to sharing Communion with non-Orthodox churches and to the ordination of women. "Jesus didn't exclude people from his table," Chung said. ■

Patricia Lefevere is a writer who lives in Tenaflly, N.J.



Chung Hyun-Kyung enjoys a moment with Malcolm Cole at the WCC assembly in Australia.

## News Digest

### 3 Maoris consecrated bishops in New Zealand

A ceremony of color and native tradition highlighted the consecration of three Maori bishops before 2,000 people in New Zealand on March 7.

The primate of New Zealand, Archbishop Brian Davis, and the Maori bishop of Aotearoa, Bishop Whakahuihui Vercor, consecrated the three men, Muru Walters, Waiohau Ben Te Haara and William Brown Turci, who have been elected to different regions of the country in a plan by the church's General Synod to serve better the native population.

Twenty percent of the population of New Zealand are Maori, most of them Anglican. ■

### Korean evangelist wins \$1 million prize

Kyung-Chik Han, 89, a Korean Presbyterian evangelist, has been awarded the 1992 Templeton Prize for progress in religion. He will receive more than \$1 million, the world's largest annual prize.

Han's work for refugees and the poor in Seoul has attracted the world's attention to the growth of Christianity in South Korea. The Young Nak Presbyterian Church in Seoul, which he founded in 1945, now has more than 60,000 members and has started more than 500 congregations worldwide, including a 5,000-member church in Los Angeles.

The Templeton Prize was created in 1972 by New York investment manager John Marks Templeton, who was concerned that religion was not recognized in the Nobel prizes. Previous recipients of the Templeton Prize include Mother Teresa of Calcutta, Brother Roger, founder of the Taizé Community and evangelist Billy Graham. ■

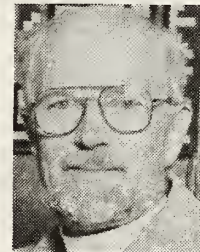


### New organization to aid professional ministry

The offices that provide services for clergy and lay professionals at the Episcopal Church Center have been reorganized under the direction of Bishop Harold Hopkins, executive director of the Office of Pastoral Development.

The new cluster implements a General Convention resolution "to design and implement a structure for more efficient, creative and effective coordination and administration of all functions relating to ordained ministry."

Working with Hopkins' office will be the Board for Theological Education, the Church Deployment Office, the ministry development office and the Council for the Development of Ministry.



Hopkins

The Rev. James Fenhagen, who will become the program director of the Cornerstone Project in September, will serve as a resource.

"We are caught in the same trends as the rest of society and must ask what it means to be a leader at a time when people are suspicious of their leaders," Hopkins said. ■

### Baptist church approves union of two gay men

A Southern Baptist congregation in Raleigh, N.C., voted last month to approve a union of two homosexual men despite a warning from the Southern Baptist Convention's Executive Committee.

Two-thirds of the secret ballots by members of Pullen Memorial Baptist Church approved allowing the pastor, the Rev. Mahan Siler, to bless the homosexual relationship.

Last month the Southern Baptist Executive Committee recommended an amendment to the constitution and bylaws that would exclude from membership congregations affirming the active practice of homosexuality. ■

### Women's History Project will honor activist

Dr. V. Nelle Bellamy, who will retire in July as the Episcopal Church's national archivist, will be honored May 30 by the Episcopal Women's History Project for her 33 years of service.

Bellamy will be recognized at the project's annual meeting May 30 at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

The EWHP is noted for contributing missing historical data on women in the church, as well as compiling original works. ■



Dr. V. Nelle Bellamy, retiring archivist of the Episcopal Church, with an unidentified associate in 1976.

### Carey plans visit to Vatican in May

Archbishop of Canterbury George Carey will travel to Rome in May to visit Pope John Paul II in what Vatican officials have billed as "an informal get-to-know-you" meeting.

Carey will go as primate of the Church of England rather than as head of the worldwide Anglican Communion. The meeting will take place prior to the Church of England's vote in November on the ordination of women, an issue that continues to be a stumbling block to closer communion between the two churches. ■

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## PROFILE

## Bellah lives at the intersection of society, theology

By DOLLY PATTERSON

BERKELEY, CALIF.

Robert Bellah is clearly concerned about children.

"The most obvious problem [facing our society] is the perilous neglect of children, including our own children in America," he said at General Convention last summer. "Levels of infant mortality, child poverty, and inadequate schooling put us at or near the bottom in these respects among industrial nations."

But Bellah, sociologist at the University of California at Berkeley and author of two ground-breaking books, "Habits of the Heart" and "The Good Society," doesn't just speak about children. He clearly delights in them.

Shortly after he gave that speech, Bellah, an Episcopalian, brought a guest to his daughter's home in Los Angeles. Upon seeing Paul, his 2-year-old grandson, Bellah's countenance completely changed. He looked like a monster in Maurice Sendak's "Where the Wild Things Are," full of glee and passion and maybe even a little frightening.

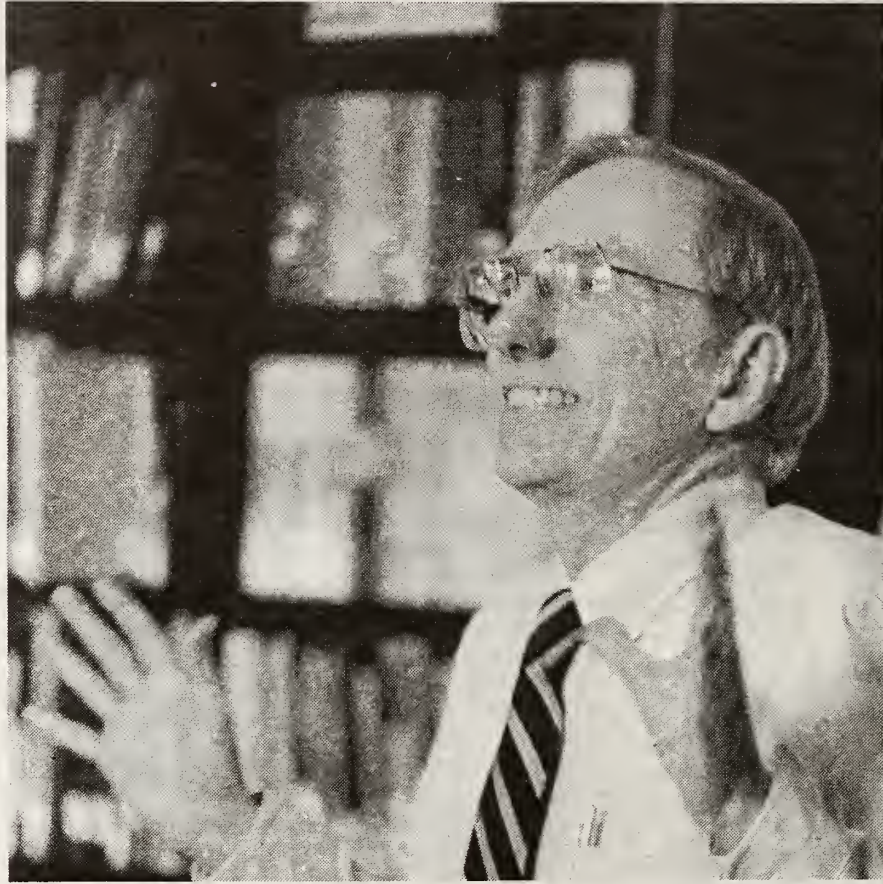
But Bellah, who stands 6-foot-6, was careful not to try to hold Paul too soon or move into his space. Instead he tried to captivate him with his movements and by chanting his name.

Bellah is featured in Bill Moyers' new book and first television series, "A World of Ideas," which will be broadcast this spring. Moyers also spent several days working with him to produce a new show on "The Good Society" and its research on institutions.

That book, published in 1991, urges Americans to begin a new public conversation about the purposes of our institutions (economic, political, legal, business, educational and religious). "Only by taking responsibility for institutions can we take responsibility for ourselves," Bellah wrote.

Asked whether he saw any difference in the caliber of people working in religious institutions versus other areas, Bellah laughed and hedged, but finally admitted he saw no difference.

Bellah believes the church must recruit persons of intelligence and integrity for



Robert Bellah, author and sociologist, believes "There is a serious danger within the church to think of me only."

photo/MORT BROFFMAN

ordained ministry if it is to become more effective. Acting on that conviction, Bellah serves on a committee at St. Mark's Church to screen individuals seeking ordination.

The Rev. Phil Getchell, rector at St. Mark's, said of Bellah, "He's very much a normal parishioner, except he goes out of his way to affirm rather than criticize. Perhaps that's because he's more familiar with the difficulties of running a church than is the average church member."

Although other commitments hinder Bellah from participating as actively in his parish as he would like, he has strong convictions about laity involvement. "Within the church, laity should be less intimidated about speaking on theology and liturgy — which means, more religious education for

many of us. I believe it is appropriate to raise central questions about our lives and well-being within the church."

St. Mark's is a large, university-oriented church, across the street from the University of California, where Bellah is Elliot professor of sociology. Across campus is the Graduate Theological Union (GTU), a consortium of nine seminaries and 11 study centers, where Bellah serves as an adjunct faculty member.

Judith Berling, dean of the GTU and also an Episcopalian, said, "Bob Bellah has been one of the most energetic and effective figures in our doctoral program. Three years ago, when we did a study of faculty participation on student committees, Bob had served on more doctoral committees than

any other GTU professor."

The Berkeley environment, particularly that of the GTU, is a perfect setting for Bellah, who is so interested in theology at society and how they overlap.

"We have a fundamental misunderstanding about our [human] nature and how socially interdependent we are. We have secured ourselves on this notion that we are autonomous. We are not. We also don't realize how many different factors contribute to who we are — our schooling, our relationship with our parents, our past successes and failures, our religious training, etc. There is so much of who we are that we did not create. ...

"Instead of acknowledging our dependence, we try to escape its consequences rather than respond creatively. One of the best ways to 'love our neighbor, as ourselves' is to strive for political justice."

Another theme Bellah focuses on is what Jesus meant when he said, "those who lose their life for my sake will find it."

"Some 40 percent of Americans attend religious services at least once a week and religious membership in the United States around 60 percent. But the problem with high involvement is that we are tempted to make religious life into some kind of therapeutic context. If that happens, the community is damaged because it is so me-oriented. There is a serious danger within the church to think of me only — my ministry, what Jesus do for me? — which is exactly the opposite of this New Testament teaching."

"The community [church] thus has difficulty in getting us beyond ourselves. The capacity of the church to think about the needs of the world depends on the ability of the individuals to move away from the preoccupations with self," Bellah said.

A secular liberal newspaper, The Bay Express, describes Bellah as "a good-humored man who manages to be solemn but not self-righteous, mournful but not depressing. ... Bellah has the gracious presence of a hard-bitten Protestant saint whose emotions and intellect are remarkably interfused." ■

Dolly Patterson is director of communications at the Church Divinity School of the Pacific.

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Eugene F. Todd  
Rector

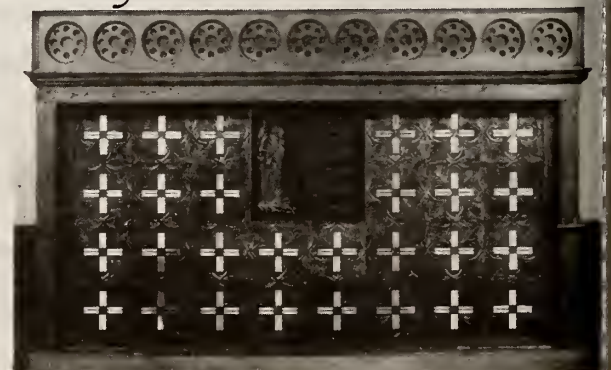
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NEWS

# Caucus calls for a vision of a post-racist church

ARIEL MILLER

CINCINNATI

Black, white, Asian and Spanish-speaking Episcopalians representing regions from the Dominican Republic to the state of Washington challenged each other to envision a "post-racist church" at the annual meeting of the Episcopal Urban Caucus in February.

Participants called on each other and the wider church to face the reality of racism, to confront it and to lead the way to a post-racist society.

Bishop Herbert Thompson of Southern Ohio described the Episcopal Church as wonderfully placed and poised to lead a cautious, tribalistic, fearful nation and world into a new day. He called on participants to appreciate, receive, welcome and enable the gifts that each of us brings.

Thompson asserted that there is a built-in flexibility in Anglicanism to respond to different cultures. "In America we have often assumed that the Anglican liturgical and theological traditions don't adapt well to other cultures — yet the reality is overwhelmingly to the contrary," he said.

Delegates responded passionately to Thompson's address, speaking of the tensions they experience between the reconciling potential of the Episcopal Church and reality. Spanish-speaking participants, for example, expressed anguish at the persistent stereotypes and even invisibility attached to Episcopalians who are labeled "Hispanic," although they come from an immense diversity of ethnic, cultural and geographical backgrounds.

"We agreed that there is a sense of superiority if we approach racism from the point of view of 'accepting' one another," said Pat Simpson-Turner of the Union of Black Episcopalians in the Diocese of Chicago. "The idea of 'embracing' fits better. Instead of the melting pot, we prefer the salad bowl image, where each ingredient has an individual life," Simpson-Turner said.

Some participants said that limited financial resources on the national level may threaten the church's ability to respond to the overwhelming need in the inner cities.

"The future of the empowerment ministries would appear to be quite grim," said Lene Porter, the executive of advocacy, business and justice ministries at the Episcopal Church Center. Porter addressed the Urban Caucus after the decision by the Ex-

ecutive Council to reduce financial support for many national programs by 35 percent.

"Our job is to hold our church's feet to the fire until we live into our collective responsibility to feed, heal and liberate those who are in any kind of bondage," Porter said.

The Rev. Canon Edward Rodman of Boston reviewed General Convention resolutions regarding racism and the results of the racial attitudes survey filled out by those in Phoenix.

Although the audit revealed some telling differences among ethnic groups in their perceptions of the church, convention par-

ticipants agreed overwhelmingly (82 percent) that the church is called to fight for cultural diversity.

The audit also revealed that 62 percent of those who filled out the questionnaire agreed that issues facing people of color are often referred to committees for further study rather than receiving direct action. Furthermore, 70 percent of the audit's respondents thought the church was paying inadequate attention to the problem of racism in the church.

One participant suggested that the defeat of a paid holiday honoring Martin Luther

King, Jr., by Arizona voters was an ironic twist of providence for the General Convention. "That's why the Episcopal Church spent at least some time on institutional racism," said Byron Rushing of Boston.

The caucus plans to help the national church implement diocesan racial audits and help dioceses to adopt General Convention's resolutions on racism as their own. In addition, the caucus will monitor the national church's progress on racism. ■

Ariel Miller is assistant editor of *Interchange*, the newspaper of the Diocese of Southern Ohio.

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## Council opposes reports to IRS

MILWAUKEE

The Executive Council is opposing the 1993 federal budget plan that would require churches to file annual returns with the Internal Revenue Service reporting the charitable contributions of more than \$500 from any one donor in a year.

"This requirement imposes an onerous administrative burden on churches, many of which have neither the staff nor the equipment necessary for compliance," the resolution states. "It also imposes a governmental enforcement function on churches contrary to the principle of separation of church and state."

Members of Congress, the Senate and House Ways and Means Committees, diocesan bishops and treasurers are being notified of council's action. ■

— By Episcopal Life staff



## NEWS/FEATURES

# Protestants help feed the hungry in Moscow

By JAMES SOLHEIM

MOSCOW

A small knot of elderly women huddled together against the doorway of an apartment building, sheltering each other from the raw winds.

They were early for the soup kitchen that would provide many of them with their only daily meal in the winter of discontent that is sweeping away all the familiar foundations of their society, leaving them frightened victims of a new economic system.

"We knew it was going to be a very difficult winter, especially for the elderly on pensions — and we were determined to do something to help," said the Rev. John Melin, a Lutheran who is chaplain to the American Protestant Church in Moscow.

The Protestant parish, established 30 years ago and served by rotating chaplains chosen through the National Council of Churches, has often felt "isolated and insulated from Russian society," Melin said. About 25 countries are represented in the parish of diplomats, business people and international students.

The parish decided it had to find a way to demonstrate its loving concern for the Russian people and identify with their plight. After some discussion with city officials, the parish decided to sponsor soup kitchens at several of the neighborhood lunch cafeterias, paying for the food and its preparation and supplying volunteers to serve it. The city offered to identify those in the neighborhood who were most vulnerable.

Beginning in December with about 150 meals, the program has expanded at several other cafeterias and is now providing more than 600 meals a day. As the news spread, Baptists, Russian Orthodox and Roman Catholics have joined the effort.

Beginning with gifts from the international community, the program now receives donations from churches abroad, including the \$1,700 Christmas offering from Church of All Angels, an Episcopal parish in Springfield, S.D. The church heard about the program from a former parishioner who is working in Moscow, according to the Rev. Bunker Hill, rector of All Angels, and responded with "surprising generosity."

The volunteers — several students from Kenya, an Asian family, several members of the parish — serve the steaming trays of food (each worth a month's pension these days), and pause for conversation, basking in the smiles and touches of gratitude.

"We are very worried about the many students who are caught in Moscow with stipends that no longer provide enough to eat," Melin said. While aimed mainly at the elderly, he said that the program is now able to supply some food for the students each week.

"We just found our own small way to make a contribution to a very obvious need," Melin said. "In the process it has helped remind us of who we are as a Christian community." ■

For more information about the program, contact the Rev. John Melin in care of the American Embassy, Moscow (Admin.), APO AE 09721.

James Solheim is news director of Episcopal News Service.



Pensioners gather outside a neighborhood cafeteria, waiting for the opening of a soup kitchen sponsored by the Moscow Protestant Chaplaincy.

photo/JAMES SOLHEIM

## Monastery rises from ashes of communism

By MICHAEL BARWELL

DZERZHINSKY, RUSSIA

Four monks, two deacons and several novices are slowly reclaiming Russia's second-oldest monastery after seven decades of deliberate abuse.

"We lost much in these 70 years, and we are still searching for our way," Father Viriamin, superior of St. Nikolai Monastery, said with a sigh. "But God is with us."

Founded in 1380 by Prince Dimitri Donskoi after his defeat of the Tartars on the nearby Plains of Kukilovo, St. Nikolai Monastery was seized by communist bureaucrats after the 1917 revolution. During a long season of spiritual hibernation, the monastery was desecrated; stripped of all religious artifacts and converted into a public latrine, a hospital for persons with venereal diseases and living quarters for 200 families.

The restoration of the monastery is but

one example of the immense challenges and opportunities facing the Russian Orthodox Church. Evidence of new life is all around, despite the smashed bricks of the main gate and broken and boarded windows in the domeless cathedral.

Inside the former czar's palace, four elderly women meticulously scrub the worn flagstones of the czar's chapel. It is the first building to be restored and the evidence of volunteer devotion is on the walls and ceilings where whitewash — splashed over 15th-century frescoes — is removed a few square inches at a time.

More than 600 believers and curious residents stood in the snow in 1990 when an outdoor Christian liturgy signaled the return of the monastery to the church.

On weekends, the chapel brims with children and adults attending the divine liturgy or Sunday schools and religion classes. The monks gleefully reported that they broke

through the ice of the Moscow River baptize babies. "Nobody ever gets sick," they said.

The resurrected religious community is responding to material as well as spiritual needs. Father Paul, a colleague of Viriamin who works in the church's social service department, said the monks plan to build greenhouses this spring so that village children can learn basic farming techniques.

Viriamin is undaunted about the immensity of restoration tasks he is facing. Monasteries have always been havens, and represent Russia because they were the spiritual and fortress centers of towns and communities. "Monasteries have always survived against the gates of hell," Viriamin said. ■

Michael Barwell, editor of *Interchurch*, the newspaper of the Diocese of South Ohio, recently visited Russia.

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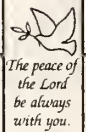


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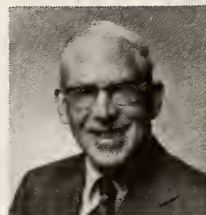


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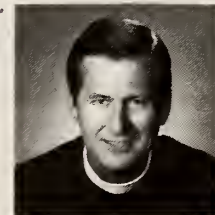
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NEWS

# Indians focus on youth and laity at Winter Talk

Seventy Native American Episcopalians from across the nation saw a renewed spirit of self-determination as they gathered for the fourth annual Winter Talk in January. Participants affirmed youth and lay ministries but said important questions remain about suitable and effective ways to train Native Americans for ordination.

Despite a budgetary crisis in the Episcopal Church, on which most Indian missions participants from 22 Indian tribes and dioceses articulated new zeal for ministry. They met at the Seminole Nation in Oklahoma.

At the closing Eucharist, Alaskan Bishop Gene Charleston, a Choctaw, challenged participants to act boldly.

"Don't go home silent. ... We have been silent far too long. If ever there was a moment in time ... when [we] must speak out with a clear voice, and with authority, that is now."

Participants devoted an entire day to the challenges facing young people in their communities. Tolly Estes, a Sioux from South Dakota, confronted the assembly with a string of sharp questions.

"Whose responsibility is it in our community that our baptized young members receive Christian education? ... that our young people have knowledge of the structure of the church? Whose responsibility is it in our community that our young people are committing suicide ... and using drugs?" he asked.

Many leaders affirmed that Indian youth must be included in decision-making capacities at diocesan conventions and all other structures of the church.

"If we don't take our youth to diocesan, province, national, native youth events, we'll never allow our youth to develop," Estes said.

"What do Indian youth need most?" asked B. Beetus, an Athabascan from Alaska. "They need role models," he said. A call was made for more youth ministers.

Throughout the meeting, participants called for more attention to be paid to the varieties of ministries available in the church—particularly lay ministry.

Vernon Cloud, a Sioux from the Niobrara Deanery of South Dakota, insisted that lay people need to exercise more leadership. "We just make excuses and leave all that work up to our old overworked Indian clergy," he said, with a note of irony, "because they were chosen by God—and they alone can do this."

The Rev. Quentin Kolb, a Ute from Utah, reminded the meeting that "acting out of love is ministry," and that "ordained ministers are [merely] the people who wear the uniform."

Archdeacon Philip Allen, a Sioux from Minneapolis, led a session on clergy and

education for ordination. Allen alerted participants that only one Indian is now in seminary preparing for ordination. He added that it is increasingly difficult to recruit Indians for ordination because, once ordained, the Indian clergy are expected to do too much work.

Charleston pointed to a new program of training for ordination in Alaska as one model to support ministry of laity and clergy. According to Charleston, the model recognizes the responsibility of the whole community or village for developing new leaders. "We believe in Alaska that the whole community rises up together ... not only

priests and deacons," he said.

Charleston urged participants to return home with a renewed vigor to devise and design solutions to the problems they face. "You have the power to call other men and women into ministry and into service of the church in the name of Christ," he said. "You have the power to stand before anyone who would deny the will of God...to hold at bay the darkness of alcoholism, of despair, of suicide, of unemployment, of hopelessness. ... Do not go home silent." ■

Based on a report by Owanah Anderson, staff officer for Indian ministries at the Episcopal Church Center.

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## Browning says debate is healthy

NASHOTAH, WIS.

Presiding Bishop Edmond L. Browning called for all Episcopalians to remain in dialogue with one another as they confront their differences.

Preaching in the chapel of Nashotah House seminary, where female priests may celebrate, Browning said that although ordination may be more comfortable, Christians are not called to a life of comfort.

He urged both traditionalists and liberals in the church to resist the temptation to take "easy refuge" in the company of like-minded people.

"I have become convinced that the clash of ideas and beliefs is a sign of health among us, not a sign of sickness," Browning said, stressing that each person needs to experience the paradox of reaching out to those with whom they vehemently disagree.

Browning defended his right to express his opinions, but said he would never cut himself off from those who disagree.

"I can and do express my opinions," he said. "But it is not my job, nor is it my right, to impose them upon others." ■



## DIOCESAN BRIEFS

## ARIZONA

"With all of its hotels and restaurants, Flagstaff is a service community," said Dr. John Caskey, a member of the Church of the Epiphany. This means many people have the kind of job that doesn't provide health-care benefits."

As an emergency room physician, he often has to treat people who are unable to afford basic medical care. His answer? A free clinic.

With \$10,000 seed money from the Episcopal Church Women's Triennial meeting last summer in Phoenix, he welcomed his first patients in February at a Coconino County annex in east Flagstaff. Staffed by volunteer doctors and nurses, the clinic is open to the homeless, the unemployed and what Caskey calls the "notch group," people who are not poor enough to qualify for government aid and too poor to pay for medical care. ■

## CALIFORNIA

College students—43 of them—trekked from as far away as Minnesota and Texas to Berkeley to get a taste of seminary life. The conference was aimed at college students because of concerns that the church is not attracting enough young people to the priesthood.

Planners for the conference, held at the Church Divinity School of the Pacific (CDSP), said they were ecstatic with the turnout.

"We had felt that if we had 20 students attend we would succeed," said the Rev. Giles Asbury, chaplain at the University of California at Los Angeles.

The program was organized to allow students to explore the possibilities of ministry.

CDSP Dean Charles A. Perry has written that "applicants have been getting older for

## Dispute over cathedral resolved

The "estrangement" between Bishop John S. Spong and the congregation of Trinity Cathedral has been rectified and the bishop has dropped his plan to designate St. Paul's

**NEWARK** Church in Paterson, N.J., as his cathedral.

"The problems of the past are settled," said Spong. A new dean was to be elected at the end of March.

The Rev. Edmund G. Partridge, who stepped in as interim dean in 1990, said, "I don't think I've ever seen a congregation achieve so much in such a space of time."

The troubles for Trinity's congregation go back to the 1980s, Partridge said. Complications resulted from the vestry's taking liberties with canonical process, such as the acquisition of real estate, to pay for outreach programs. As a result,

"trust between vestry and clergy simply broke down, the atmosphere became acrimonious and we lost half our membership ... they felt the threat of losing the cathedral very deeply."

"I felt sympathy for their pain," he said, "and as they articulated that pain, they came to understand how they got into this mess in the first place."

From there, he said, it was a matter of rebuilding their sense of purpose. "It's been my experience that a congregation which only fights for survival doesn't survive."

"For this congregation, outreach has always been especially significant, and rebuilding that image gave them the sense of purpose they wanted."

Now, he said, attendance is rising and the mood is happier. ■

a number of years." He has called for a restructuring of the ordination process. ■

## EAU CLAIRE

When the Roman Catholic Diocese of Superior, Wis., citing the shortage of priests, ordered Holy Trinity Church, Conrath, closed at the end of December, along with 15 other churches, a third of the 52 families in the parish promptly announced they would buy their church building and affiliate with the Episcopal Church.

Episcopal Bishop William Wantland said 15 families have expressed a desire to become Episcopalians; 26 more are in a holding pattern; and 11 have joined the Catholic church in the town of Ladysmith.

The would-be converts approached the Rev. Paul Walter, rector of St. Luke's Episcopal Church, in Ladysmith, to ask about joining the Episcopal Church. He is now

holding weekly classes with them. ■

## HONDURAS

Several years ago, the diocese gave land to the village of Chasnigua. Since then the women of the village have cultivated the land by hand. Now it should be easier for them. Offerings from Episcopal churches all over Florida have reached \$9,000 and the Diocese of Central Florida has bought a tractor, along with implements, such as a plow, that can be attached to it.

The village women hope now to grow enough vegetables to sell in nearby villages, with profits going to improve their own community.

Said Honduras Bishop Leo Frade, "Many people talk about liberation theology and it all ends as empty words because people continue to suffer from hunger after all is said and done ... this tractor is an example of how we can make a transformation from poverty into self-reliance." ■

## KANSAS

With the help of a state grant of \$341,772, the Saint Francis Academy opened a shelter for runaway teenagers in February. Called Project STAY (Supporting Teaching Alternatives for Youth), the facility, on the Mount St. Scholastica campus at Atchison, is targeted at boys and girls ages 11 to 18.

The academy is an Episcopal social service agency based in Salina. It operates psychiatric hospitals, treatment centers and wilderness programs in Kansas, New York, Massachusetts and Mississippi. It was founded in 1945 as an Episcopal ministry when the Rev. Robert Mize opened the first St. Francis home in Ellsworth as a refuge for boys in trouble. ■

## LOS ANGELES

After Immanuel Church, El Monte, burned to the ground in 1969, a new and very different church grew out of the ashes. A symbol of that, the congregation has taken the charred red oak cross that survived the fire and hung it in the back of the nave.

Last January, it was retrieved from storage closet and Juan Lugo, 74, a parishner and retired carpenter, encased it in glass-covered, cross-shaped wooden box.

Before the fire, the church was a white middle-class congregation, said Ann Seidman, senior warden. After the fire, Hispanic wor-



shippers joined. The Rev. Richard Gillette now holds separate Spanish and English services every week.

Last fall, the congregation changed its multicultural identity yet again when a group of English-speak-

Filipino worshipers from St. Benedict's Mission, West Covina, joined.

"The cross has been around here all the years and we decided it's representative of the changes that we've gone through," Seidman said. ■

## MAINE

What started as a theological debate printed ended up as "Point, Counterpoint Down East."

It began when the Rev. James King, vicar of the Church of the Holy Spirit in Portland, wrote a letter in the church newsletter arguing against the ordination of homosexual Dean Stephen Foote, dean of St. Luke Cathedral, wrote in rebuttal.

The exchange was followed by another and when parishioners started writing to Foote said, hold it, let's not do this letter thing, let's sit down and discuss it. So a meeting was held in the Church of the Holy Spirit, which is housed in the cathedral chapel.

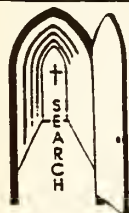
Afterward, Nellie Blagden, editor of the diocesan newspaper, brought the two adversaries face to face and taped their discussion. Some of what they said:

King: "We see no basis in Scripture and we see very little in tradition which in any way condones homosexuality ... this is a hard pill that needs to be swallowed and responded to with compassion."

Foote: "If you describe the church's struggle with homosexuality as a sort of liberal disregard for tradition, you have failed to hear in Jesus' approach the same challenging interpretations which support new thinking." ■



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## DIOCESAN BRIEFS

### MISSISSIPPI

Whispering Pines Hospice in Jackson opened its doors at the end of the year to anyone terminally ill.

"It's not a hospital," said the Rev. Tom Patrick, the administrator. "We want to create an atmosphere as close to homelike as possible so people can spend their last days in dignity and comfort."

"There was nothing like this in Mississippi before," he said, "and we needed it, especially for people with AIDS."

There are 10 beds in the hospice, six of them in use. Two of the patients are dying from AIDS.

Bishop Duncan Gray was joined by Roman Catholic Bishop William Houck and United Methodist Bishop Robert Morgan to set the project in motion. A Baptist himself, Patrick was appointed administrator last May. ■



Rankin with two of her "smart fish" poolside.

photo/Gloria Moritz

### NORTH CAROLINA

A parishioner at Christ Church, Charlotte, has organized a valuable outreach program for children — teaching them to swim.

With the help of \$5,000 last year and \$500 this year from the church's Outreach Commission, Jo Rankin has taken nearly 100 students from two elementary schools to the YMCA.

Called Smart Fish, Rankin said the program expands the horizons of the youngsters. "For them, a lesson in doing something fun is novel — and rare."

Y director Judy Mooney, also a Christ Church parishioner, does the teaching. "Lessons are progressive," she said, "so after six or seven years, the children are ready for life-saving classes, and summer jobs!" ■

### RHODE ISLAND

A weekend conference immersed 54 high school students in the worship and culture of the three religions who claim Abraham as their patriarch: Judaism, Christianity and Islam.

They attended synagogue on Friday night at Temple Beth-El in Providence, then

boarded a bus for the Episcopal Conference Center in Pascoag. Saturday, they were visited by a group of 12 Muslims and Sunday morning, they came together to look at Christianity from their new perspectives.

The Rev. J. Daniel Burke, director of the diocese's Abrahamic Accord — an ecumenical agreement with Jewish congregations in Providence — was their leader for the weekend.

He spent time preparing the youngsters ahead of each visit, so they would have some idea of what questions to ask. ■

### WEST TEXAS

They may fool around, but they're not

fooling — they're the King's Clowns of St. Peter's, Kerrville, and their work is very serious. Organized by Cel Dryden, this clown ministry visits nursing homes and hospitals and takes the gospel to anyone who will watch its skits.

Dryden got turned on to clowning when she marched in a Corpus Christi parade. "I was next to the clowns and it looked like fun," she said. At the time, she confesses, she didn't even own a Bible. Since then, she has become Almost de Clown and an active Christian. Four years ago she turned her clowning into a Christian witness and this past December began training her clown troupe.

Its motto? Straight from 1 Corinthians 4:10: "We are fools for Christ's sake." ■



Cel Dryden, as Almost de Clown, mugs with a youngster during a visit to St. Mark's, Corpus Christi.

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## NEWS

## SEATTLE

continued from page 1

touches hundreds of lives every month. Its chapel is home to weekly meetings of Alcoholics Anonymous and a support group for those with the AIDS virus. The Seattle Peace Chorus practices at St. M&Ms and the Epiphany Downtowners gather monthly for lunch and prayer.

"This ministry is about empowerment," says O'Shea, to help people — both the comfortable and the poor — see themselves as created in the image of God — "powerful, creative, capable of love and being loved."

That's sometimes a daunting task and no one knows it better than O'Shea, 47, who grew up on the streets of Seattle. She slept under the blackberry bushes that grew along the waterfront parks after fleeing an abusive home at age 7. She survived on her own until 12, cared for by "the retired folks," some of them homeless themselves. "I had lots of grandparents."

The memory may be what inspired the four street chaplaincies she's organized for Native Americans, the Spanish-speaking, the drug addicts and poor of Second Avenue and the hard-core homeless.

The first three chaplaincies she's put in the hands of volunteer ministers recruited from the streets. The last she keeps for herself so she can look out for women and children: "They are such a prey population."

She laments the state of the city's shelters. "We have 800 beds for men ... 60 for women."

Volunteer chaplain Rose St. Amand, formerly homeless, walks Second Avenue every morning to see who might need help, a doctor, a blanket, a referral. "This is my neighborhood," says St. Amand, who describes herself as "an alcoholic and dope fiend." Now in recovery, she makes St. M&Ms both her family and her mission.

"When I go out on Pike [Street], I see my brothers and sisters, still homeless, still doing drugs. I see martyrs. I consider those people out there as very close to God. They are witnesses to us."

St. Amand, 51, quit drugs in 1981. "A lot of people think there's no hope for dope fiends, but there is always hope for everybody because Jesus Christ is in everybody ... you turn your back on us, you turn your back on Jesus."

Chaplain Barbara McLemore makes her rounds with loose tobacco in her pockets. Sharing with other Native Americans this sacred element of their culture helps build trust and creates community. Community building is important to the St. M&Ms' team. So far, parishioners from 12 area churches have joined. They share suppers, visit the sick, befriend the elderly, advocate for the unemployed and pack lunches for day jobbers. They drive folks to doctors. And they listen, sometimes for hours, to visitors who need to talk or to pray. Frequently, they find they are the ones most changed.

"We are all about conversion," says O'Shea. "We try to model, to be the good news. If we truly believe that each individual is passionately loved by God then we need to act like it ... get out and do it, face to face. You see Jesus in that transaction. You discover the Holy Spirit in that relationship. It is just transforming."

It certainly was for Mary Ann Chester and her husband, Jim. They made the Ministry of Saints Martha and Mary their church not long after its founding in 1985 by the Rev. Carol Ludden.

"We've found our ministry of love," she wrote at the time, "even though it's clear to me now that we're on the receiving end of it ... I feel restored. Like whatever gold is in me is really shining through."

O'Shea offers a number of ways for newcomers to get involved:

Mary Ministers listen in the chapel, hear folks' stories and prayers. They sign on for four hours a week and must be nominated by their rectors.

Martha Ministers run errands, maintain the premises, work on altar guild and other tasks for the chapel.

Mop Ministers are on call for emergen-

cies. They "mop up" in crises and handle the one-time needs, such as driving someone to a hospital. O'Shea calls the ministry "ideal for busy people with a sense of adventure."

One of the hardest tasks O'Shea faces is easing "do-gooders" out of what can sometimes be a demeaning use of money and goods. She reminds all who would work with the poor that "a gift is a consequence of a relationship, not a substitute."

That was a tough lesson for the teenagers who came bearing blankets last winter. The youth group at St. Stephen's in Oak Harbor had asked what they could do to help and were told, "Bring blankets."

The group collected 45 blankets, walked all over downtown with McLemore talking to Native Americans and gave not one away. She wouldn't permit it. Frustrated, they complained and were told, "We need to let people ask for what they need. We are advertising." When the group finally returned to the ministry office they found that a number of the Indians had come in and picked up blankets.

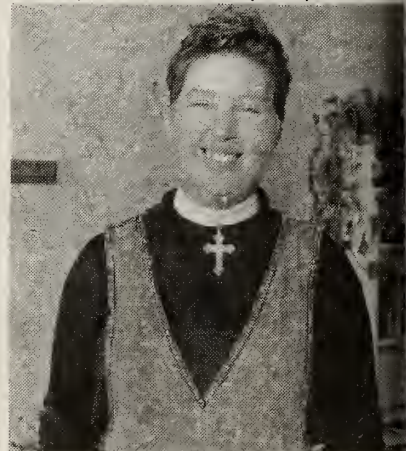
"It was kind of eye-opening," says Trevor Baumgartner, 17. "I realized that homeless people are in an awkward situation and they don't want people like me to go up and ask them if they need any help."

Money is a continual hurdle for the Pike Market Ministry. The Diocese of Olympia allotted \$25,000 toward its \$53,250 budget

**Above: Newcomers and regulars partake in Eucharist at the Chapel of Saints Mary and Martha. Photos by Eddie Evan are on the wall.**

**Below: The Rev. Susan O'Shea**

photos/JOHN STAM



for 1992, leaving \$28,250 yet to raise. He suspects the resources will have to come from a lot of different sources, within the diocese and beyond," says Bishop Vincent Warner Jr., "but I know there's a real willingness." He plans to help in the fundraising this spring.

Despite the trials, the ministry succeeds. Gary Stein, director of housing for the Pike

Continued on next page

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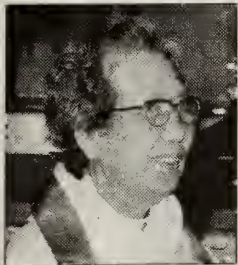
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# BITUARIES

## Florence Li Tim Oi, first woman priest

The Rev. Florence Li Tim Oi, the first female Anglican priest, died Feb. 26 in Toronto. She was



Born Li Tim Oi May 5, 1907 in Hong Kong, she adopted the name of Florence after reading about Florence Nightingale.

In 1940, after graduating from Canton Theological College in China, she was called to Macao, which remained a free enclave during the war with the Japanese. She was soon ordained a deacon.

When Japan captured Hong Kong, refugees flooded into Macao and, with no priest to serve them, she was given the emergency right to celebrate Holy Communion.

In 1944, Bishop R.O. Hall, bishop of Hong Kong, ordained her as a priest, but in 1948, her original orders were rejected by English archbishops and Hall was censured.

When Li was told that Hall would have resigned if she continued to work as a priest, she wrote to him saying that while she could no longer work as a priest, she would resign her orders, which she considered to be a permanent gift from God.

During the Cultural Revolution, 1966-1976, she worked on a chicken farm. When it was over, she was called to serve the community of Christians struggling to reorganize in China. Before long, she was minis-

tering to a congregation of 1,000 in Guangzhou, where she remained until she retired and moved to Canada in 1981.

Her orders were reaffirmed when, in 1971, two women were ordained by the bishop of Hong Kong. At the time, Li commented that, "the ordination of women appears to be a gift from the Eastern Hemisphere to the Western Hemisphere." ■

## Glenn Eaton, 74, cathedral canon

The Rev. Canon Glenn A. Eaton died of cancer on Feb. 8 in Portland, Ore. He was 74.

Eaton was born July 15, 1917, in North Bend, Ore. He had been finance officer for the Diocese of Oregon for many years and

was a national officer of the Brotherhood of St. Andrew. Ordained to the diaconate in 1954, he was made an honorary canon of the cathedral last fall.

He was also involved in establishing the Episcopal Bishop of Oregon Foundation and was recognized nationally for his work in planned giving. He was a colonel in the U.S. Army during World War II and was a graduate of the Armed Forces Staff College and the Command and General Staff College.

Surviving are his wife, Jeannette, a son, Glenn Jr., and a daughter, Lillian Ward. ■

## Jean Ladehoff, 61

Jean Arthur Ladehoff, 61, wife of Bishop Robert L. Ladehoff, bishop of Oregon, died of cancer Feb. 22 in Portland, Ore. Mrs.

Ladehoff, a graduate of Duke University in Durham, N.C., was a school teacher.

Since they arrived in Oregon six years ago, she accompanied her husband on visitations throughout the diocese and shared actively in his ministry. She also served as president of the Friends of William Temple House, an Episcopal counseling agency in Portland.

In addition to her husband, Mrs. Ladehoff is survived by a son, Robert, of Orlando, Fla., and a sister, Frances Richardson, of Durham, N.C. ■



## SEATTLE

Continued from previous page

Development Authority managing the market, calls St. M&Ms "a stabilizing force." He tells about market resident Eddie O'Shea, an Alaskan Inuit. "Here's a guy who has a talent [for photography] and was encouraged. He developed this hobby and started taking pictures of street people."

Founder Ludden mounted the black and white prints for an exhibit in the ministry office. She carried copies on speaking engagements for years. Today those poignant photos form a wall of witnesses in the chapel. O'Shea believes those witnesses could ease the fear she senses in every church she visits.

"People are afraid," she says. "They are afraid of homelessness. They are afraid of those who are different, of Mexicans, of Asians, of blacks, of Asians. They are afraid of failure ... I think they are afraid because they don't know who they are ... as individuals ... as Christians."

\*\*\*

"Matty, how's it goin'?" O'Shea is nearing the end of her night rounds when she spots the man slicing tomatoes atop a pickup's tailgate. The truck bed in front of him, tented with heavy blue plastic and a center pole, is lined with blankets and newspapers. It is his current home. It is Susan O'Shea's disabled truck, left parked under the Alaska Way Viaduct while Matty waits to work on a fishing boat.

As O'Shea crosses the last unlit alley, she greets a couple sitting on a stoop in a narrow doorway. "Chinaman" and Jimmy are only slightly sheltered from the rain. She hasn't seen the two members of her flock in weeks and inquires about their health.

On this rainy night, O'Shea encounters crises, saves no one from freezing or overdose. But she knows her presence reassures those who watch her pass. ■

## WHO CARES WHEN CHILDREN SUFFER?

By The Rev. Phillip J. Rapp  
President,  
The Saint Francis Academy  
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## NEWS

## PROGRAM

continued from page 1

dioceses and parishes are making greater investment in local ministries, the economic recession has reduced income at all levels, and four dioceses have taken action to withhold funds in reaction to what they perceive as a liberal trend in the national church.

The paring of programs — the very difficult decisions of what programs would be seriously affected by council's decisions — was left to senior staff. "We are in a place to come to grips with this reality," said Barry Menezes, senior program executive.

Council members, who expressed both satisfaction and concern for the budget-tightening process, will vote on the cuts in June.

Work with the poor and marginalized in society must not be forgotten as programs are cut, the Rev. Austin Cooper of Cleveland told council. "I think every sensitivity must be utilized that [the cuts] are not a further erosion of confidence that the Episcopal Church is identified with the down-trodden."

Sally Bucklee a council member from Laurel, Md., said she sees a shift as more finances are committed locally to develop lay training. "The mission frontier is where the laity are — in the banks, schools and hospitals of this country," she said.

"I hope to see the church turned upside down," said Bucklee, who was critical of the "top-down" structure, yet concerned for the "stripped-down" national staff.

Council's action followed a three-day planning and development conference in a retreat setting near Chicago, which made use of personal faith and mission stories from Episcopalians across the country in a process that will establish long-range goals.

Bishop Rustin Kimsey of the Diocese of

Eastern Oregon, chair of council's Planning and Development Committee, said one result was a recognition that council must develop closer relationships with dioceses.

"We need to hear first-hand what is happening at the local level and how we ... can affirm that," he said.

Working in small groups, the 38 council members, with members of General Convention's Standing Committee on Program, Budget and Finance, participated in Bible study, prayer and discussion groups as they sought an atmosphere in which to build trust and help determine how the church engages in future ministry endeavors.

"While we may not have reached a grand and glorious vision, we became aware of our common ground," said Marcy Walsh of Summerville, S.C., chair of the Program Committee.

"The relationships that were built gives me confidence for the future." ■

Jeffrey Penn, assistant news director of Episcopal News Service, contributed to this story.

## Church presses stand against nuclear arms

The Episcopal Church, with 40,500 shares of General Electric stock in its portfolio, is pressing the company to get out of the business of making nuclear arms.

Citing the collapse of the Soviet Union and long-lasting environmental hazards, the church has joined more than 20 religious orders and churches in filing a resolution at GE's annual meeting this month asking for an "orderly withdrawal from nuclear weapons business."

In a letter to GE Chairman John F. Welch Jr., Treasurer Ellen F. Cooke wrote, "The Episcopal Church has long been concerned with the moral and ethical implications of investments and with the social responsibility of the corporations in which it holds investments. In this connection, the Episcopal Church is especially concerned about the issue of the production of nuclear weapons."

In a written response to its shareholders, GE recommended defeat of the proposition, noting that defense decisions are made by Congress and the president.

"GE has generally been downsizing defense businesses to levels appropriate to meet announced and anticipated reductions in defense procurement programs and budgets," the statement said. "The company nonetheless remains a major U.S. defense contractor and will continue to compete in defense systems work."

The Rev. Brian Gries, staff officer for peace and justice, said this is the first time the church has taken such a step with GE. "We've filed the same resolution with Westinghouse for three successive years."

Only one shareholder can file a resolution. With Westinghouse, the church has been the primary filer; with GE, as a co-filer, it joins a sizable interfaith group.

"The resolutions have been created ecumenically by the Interfaith Center on Corporate Responsibility," he said, "when they were taken to the Executive Council, it was clear they follow policies articulated in the 1980s when the church called for the cessation of the arms race."

He said that gestures like this do have impact. In 1971, the church sponsored a shareholder resolution calling on General Motors to get out of South Africa. "Since then, 150 companies have withdrawn," Gries said. ■

— By Episcopal Life Staff

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EL4/92

### More from Milwaukee:

## Catholic applauds ecumenical spirit

MILWAUKEE

The will of churches to engage in ecumenical dialogue is sometimes more important than the results, Catholic Archbishop Rembert Weakland, chairman of the ecumenical committee of the Canadian Catholic Conference, told Executive Council members at their meeting here last month.

The Roman Catholic archbishop of Milwaukee, who said he wore a pectoral cross, a gift from Patriarch Alexy of Moscow, to "make me look a little more Episcopalian," admitted that ecumenical dialogue is foundering in the United States.

"Ecumenism seems to be at a low ebb and dialogues are going through difficulties," he said. "But we need to intensify relationships, not let them become lax."

Weakland's comments were intended to respond to the disappointment expressed by Anglican officials over the Vatican's reaction to a major ecumenical report prepared over a decade by a team of international theologians from both communions. The Vatican criticized it for shortcomings, stating that significant differences remain in essential matters of faith.

"I know there has been some displeasure," Weakland said. "It is important we take such setbacks and deal with them seriously."

He suggested that the Anglican-Roman Catholic dialogues during the past 20 years have suffered because they did not represent a broad spectrum of theological opinion.

"So often we like to deal with those who think like we do," he told council. "But we have to [recognize] that we engaged in dialogue with people whose ideas are changing. This time we have to do it with everybody." ■

— Jerry Hames

## Bishop elected to Anglican body

MILWAUKEE

Bishop Mark Dyer of the Diocese of Bethlehem was elected by Executive Council to sit as the Episcopal representative on the Anglican Consultative Council, the consultative body of the Anglican Communion.

Dyer, 61, a former Roman Catholic priest, joins Pamela Chinnis, president of the House of Deputies, and the Rev. Austin Cooper of Cleveland as the Episcopal Church's representatives on ACC. He was elected on the fifth ballot from a slate of 17 bishops.

Bishop James Ottley of Panama was second on the final ballot. ■

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NEWS/FEATURES

# Foundation focuses on training clergy to lead

by LINDSAY J. HARDIN

The Episcopal Church Foundation, an organization traditionally viewed as cautious, conservative and low profile, is taking a more influential role as it grapples with a huge issue: church leadership.

"I see the foundation moving from a passive stance to a pro-active stance," says Rev. Loren Mead, president of the Alban Institute. "As a group, they've done a lot of good work over the last 40 years. But the risk factor has been low. Now there's kind of a young turk response — a healthy moving out to get back into the game."

To address the issues of clergy leadership, the foundation has committed itself to a number of programs, most of which fall under the umbrella of the Cornerstone Project, which was begun in 1987. This year, the foundation has committed \$300,000 to the project, more than half the amount spent in the project's history. Dean James Lehman, president of General Seminary in New York, has been hired to direct the project beginning in September.

The foundation has also set aside \$50,000 to begin a leadership training pilot program for clergy, also sponsored by Trinity Church, Wall Street.

Endorsed by General Convention last summer, this new mission, some believe, is key to the foundation's increased visibility. Under fire in its initial years for seemingly murky objectives, Cornerstone is seen now as a progressively viable resource for the church.

"We were criticized for being vague at first," says Bishop Roger White of Milwaukee, a Cornerstone trustee. "But instead of trying to do the church, 'this is the program you will have,' we provided a process for talking and listening so we could develop a program that would address the needs of the church."

Cornerstone now concentrates on five areas: research in clergy development; lifelong learning for clergy; strengthening the ministry of bishops; assisting in the spiritual formation of clergy as religious leaders; and crisis care for clergy.

Cornerstone and all foundation programs, including grants for ministry and doctoral fellowships, are made possible by the income generated from an \$18 million endowment and about \$200,000 in annual contributions.

Charges of elitism and conflict over control of money dogged the foundation for years after its founding in 1949. Some criticized the board for being overly representa-



Left, Loren B. Mead, president of the Alban Institute, at a Cornerstone Steering Committee meeting.

photo/NEALE MORGAN

Below, Peter Megaree Brown, president of the Episcopal Church Foundation.

**"FIRST THINGS FIRST.** If the clergy can't perform at their best, the church will suffer."

—William Craddock, board member

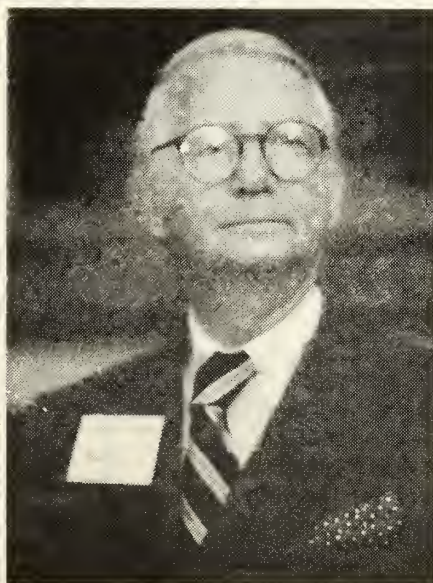
tive of Ivy League schools while others believed the group was too conservative to effect real change.

That has changed with the Cornerstone Project, according to the bishop of Milwaukee. "The foundation has always had an image of being East Coast," says White. "Now, what's happened with Cornerstone is that there is more of a national focus."

"Clearly some very good works were accomplished over the years," says foundation President Peter Megaree Brown. "But we too have evolved in stages: an initial developing of goals and missions, then structuring and administering, and now an active outreaching excitement — a dynamic of going from the cerebral to the doing."

When criticized for spending too much time and money on clergy leadership, board member William Craddock says, "First things first. If the clergy can't perform at their best, the church will suffer."

Other projects the foundation is involved with include its fellowship program, through which more than 100 scholars have received funds for doctoral work. It also has a strong grants program, \$5 million since 1965. It



once was a lender for Episcopal Church building projects, that process has been phased out.

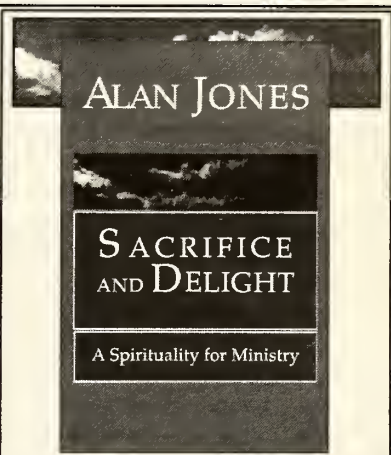
The number of projects means a heavy financial commitment. That, however, doesn't worry Brown. "If you plan and act with thoughtfulness, precision and compassion, that is what makes the difference, not the purse."

Withro Meeker, a new board member from Winnetka, Ill., agrees. "Finances will not hold us back at this time," she says. "There are many issues out there to be identified — ones that shouldn't be avoided — like prisoner rehabilitation, missionary work, social issues, racism, the daily needs of parishes. We must play a role in finding solutions."

While long term fund-raising objectives have not been set, Brown plans a short-term, \$300,000 fund-raising campaign.

Regardless of the financial outcome, Brown is clear about his goal. "If I had to describe the importance of the foundation," he says, "it's not the money, not the numbers, not the power. Rather, it's an independent group of lay Episcopalians looking at the future, aware of the past, conscious of the present, working to accomplish something of significance before we pass on the torch to others." ■

The Rev. Lindsay J. Hardin is a freelance writer who lives in Short Hills, N.J.



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# RESUMEN DE NOTICIAS

## El otro lado de la cruz mensaje de Pascua del Obispo Primado

*Y Jesús dijo: "Yo he venido para que tengan vida, y para que la tengan en abundancia."*

Con el amanecer del Día de Pascua celebramos una vez más la maravilla de la resurrección de Cristo, y la fuerza radiante de su generoso amor por nosotros. Una vez más lo acompañamos a través de las horas sombrías — a la cruz, a la tumba — hasta el glorioso nuevo amanecer que es la Pascua. Celebramos su vida y su triunfo sobre la

muerte. Al hacer esto, celebramos también nuestra vida, y el triunfo que — gracias a él — alcanzamos sobre la muerte. Todos nosotros sabemos de problemas y sin duda veremos muchos más, pero ahora podemos mirarlos desde el otro lado de la cruz.

¿Es tu experiencia, como lo es la mía, que aquellos que luchan, que se enfrentan cada día a una senda que los prueba de un modo que parece insoportable, suelen estar más conscientes de la abundancia del reino? La esperanza en el Señor nace a menudo de la desesperanza en el mundo, y del conocimiento de que el triunfo de Jesús es también nuestra victoria. Podemos ver eso en las colonias de leprosos de Okinawa, donde las sonrisas iluminan los rostros desfigurados mientras se alaba el santo

nombre de Dios. Lo aprendemos andando por las polvorientas calles de los pueblos de África del Sur, mientras los niños del *apartheid* dan testimonio de la esperanza que hay en ellos. Podemos aprenderlo de los cristianos palestinos, cansados y agobiados por la exclusión [de que son víctimas], que todavía puede hablar con alegría y coraje de la fe que poseen en tan grande medida. Lo aprendemos junto al lecho de aquellos cuyos cuerpos padecen y se desgastan. Y podemos aprenderlo dondequiera que las lágrimas del dolor se convierten en el primer bálsamo para las heridas recién abiertas.

Se dice que estos son tiempos de escasez. De cierta manera, eso es verdad. Pero es sólo parte de la verdad. La verdad mayor, la profunda verdad para nosotros como cristianos, es que Cristo vino para que pudiéramos tener vida, y para que la tuviéramos en abundancia.

Vivamos en el conocimiento de esa abundancia. Regocijémonos juntos en que hemos seguido con Cristo hasta el otro lado de la cruz: a la vida gloriosa que es nuestra en él.

Edmond L. Browning  
Obispo Primado

a personas que están en familias o tradicionales." ■

## Caucus urbano insta a la iglesia a superar el racismo

Los participantes en la reunión anual de la Agrupación Episcopal Urbana (*Episcopal Urban Caucus*) en Cincinnati, OH, instaron a la Iglesia Episcopal a enfrentar la realidad del racismo, a arrepentirse, y a la marcha hacia una sociedad post-racista.

Los participantes analizaron los resultados del informe sobre el racismo en la 70a. Convención General, que muestran un enérgico mandato a la Iglesia para mejorar su ejecutoria en la reconciliación racial y étnica. La agrupación se comprometió a supervisar el progreso de la Iglesia en tocante al racismo, desarrollar una definición común de *racismo* y *multiculturalismo*, hacer acopio de muestras exitosas del trabajo antirracista que se lleva a cabo actualmente y diseminarlas por toda la Iglesia. ■

## Ministerio hispano en Lamesa

A la iglesia de San Juan, en Lamesa, diócesis de Texas del Noroeste — el Consejo de Misión Diocesana le ha concedido una donación para llevar a cabo un programa experimental de repaso para estudiantes segundo y tercer grados, como parte del trabajo de ministerio hispano de la congregación. Luego de los informes de las primeras seis semanas del curso, los maestros de la escuela elemental del Norte, media milla de San Juan, presentaron una lista de niños de la inmediata vecindad necesitados de ayuda adicional.

Ocho alumnos de segundo grado están asistiendo al programa de repaso después de los martes y seis alumnos del tercer grado los miércoles. Sue Veal, la maestra encargada del repaso, presenta varios métodos de aprendizaje y está haciendo énfasis en la combinación de habilidades motoras con memorización en matemáticas y lectura. ■

—Por Vicente Ech



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## La Iglesia Episcopal da señales de crecimiento

Luego de varias décadas de reportar —al igual que otras principales denominaciones protestantes— un descenso numérico en su feligresía, la Iglesia Episcopal ha registrado un aumento de más de 3.000 miembros, según los informes parroquiales de 1990.

Si bien es demasiado pronto para predecir que se trata de un cambio permanente en las tendencias, "hay algunos patrones en los datos que sugieren que el aumento puede ser más que un insignificante acontecimiento de un año," dijo el Dr. Kirk Hadaway, secretario de investigación y evaluación para la Iglesia Unida de Cristo.

Hadaway sugiere que los episcopales deben llegar a aquellos que se han apartado de la participación activa en la iglesia y que ésta debe "aumentar su énfasis en ministrar

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# Ministry 'without a collar'

**F**OR LAY PEOPLE WHOSE MINISTRY IS ALSO THEIR JOB, identity is often a major issue. Clergy, other lay people and employers often don't see what professional lay people do as a vocation.

But many musicians, educators, counselors, parish and diocesan administrators, youth workers, secretaries, seminary professors, sextons, chaplains and directors of conference centers do see their work as a vocation, as valid as the clergy's.

"As much as the church annoys me, and I hate it at times, for whatever reason I'm called to muck around in this area of lay education and ministry development," says Gail Jones, director of training for Education for Ministry, a lay ministry program based at the University of the South in Sewanee, Tenn. "That's what my call is ... that's a place for me to live out that vocation."

That feeling isn't always recognized by lay professionals themselves, and lay professionals sometimes feel discounted by other lay people or their ordained employers.

"The way I would feel in a congregation is if I was giving a class on something, someone would say, 'What does Father So-and-So think?'" Jones says.

On the other side of the coin, some lay professionals tend to see themselves

as clergy without a collar, says Anne Rowthorn, who has written and lectured on lay ministry. She doesn't see a distinction between a lay professional and other lay ministries.

**"I** F A BAPTIZED CHRISTIAN HAS a lively sense of what it means to be a Christian, then all of life is vocation and ministry," she says. "I think that the lay professional, given a choice, should get behind the issues and the concerns of the laity in the parishes, that they should align themselves with them and not the clergy."

In order to grapple with these and other issues, the National Network of Lay Professionals was formed in 1984. The group recently held their fourth national gathering in Delray Beach, Fla., where they discussed issues such as their authority in the church, lay-clergy relationships and the lay pension plan resolution that was passed at last summer's General Convention. The six people profiled in this month's Lifelines attended that conference and spoke of their ministries. The diversity of the jobs reflects the wide range of professional lay ministry throughout the church.

*Profiles by Ed Stannard*





PEGGY MAYNOR

## Casting the nets to bring in people



It's hard to be involved in much at Holy Trinity Episcopal Church in West Palm Beach, Fla., without running into Peggy Maynor. Although she's a part-timer, Maynor is involved with no fewer than 18 programs and events.

From the ecumenical soup kitchen, to singles ministry, to adopting a family in danger of losing their home, Maynor

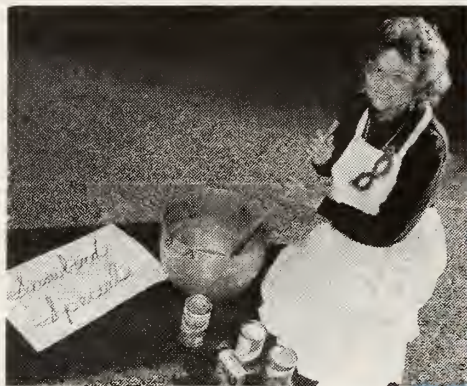
seems involved in everything. But she doesn't do it alone. "What I've kind of done is cast out the nets," she says. Then it's up to other members to haul the ideas in or not. A lay ministry commission helps oversee the work.

Much of Maynor's energy goes into welcoming newcomers. She phones and sends letters with information

about the church as soon as a person signs up. Soon after, she invites them to get involved in parish activities.

Although some have criticized the amount of effort she puts into welcoming newcomers, Maynor says it's the place where she can make the most difference. "Once you get them in, there are people

See MAYNOR page 18



ELEOFINA ANDUJAR

## Latina counselor provides voice, ear

Eleofina Andujar is crystal clear about her ministry. She is an advocate for Latina inmates. Sometimes it seems she is their only advocate.

"Sadly enough, I'm the only direct service giver," says Andujar, who must act as translator as well for the approximately 125 Spanish-speaking women at the state prison in Framingham, Mass.

"My role is educator, advocate, pastoral counselor, resource person, role model for them, being that I'm a Latina — those are the roles that I see myself very concretely doing."

Through her work at the prison, Andujar has not only helped the women, but has gotten back in touch with her Puerto Rican culture in a way that she had missed for many years.

"I came to this because it was something that I could not not do. It was a passion to reclaim my Puerto Rican-ness, to reclaim who I am," Andujar says. "I did not speak Spanish for 20 years. I divorced myself from my culture."

"When I came to the prison and saw so many of my Latina sisters in there I said, 'This is where it's at.'"

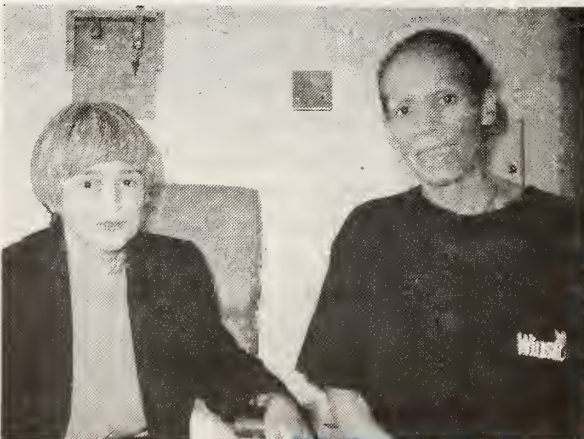
The need for translators isn't a matter of convenience; it's a



matter of privacy. Since many of the inmates have AIDS, they do not want to use other inmates as translators, people who they cannot trust not to "stab them in the back," Andujar says.

Andujar, a registered nurse who is also a lay seminarian at Episcopal Divinity School in Cambridge, serves on an AIDS Action Commission, which, among other things, works for

See ANDUJAR page 18



EDGAR VANDERVEER

## A proper steward isn't always popular

Edgar VanDerveer knows well that serving the Lord and the church does not always mean spreading joy.

"I make an awful lot of people mad," VanDerveer says, his smile showing he accepts this part of the job as treasurer for the Diocese of New Jersey.

"The most difficult part of my job is dealing with clergy who are notorious for waiting until the very last minute to do things," VanDerveer says. But what makes it difficult is that VanDerveer gets the grief for



being the bearer of bad tidings. "I wish the churches would understand what is expected of them by canon and not give me a hard time about it."

In the midst of tight economic times, budget cuts are among the bad tidings parishes must deal with. But VanDerveer is emphatically not responsible for deciding whose program is pinched. That work is done by the diocesan committees.

What is his is the responsibility to keep watch over the diocese's assets and to be sure receipts, insurance and titles are properly recorded. VanDerveer also makes sure that the records are readily available to every parish and member. "We bend over backwards to make sure that nothing is concealed," he says.

VanDerveer is humble about his work.

"I really never considered it to be a ministry," he says. "To me it was just a way of helping other people, which I guess in essence is what ministry is all about." ■

## Lay employees

By Ed STANNARD

Among the hundreds of resolutions passed at last summer's General Convention was one significant positive final pact on those lay people who turn in their paychecks from the church.

The resolution calls for all lay employees of dioceses and any church-related organizations who work more than 1,000 hours per year by Jan. 1, 1993, to join the National Network of Lay Professionals.

"To a lot of us it seemed like this was all we talked about," says Thomas Schmidt, executive director of the Pension Fund, a major victory for the campaign, which started in 1988 at the Detroit convention.

The resolution is not binding on every diocese to implement this resolution by canon or appropriate resolution. Many have already done so.

One point of pride for professionals is the equity of the pensions will give. Permitted for all clergy through the Church Pension Fund.

Part of the reason lay employees have not had pensions has been concern about cost. People were saying, Gee, we'd like to do this, it's bankrupt the world," says Blanchard, president of the Pension Fund, which has offered pensions since 1980. In fact, the increase most parish budgets about 1.5 percent, Blanchard says.

Schmidt said that many realized lay pensions were not only of money but of justice.

"In reality you couldn't have people working and not have pensions," she said. A survey organization showed that lay employees were heads of households, "not little old ladies," Schmidt says.

The resolution offers a choice between traditional defined-pension plans, which provide a fixed benefit for life, and a more flexible, what riskier defined-contribution plan (see box). The pension current plan is defined benefit. A defined-contribution plan will be available Jan. 1, 1993. Employees can choose to provide a minimum standards.

There is some disagreement whether the resolution requires full-time employees to be pensioned. Thomas Martin, executive vice president of the Pension Fund, said, "We're asking three different attitudes and got three different conclusions and the conclusion we came to is that it's a diocese's choice."



## LIFELINES

MAYLIN BIGGADIKE

## Called to guide others in the spirit

Every lay minister has a gift, but not everyone has an easy time finding a place to use that gift. Maylin Biggadike, who feels called to be a lay spiritual director, is such a person.

A former economist, Biggadike is a lay seminarian enrolled in the program for spiritual direction at General Seminary in New York. But she's finding that the positions available to her will be few.

"It's not an established field yet in the Episcopal Church and not recognized as a professional field in its own right," she says. "The practical issue is there is no job market for spiritual directors because it's usually been in the province of priests or monks."

That forces lay professionals to find another job to support themselves. "It sort of seems like you have a lay professional and you tag spiritual director onto it, which is unfortunate."

Another problem is the required liability insurance for anyone involved in counseling. It is difficult for those who aren't ordained or trained psychologists to get.

But Biggadike will pursue her plans, even if she must

combine it with another job. She sees herself filling a real need in the church.

"I think within our churches there's a great hunger, there's a yearning for a spiritual connection with God ... and very often parish priests are called on to be that person but very often they don't have the time." ■



NANCY MANN PHILLIPS

## Equipping others to grow in learning

For some lay professionals, ministry is one to one. Nancy Mann Phillips has done that, but now her main work is training others.

Phillips, a Houston-based consultant and trainer, helps parishes and dioceses to improve their Christian education programs. She also is a trainer for Education for Ministry.

"I feel like God has called me to work in the church mainly in the area of lay ministry to help lay people understand that they have a



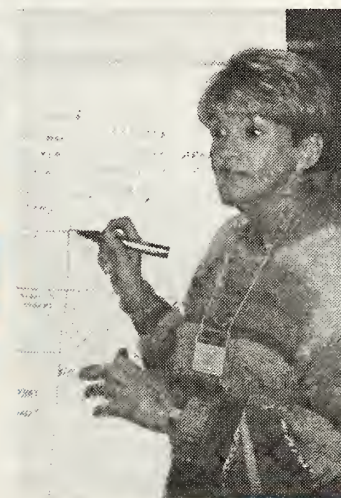
call to ministry just as ordained people do. I like to train lay people for their vocation."

Serving as a consultant is a change for Phillips, who formerly was regional education coordinator for the province. That program was cut from the budget at the end of 1991, however.

Phillips says she is open to another paid position in the church. Meanwhile, besides her consultancy work, she serves as vice chair of the province's Christian Education Commission, which has a representative from each diocese, who in turn spread the information to each parish.

"They make sure that people within their diocese know what

See PHILLIPS page 18



MICHAEL BLAIR

## Taking his place among the laity

As lay assistant to the rector at Christ Church, Detroit, Michael Blair sometimes has felt caught between the roles of clergy and laity. What exactly is a lay assistant, anyway?

Blair admits that he, the congregation and his rector, the Rev. Ervin Brown, have had some adjusting to do.

"He recognized that he had expectations of me to function as a priest because he had only had clerical assistants before. He was responsive to my needs and we worked out a way for me to exercise my responsibilities."

Now, Blair sits in a pew, rather than serving on the altar, and feels more comfortable in his role.

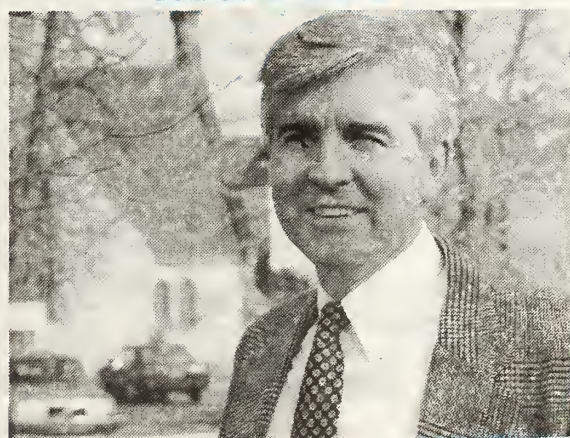
Blair acts as a liaison between the staff and the laity in such areas as membership

development, outreach, parish activities and buildings and grounds. But much of his day is spent with people who walk into the office. Christ Church's location downtown makes that a large part of its mission. "We fill a niche," Blair says, and he takes it seriously.

"Those two bus tickets or four bus tickets I can give them may make a big difference in their day," he says. "It may mean a job. ... Besides, they minister to me. They keep me honest."

Like many lay professionals, Blair has considered ordination, but decided he wasn't called to wear a collar.

"I finally concluded that that was not really what the Lord was calling me to. My prayer



was that he would show me a way to serve him there in Detroit where I was and where my family responsibilities were and he honored that." ■

score  
tory

dt of the lay professionals aid implementation is one of tems on the organization's hat may test the members' ent, since for many it seems as been won.

e kind of come to a cross- cause the legislation was General Convention and a lot of enthusiasm," she

er big piece of work for the sionals lies ahead: medical, d insurance benefits. Gen- ention passed a resolution ng parishes to provide the ut stopped short of mandat-

s going to be one heck of an id Blanchard of the Church und. The cost to small par- organizations is the big said. "We have been asked dy and come back to con- three years."

midt said she is encouraged y professionals' progress. start in 1984, the organiza- own to 500 members and its have a far better sense of rtance to the church.

professionals ... have just ng, long way. I think the ss, besides pensions be- d ... the change in people's as been tremendous."

## choice of plans

ayers offering pension plans y employees will have to se between two types of ach of which has pros and ch employer can offer only of plan, however. Follow- eatures of each, provided urch Pension Fund.

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Employee assumes in- t risk. ment income is not guar- ived retirees may suffer ted funds.

## efined-benefit plan

No investment risk to em- e amount is known and life. No control over funds by e. nds available to estate th.



## LIFELINES

# Computer helps laity find jobs

**A**MONG THE RESOURCES available to lay professionals is registration with the Church Deployment Office. Although many lay people aren't aware of the free service, it is available to anyone who works for the church.

The way it works is this: You fill out a 12-page registration booklet, which itemizes skills, experience and leadership qualities and includes a personal ministry statement. Then you send it to the Church Deployment Office, with a note from your bishop affirming you as a lay professional. Your profile is then searched when parishes and other church offices are seeking lay people with particular skills. You can also send your profile to potential employers. And you can subscribe to a monthly listing of openings throughout the church. Registration is free; Monthly listings are \$20 per year and a copy of your profile costs \$1.

The Rev. James Wilson, executive director of the deployment office, admits that the service isn't as useful to lay professionals as to clergy because

only about 500 have signed up. "There's a bit of a catch-22 in here," he says, because lay people "seem reluctant to register with us" until they perceive the service is being used, and institutions are reluctant to use the service for lay people until more are registered.

"If we get 5,000 people on that I guarantee we'll be used a lot more," Wilson said. So it's to lay professionals' benefit to get their profiles into the computer. In the current listing, there are 13 openings for lay people in a total of about 350 listings.

All of the information in the profile is provided by the applicant — no one else can add to your file — and to make it as specific as possible, the application is quite detailed. "It does indeed take hours to fill out and it's a fairly daunting process," Wilson said. "But that enables us to have the skills we need in order to do an intentional search."

To get a registration packet, write to the Church Deployment Office, 815 Second Ave., New York, N.Y. 10017, or call 800-334-7626, ext. 5250 (in New York, 212-922-5250). ■

— Ed Stannard



## RESOURCES FOR LAY MINISTRY

**From Gathering to Going Forth, the 1992 Total Ministry Conference.** Conference "to empower the church to develop and affirm the ministry of all baptized persons" May 29-31 at Kanuga Conference Center, Hendersonville, N.C. Cost: \$110 (double) or \$135 (single) per person includes room, meals and bus. Contact the Rev. John Docker, Office for Ministry Development, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626, ext. 5246, 212-922-5246.

**The National Network of Lay Professionals in the Episcopal Church.** Organization provides support for lay people employed in the church. Members receive "Callings," a three-times-yearly newsletter providing news, features and resources; "LP," an occasional newsletter that includes job listings and training opportunities. Cost: \$35 per year for individuals, \$15 for students, retirees, unemployed, part-timers and members of religious orders, \$245 for institutions (up to eight members). Write NNLP, 2401 Bristol Court, S.W., Olympia, Wash. 98502; 206-352-1127.

**Lay Professionals and the Episcopal Church.** A position paper (No. 85) developed by the Lay Professional Task Force describing lay professionals and issues that concern them. Free. Order from NNLP (see above).

**Handbook of Personnel Practices, Policies and Benefit Guidelines.** Booklet of resources, including sample contract. Free. Order from NNLP (see above).

**"Callings."** A 27-minute videotape featuring five profiles of lay professionals in the church. Cost: \$29.95. Order Resource #50-8845-V from Episcopal Parish Services, 815 Second

Ave., New York, N.Y. 10017. 800-334-7626, 212-922-5117.

**"The Authority of the Laity."** A videotape featuring four lectures by Verna Dozier, author and lecturer on lay ministry. Cost: \$24.95. Order #AL114 from the Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-2674. Also, a 42-page pamphlet of the same name by Verna Dozier about taking authority, along with the clergy, for building up the body of the church. Cost: \$6.50. Order from the Alban Institute.

**The Episcopal Lay-Leadership Directory 1992.** Biennial directory with biographies of more than 5,000 lay professionals. Paper, 290 pages. Cost: \$34.95. Order from Church Hymnal Corp., 800 Second Ave., New York, N.Y. 10017.

**Pension Plans for Lay Employees.** A 33-page booklet describing the two retirement plans available to full-time lay employees of the Episcopal Church from the Church Pension Fund. Outlines obligations of Episcopal employers, the defined-contribution and defined-benefit pension plans and decisions that employees must make by Jan. 1, 1993. Free. Write Thomas Martinson, executive vice president, Church Pension Fund, 800 Second Ave., New York, N.Y. 10017; 800-223-6602.

**"The Liberation of the Laity"** by Anne Rowthorn. A 141-page paperback that seeks a new theology "by the laity and for the laity." Cost: \$9.95. Order from Morehouse Publishing Co., 78 Danbury Road, Wilton, Conn. 06897.

**"We Are Theologians."** A 150-page paperback by Fredrica Harris Thompson that is a guide to educating the laity for ministry. Cost: \$8.95. Order from Cowley Publications, 980 Memorial Drive, Cambridge, Mass. 02138.

**MAYNOR** *continued from page 16* there to take care of them," she says.

Maynor also makes a point of welcoming the "snow birds," those who winter in Florida but live the rest of the year up north. They received little attention before; now they're introduced at a monthly dinner. "Some of them have moved their letter [of transfer] to us. Hot damn, that's good!"

Although she's heavily involved in Holy Trinity's lay ministry, Maynor doesn't see herself as indispensable.

"I'm not terribly concerned with who does what. If anybody's hurting and lonely and I can do something to make them hurt less, then I think that's great ... I'm not noble about it. I'm just doing what's good for me." ■

**ANDUJAR** *continued from page 16* the release of women with AIDS, most of whom were convicted of drug-related crimes.

One such woman is now living in her own apartment.

"I put out a letter ... and the community responded and we raised between \$650 and \$700. With that she was able to pay the first month's rent on an apartment and get a refrigerator." ■

**PHILLIPS** *continued from page 17* resources are out there ... They're kind of an info bank," she says.

Her full-time job is as an office manager for a clinical psychologist, but even that connects with her church ministry.

"He's on our vestry and he taught Sunday school for me," she says of her boss. "He knows that's where [I use] my skills, talents and love." ■



## ✦ The Liturgical Year ✦

April 4

### Martin Luther King Jr. Civil rights leader

The Rev. Martin Luther King Jr. preached at Washington Cathedral in March 1968, after which he went to Memphis in support of sanitation workers in their struggle for better wages.

There, he proclaimed that he had been "to the mountaintop," that he had seen "the Promised Land," that he knew he and his people would one day be "free at last."

The next day, April 4, he was murdered. The assassin's bullet cut short a life committed to peace and justice and shattered the hopes of the people he spoke for.

King was the son and grandson of Baptist preachers, attended Boston University and became pastor of a church in Montgomery, Ala.

When Rosa Parks was arrested for refusing to give up her bus seat to a white man, King unleashed the indignation of black America. He led a boycott against the Montgomery buses and walked into the nation's history. He became increasingly the articulate prophet who could rally blacks to civil disobedience and who could move the conscience of whites. His strategy culminated in the passage of the Civil Rights Acts of 1964, 1965 and 1968.

With that work complete, he turned his attention to poverty and the Vietnam War; he believed that racism, poverty and militarism were interwoven.

Always his war against violence and indignity put him in the path of violence and indignity. His home was dynamited; he was stabbed, almost fatally; he was jailed 30 times.

But always, too, he stood up for justice and sustained himself with a deep and abiding faith.



April 9

### William Law Priest, quiet schoolmaster

William Law graduated from Emmanuel College, Cambridge, in 1712, having been ordained and elected a fellow in 1711. His loyalty to the Stuart kings prevented him from taking an oath of allegiance to the Hanoverian George I, so he lost his fellowship and was deprived of his living as a clergyman.

Instead, he worked as a tutor and schoolmaster and organized schools and homes for the poor. And he turned to writing.

He hardly struck the figure of a revolutionary, yet his book, "A Serious Call to a Devout and Holy Life," had revolutionary impact. Together with its predecessor, "A Treatise of Christian Perfection," it deeply influenced the chief actors of the great evangelical revival, particularly men like the Wesleys, George Whitefield, Thomas Adam, Henry Venn.

He stoutly defended the sacraments and Scriptures against attacks by the Deists; he spoke out eloquently against the wars of the day; he delivered sermons and wrote several other books which have gained him a permanent shelf in the Christian library.

April 29

### Catherine of Siena A reputation for visions

Born in 1347, Catherine was the 23rd child of a Siena dyer, Jacomo Benincasa. When she was 12, she cut off her long blond hair to escape unwelcome attention; three years later she caught smallpox, which scarred her for life. Over family protests, she entered the order of penitents of St. Dominic. She scourged herself thrice daily, ate only uncooked herbs and wore an iron chain under her habit.

The chief cause of her fame was her reputation for visions. She believed Christ

often appeared to her and betrothed her by placing a ring on her finger. She claimed stigmata on her hand, although these were



invisible to others. Many of her letters and writings, especially her "Dialogues," were dictated in trances. She once fasted during the 40 days from Easter to Ascension, supported solely by the Eucharist, thus becoming a model for later saints, particularly the two Catherines of the 15th century.

The Bishop of Capua, appointed her confessor, helped her win support from the Dominican Mother House, which wasn't sure if she was a saint or a fanatic. She became a nurse, caring especially for patients with leprosy, cancer and plague.

During the great schism of the papacy, with rival popes in Rome and Avignon, she wrote tirelessly to princes, kings and popes, urging unity for the church. She went to Rome to press her cause further and there, exhausted and paralyzed, she died at the age of 33.

Information taken from "Lesser Feasts and Fasts" and other sources.



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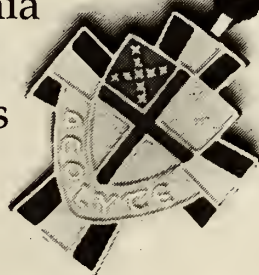
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## Easter: Going beyond what really happened

O GOD of terror and joy, you arise to shake the earth. Open our graves and give us back the past; so that all that has been buried may be freed and forgiven, and our lives may return to you through the risen Christ. Amen.

—Janet Morley  
"All Desires Known"

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By ALAN JONES

Our Anglican tradition is puzzling to those both with-in it and outside it who want clarity about what really happened at the first Easter. I don't blame them.

I think our tradition is clear and unequivocal. The trouble is that when people call for clarity they are often demanding not genuine clarity but a repetition of their own opinions. This may seem a peculiarly dry way to begin a commentary on the central and most world-shaking festival in the church's year but it is often at the point when we gather around the thing we hold most dear that we start to misbehave.

Families, as they gather round the table for Thanksgiving or Christmas, often fall apart. At Easter, we are the closest to the one we love and the one who loves us. Like greedy children we squabble over the family treasures.

It's not that questions of belief and doctrine don't matter. They do. At Easter, however, we come to the edge of language. I am often reduced to incoherence when it comes to the glory of the paschal mystery. Words literally fail us. People get caught between the wonder of it and its sheer audaciousness.

There's also a great chasm between those who believe in the Resurrection literally and those who believe it to be a powerful myth of inner transformation. Some (not all) who profess to believe it literally are at a loss to explain what difference it makes in their lives. Others (not all) who take the mythological route cannot give an account of why they choose this myth over a host of others in the religious tradition of humanity.

We waste a great deal of time examining and disparaging the beliefs of others. Easter raises the question of the very nature of truth and how we speak it to one another. As I get older, I believe more and more that the Resurrection really happened. In the light of what I know about human beings, miracles are commonplace, not extraordinary.

I reckon that Jesus rose on the third day and appeared to his disciples. I don't think that the way I believe it would satisfy many conservatives who seem to be unaware of the threatening power of the Resurrection to change and transform. They are intolerant of my agnosticism with regard to the way it happened and are not satisfied with my believing, with a full heart, that it happened.

I don't think many liberals would be happy with me either because I believe in a flesh-and-blood transforming event in time and space. I can't imagine those first-century believers only having what we would call an "inner experience."

The events of Holy Week culminating in the crashing in of the Resurrection at the Easter Vigil speak to nothing less than the turning of reality upside down. There's a take-it-or-leave-it quality about it. Which ever way we take it (as we struggle with its literal and inner meaning — the two can never be completely separated) the question behind Easter is, "Do you accept or reject the love that is offered here?"

I find that Easter is a matter of bodies, real bodies. It's about how I treat mine, how you treat yours, how we treat each others'.

I want to be as crude and literal as possible because Christianity has, for too long, been disembodied. We need to recover the truth that not only do we have bodies, we also are bodies and that, together, we are One Body. It's here that we

teeter over the edge of metaphor into literal description.

Our lives are cluttered with contradictory beliefs. Perhaps out of the rubble of our religion we might discover each other and have respect for one another? I remember being shown around a monastery in Egypt and being told of the burial of the remains of saints and patriarchs. The monk who was my guide saw my look of skepticism and, with a twinkle in his eye, said, "Of course, it does not matter whether you believe these stories or not! What matters is that we should love one another."

I am not saying that belief in the Resurrection is of no consequence, but I am saying that the way we hold our most cherished beliefs is also of deep significance. We can be in error and full of charity. We can be right and still be devoid of love. God grant us both right belief and right loving.

The poet Gerard Manley Hopkins makes Easter into a verb and speaks of God Eastering in us. That's what matters.

You want to know what really happened at the first Easter? Do you know what really happened here in 1776 or in Russia in 1917 and in 1991? History is always being rewritten. I believe it is continually rewritten in the light of the Easter event. But we will never know what really happened until we get to the deep longing behind our desire to know.

"I know nothing else but miracles." I live! I breathe! I exist! God is making us into a body and the work is subversive. You may be called upon to resign from your job, move to another part of the country, totally change your life. The Resurrection means risk. No wonder we'd rather fight over the mechanics of it than actually live it. As you live into what really happened you will really happen. God will Easter in you. ■

Dean Alan Jones, author and former professor of theology, is dean of Grace Cathedral in San Francisco. This is the fifth in a series of meditations on the seasons of the liturgical year. The prayer by Janet Morley is taken from "All Desires Known" by Morehouse Publishing, 1989, \$5.95.



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# Camps offer a lot more than swimming and hiking



Last Friday my family moved. I went back to the house, all empty and I got my Jeffrey box. My friend Jeffrey was stabbed to death three years ago and I have this special box where I keep newspaper articles about his death and his hat and other things that matter.

Anyway, I got that box and I went and sat in the field in the rain and I talked to God. And I was sitting there crying so hard. The funny thing was I didn't know if I was crying because I was sad to leave or because I was so glad to be getting another chance. You see I'm getting to walk away. I'm getting to start a new life as Derrick Farris — the Derrick who deep inside I always wanted to be. And I will be him.

This camp is moving, it's given me a chance to resurrect, to rise again. And, oh God, how I hope when you leave here you will begin again, too.

**Derrick Farris, 19, counselor  
Camp St. Augustine**  
(sermon preached to campers)



Photo/DAPHNE B. NOYES

Grumhaus. "What we often see are homes with absent fathers, or domestic violence. Some of these kids have seen their brothers shot. The camp is a place they can go and feel safe. And the program is something they can depend on all year."

The care and commitment of the summer months does not end when the bus pulls out of the Foxborough parking lot. A year-round mentor program pairs boys with students from Boston College. Justin Johnson, 12, of Hyde Park, thinks it one of the best parts of the camp. "My mentor's name is Drew," he says. "He's a senior and is majoring in business. He sees me every Friday afternoon and we study decimals and hang around his house." Grumhaus, too, keeps in contact with the boys throughout the year.

Boys enter the Camp St. Augustine program in the second grade and return summer after summer until they are eighth-graders. "Graduate" campers can become "counselors in training" after eighth grade and full counselors after their sophomore year in high school.

It is hard for Grumhaus to list "success stories" but she does say that no Camp St. Augustine camper has dropped out of school.

"The kids are incredibly attached to the place," said Grumhaus. "They arrive on the bus every summer and get out and look around to make sure everything is the way it

**"What we often see are homes with absent fathers, or domestic violence. ...The camp is a place they can go and feel safe."**

was when they left."

Camp St. Augustine is the only camp in the Episcopal Church that provides such extensive outreach but it is not the only camp with an active outreach policy. Camp Cross in Coeur d'Alene, Idaho, serving the Pacific Northwest, offers typical weeklong sessions for parish youths as well as day activities for senior citizens and youths with addictions.

"It's a type of stewardship we are able to do," said Camp Cross director Brian Prior. "This program is our way of sharing what we have with people who might not have the opportunity of a camp experience."

In the Diocese of East Carolina, Camp Trinity is providing camp experience to adults and children, age 8 to 60 plus, with disabilities. Trinity is beginning an environmental program at nearby Bogoe Sound to study surrounding wetlands.

Bishopswood in the Diocese of Maine

integrates deaf and hearing-impaired campers into all its programs and has for the past 16 years. Today, sign language is taught to all campers.

"The hearing kids love it," said camp director Georgia Koch. "I don't know how many young professionals in the deaf-education field we've turned out of Bishopswood, but it's got to be a lot."

Bishopswood runs one-week sessions but campers have the option of staying all summer. Among those are four youths from Emmaus House in Atlanta, Ga., a parish that serves the urban poor. ■

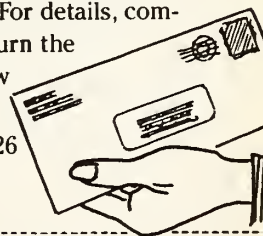
*Rachel Roberson, 18, of San Francisco, is editor of Episcopal Youth Life pages.*



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## VIEWPOINT

# Bishops finally get down to talking eye to eye

"The House is dysfunctional, with no clear sense of vision or purpose. We are called to live up to our heritage: to be critical, but to conserve a tradition."

"The House is divided theologically and we know only one way to handle this — legally — winners and losers."

"The measure of trust is weak. There is a tendency for those who think alike to associate and reinforce their own perspectives. We haven't discovered how to engage in dialogue with those with whom we don't agree."

These were three of the stinging self-criticisms that greeted bishops when they arrived for a special session of the House of Bishops in North Carolina last month.

The comments were among a few dozen others that had been excerpted from 65 questionnaires and 19 interviews with bishops conducted by staff of the Center for Parish Development in Chicago, who acted as consultants for the critical meeting.

More than the role of the House of Bishops was at stake. For as the bishops' statement at the end of the meeting aptly stated: "We learned that if we cannot be bishops together, we cannot be bishops alone."

At General Conventions, the House of Bishops acts as a legislative body, initiating action and approving or rejecting legislation from the House of Deputies.

But its deeper value is as a consultative body for bishops. It can influence, and sometimes moderate, the behavior and actions of individual bishops who may feel swayed by intense feelings in their dioceses.

The House of Bishops is a visible reminder to each bishop that he or she is also part of a national church and international communion with bonds that have been traditionally strong.

From the outset of the bishops' intensive three-day meeting, they worked on building trust and relationships with others they had avoided. Instead of dealing with specific issues that divide them, the bishops used worship, Bible study and theological reflection to attempt to grasp a common faith and commitment.

There will be those who will claim the bishops avoided difficult, wrenching decisions, that they failed to confront moral issues head-on with traditional biblical teaching.

But that response is too easy and assumes an agenda that did not exist. There was one item on the bishops' table — to build mutual trust and develop a sense of community through dialogue that has been missing now for some time.

The bishops state they are forging a commitment to new community without which it is not possible to make judgments that manifest the gospel. To cynics who believe such claims may be without foundation, the bishops say the proof will be seen in future meetings, beginning in Baltimore in September.

Let us hope so. Let us be done with the days of shouting matches, censure attempts and legislative agendas that often ignore pastoral sensitivity to issues.

Let us pray that the bishops' new vision permeates the life of this church. That would be a wonderful Easter gift. ■



## Is membership gain a blip or a beginning?

By C. KIRK HADAWAY

For most of the past two centuries mainline denominations have grown — gaining members by attracting immigrants, children of members and persons from the large unchurched population.

This growth changed the religious character of the nation. The proportion of Americans who were church members increased from about 10 percent in 1776 to 34 percent in 1850 to 50 percent in 1890 and to 70 percent in the 1950s.

The rise ended then, as did increases in the average level of church participation. Denominational growth rates slowed accordingly.

Some believe that there has been a "conservative resurgence" in the midst of mainline decline. This is not true. Rates of growth among conservative denominations have dropped greatly since the late 1950s and some conservative denominations are now teetering on the brink of decline.

Factors that have produced the decline of the mainline churches and slowed conservative church growth are as follows, ranked roughly in order of importance: decline in the birth rate; changing family/household structure; defection of young adults from the church; increasing numbers of marginal members (persons who identify, but rarely attend); and decreased "nuts and bolts" activities to reach people (evangelism and new-church development, particularly).

These factors have affected all denominations, but some more than others.

The declines are not as severe as they once were but as yet no mainline denomination has made the transition from decline to consistent growth.

### Long-term trends

The Episcopal Church began to decline in 1966 and losses were particularly serious in the years following. By the mid- to late 1970s, rates of decline eased considerably. However, in the 1980s they worsened. This pattern mirrored that of other mainline denominations.

Many persons who were reared as Episcopalians switched to other denominations or out of religion altogether. In years past, those who left were replaced by even larger numbers of persons "switching in." This pattern is no longer dominant, especially for young adults.

Not all of this "switching" appears on denominational records, however. Many Americans call themselves Episcopalian, but are not members of Episcopal congregations. This number has grown steadily since the 1950s, and today there are almost as many adults who call themselves Episcopalian, but who are not church members, as there are baptized adults on church rolls.

These people have increased in all Protestant denominations, but seem to have expanded most rapidly in high-status mainline denominations, such as the Episcopal Church.

The situation is a difficult one, yet the existence of millions of "unchurched" persons who retain an Episcopal identity suggests an opportunity. These people still see themselves as Episcopalians; they have not become angry.

Instead, most have drifted away from active involvement, or they were never active in the first place. Yet they may be responsive to an invitation to active involvement and their identity suggests they may be more open to an invitation from the Episcopal Church than from anyone else.

What might prompt a return? This is a difficult question to answer, but it may take a "conversion" of sorts to reactivate persons with long histories of inactivity.

### Recent patterns

The Episcopal Church experienced a loss of just under 13,000 baptized members from 1988 to 1989, and a gain of 3,084 baptized members from 1989 to 1990. This "down and up" pattern produced an overall decline of 0.4 percent for the two-year period.

The membership increase in 1990, which was the first net growth in many years, was a result of an improved balance of gains over losses. Is this real growth or simply a one-year "blip" in the data — similar to a short-lived "growth" that was recorded in 1977 and 1979?

We will have to wait until this time next year for an answer. Still, there are some patterns that suggest that the gain may be more than a meaningless one-year event.

Child baptisms increased by nearly 3,000 persons between 1988 and 1990, while persons transferring grew by 3,357, an even larger number.

At the same time, the numbers removed through death, transfers out of the church and inactivity were decreasing. The most critical improvement was in transfers out.

In 1988 nearly 50,000 persons transferred out, but by 1990 this number had dropped to 47,377.

In terms of prospects for future growth, the immediate situation looks good — if the trend of increasing numbers of members gained and declining numbers of members lost continues. ■

Dr. C. Kirk Hadaway, the author of many books and articles on urban mission, church dropouts and new-church development, is secretary for research and evaluation at the United Church of Christ. This article is excerpted from "Episcopal Church Trends: Analysis 1950-1990," released last month at the Executive Council meeting in Milwaukee.

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COMMENTARY

# On a 'new community of relationships'

It is with great joy that I share with you my thoughts on the meeting of the House of Bishops at Kanuga Conference Center.

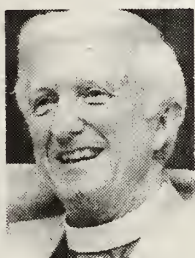
First, it is my deep conviction that the meeting would not have been the wonderful, grace-filled event it was were it not for the prayers of people all around the church. We truly felt that support during our time together, and I believe I speak for all of us when I say we are enormously grateful.

I began our time together at Kanuga with a brief story, which I will share with you as well. A friend of mine told of coming out of St. Patrick's Cathedral in New York some years ago after a wonderful ecumenical service in which the Archbishop of Canterbury had taken part. She and her friends had been deeply inspired and uplifted by the service, and they walked out of the cathedral and looked across Fifth Avenue at the huge statue of Atlas holding up the world.

One of her friends looked over at the figure and said: "Sometimes we feel as if we have to do that, and then we remember that it is already being done for us."

Well, it is already being done for us, and your bishops gathered at Kanuga to be faithful witnesses to what God is already doing for and among us. We trusted in God's grace and we were blessed beyond any hoping for it.

I rejoice in saying that I believe the bishops have set a



new course for the good of the whole church. We spent three full days together living as a faith community. We bent our lives to the rhythm of our prayer and worship life. We were nourished and strengthened through our study of God's word, and at the altar. We were also nurtured by one another and our mutual commitment to our life as a community.

With this groundwork laid, we took a hard look at our life as a House of Bishops and reflected together on where we are now, and where we want to go.

At the end of the week we issued a message to the church. It was drafted by the planning committee and accepted by the joyful consensus of the whole house. I hope you might have the opportunity to read the entire message. I quote for you one very important sentence: "Whatever the immediate agenda that brings us together, we resolve to define ourselves primarily as a community of prayer, worship and biblical and theological reflection in which to give and receive one another's gifts, and to see God's will for our lives and our work as the servants of the Church."

Though we bishops left the beauty and serenity of Kanuga with our expectations for the meeting greatly surpassed, we do know that some people around the church are going to be disappointed—specifically those persons who wanted us to come together and wrestle with some of the difficult issues of our institutional life. To them we must say: patience. The meeting was never intended or designed for that purpose. As we know—God works in mysterious ways.

To quote once again from the statement: "We chose

intentionally not to confront specific issues, but to ground ourselves in our common faith and commitment. It is our hope that enriched and strengthened by our deliberations and interaction we will be able in the days ahead, in the grace of the Holy Spirit, to deal with the serious and important issues facing our Church with faith, courage and wisdom."

We have pledged ourselves to "a new community of relationships among the bishops without which it is not possible to make decisions which manifest the Gospel." We anticipate our meeting in September when, living in this "new community of relationships," we will spend a major portion of our time discussing the authority of Scripture.

This is a new beginning. I could not be more grateful for the opportunity I have been given to lead the church through the next years as part of this community of bishops. I believe the bishops are modeling what it means to live in community, to listen to one another, and pray together that God's will may be known. The bishops are leading the way and showing the whole church what kind of a faith community we can be. I am grateful to them, and to you—for your prayers and your support. I do believe that we as a church are becoming ever more who we are meant to become. For that I say: thank God and Amen!

*Edmond L. Browning*

Edmond L. Browning  
Presiding Bishop

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## COMMENTARY

# Conservatives are the real revolutionaries

Conservatives with an affinity for attack politics are finding a new voice and power within the Episcopal Church, says Charles P. Thobae, a Houston journalist who is a former editor of *The Texas Churchman*, now *The Texas Episcopalian*.

By CHARLES P. THOBAE

There is irony afoot in mainline Protestantism today. So-called liberals are metamorphosing into traditionalists, and conservatives are becoming innovators.

I was in the Westin Galleria in February



where more than 700 clergy and lay delegates of the Diocese of Texas debated money, sex and spiritual authority. These subjects interest Presbyterians and Baptists as well, one gathers from heated dialogue seen in the news media.

In the area of money, the liberal-leaning Episcopal delegates at the diocesan council wanted to retain Anglican stewardship traditions while the conservatives, joining the evangelicals, spoke of a "paradigm shift"

that voiced support for a new, untraditional grass-roots church.

The liberals fought a losing battle defending traditional formulas for giving to the national church, while the conservatives got their legislation passed for an innovative plan that told the national church to go fly a kite. And, by the way, the council implied, also think about moving your overstuffed offices out of New York where your vision gets skewed and where, just across the river in Newark, N.J., a bishop ordains homosexuals.

The so-called "paradigm shift" has created some curious bedfellows within the above-mentioned climate. For example, at the opening service when it is customary for the congregation to sing all the scheduled hymns, many evangelicals were struck dumb as traditional hymns were played. But they chimed in lustily during renewal music — what Chicago theologian John R. Fry calls mindless Jesus Christ words to soft rock.

On sex, however, rest comfortably: Little has changed. Though they deny it, the conservatives' ruling on exclusively monogamous sexual behavior (only within marriage), bashed the gays, because gays can't get married in the church, and if they continue to sleep with one another, the conservatives implied, they live in salacious sin.

Spiritual authority is simple for conservative Christians and evangelicals; it's Scripture as written — no more, no less. I was much more comfortable at the church council with the predictable response to these issues than with the "new look," however.

Robert Hughes, in his *Time* magazine cover essay, "The Fraying of America," says two Puritan sects exist in America today — one masquerading as conservative, and the other posing as revolutionary. What these persuasions have in common is an affinity for "Republican attack politics." He adds that true liberal thinkers have all scurried off to academia, so we don't hear from them anymore in public forums because they're too busy constructing and writing inquisitorial politically correct dogma.

Hughes' assessment may explain the new Protestant phenomenon: The so-called liberals in our midst are actually moderates. The conservatives are the revolutionaries

and they don't have any serious opposition that operates, as they do, in simple black-and-white definitions.

Thus in this void, they walk all over those who are unaccustomed to war games and vicious political tactics, and they bully through their legislative agendas over hapless constituencies.

Let me cite an example.

"Freedom of Choice" was the euphemistic title the conservatives gave their program for withholding money from the national church to punish Presiding Bishop Edmond L. Browning for his moderate position on sexual issues and his stand against the Persian Gulf War.

Maurice M. Benitez, the bishop of Texas, and a cadre of conservative clergy backed the plan. Moderates, believing delegates might be intimidated by their bishop and rectors, who could observe opposition to the plan, proposed a secret ballot instead of a vote by division, which would mean standing for a revealing head count.

After impassioned rhetoric from both sides, the motion to vote by ballot was defeated narrowly, and immediately following, "Freedom of Choice" was passed just as narrowly, 358-319. The conservative appeal had been to stand up and be counted. The moderates wanted the convention to vote its conscience privately.

By my estimate, 20 or 30 delegates "took a walk" when the vote was called, which was one way to deal with the situation if you believed someone was keeping tabs on how you voted. Diocesan council-watchers maintain that if the vote had been by secret ballot, "Freedom of Choice" would have been defeated. And perhaps by a smaller margin than the one by which it squeaked through.

As the council wore on for almost two days, non-issues like the resolution admonishing clergy to refrain from "genital sex" outside marriage seemed to dominate business. During these skirmishes, I observed a "wartime footing" — a meanness of spirit among some clergy and lay delegates I had never experienced before in 26 councils.

The big 57-county diocesan family appeared dysfunctional. Even as the paradox of roll-switching confused me, I must say, the "paradigm shift" completely eluded me.

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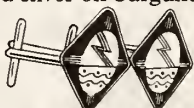
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## FILMS IN REVIEW

# 'Tomatoes' revives the power of storytelling

**"Fried Green Tomatoes"**  
Directed by Jon Avnet  
Universal Studios

By **BRUCE CAMPBELL**

In a year in which five splashy films locked up the Oscar nominations for best picture, "Fried Green Tomatoes" has a still, small voice that resonates beyond its humble style. It is the story of a story — one told by an older woman to a younger woman, and the telling alters the course of both lives.

Elderly Ninny (Jessica Tandy) collars

overweight Evelyn (Kathy Bates) to tell her the matter-of-fact story of Whistle Stop, Ala. The audience views the story as it unfolds and becomes caught in the town's rhythms of triumph and hardship: child-birth, racism and the Klan, wife beating, the deep love of friendship and untimely death.

On hearing the story, Evelyn gets riled and begins rearranging her life. The notion that telling one's life story can be as powerful as having lived through it is an ancient idea whose time has come again.

Set in the South, the film has more than one mystery and plot twist reminiscent of Gothic Southern literature. The town holds a funeral for a small boy's severed arm. Idgie (Mary Stuart Masterson), the town renegade, hurls drive-by insults into church services but raids the passing night train to throw crates of food into sharecroppers'

camp. Bad men disappear, but no bodies turn up.

Based on a novel by actress Fannie Flagg, the events have the ring of authenticity, told in the droll cadences of Alabama culture.

The film's weak spots are hard to notice within the powerful, well-drawn narrative, but they are there. The occasional women's pant suit and blow-dried hairstyles crop up in the 1930s story and seem jarring, even if accurate. Once in a while the ethos of the women's history movement comes burping into the dialogue: "I'm powerless," Evelyn wails through her tears.

The film continues the trend of "Postcards From the Edge" and "Thelma and Louise," Hollywood products in which women triumph against overwhelming odds — which is to say, men. In the world of Alabama on display here, both 1930s and

present-day, men's passions are the problem and women's unity is the solution.

But the solution to what? Is it good news that Ninny's friends once united to withstand the Klan, and today Evelyn battles a craving for candy bars? The urge to break free of oppressive forces is the same, and the women's predicaments equally lamentable, but "Fried Green Tomatoes" makes the present day seem trivial by comparison.

Survivors of more tumultuous times often say that the social fixations of the present day are, in fact, more trivial. Maybe the real challenge in Ninny's story is to choose our battles, women and men alike, in a way that will do honor to our past — and do justice in our day. ■

Bruce Campbell is a publications specialist in the communications office at the Episcopal Church Center.

## VIDEOS IN REVIEW

# Kids talk to kids about AIDS

**Double Dutch—Double Jeopardy**  
Durring Productions Inc.  
1748 Kalorama Road, N.W.  
Washington, D.C. 20009  
Rental: \$52, sale: \$295. (19 minutes)

By **GENE ROBINSON**

Sex and drugs will put you in double dutch-double jeopardy for getting AIDS, says a video by that name by Oscar nominee Ginny Durrin.

This fast-moving and lively peer-to-peer AIDS-prevention video is directed at fourth- to sixth-graders. A host of singers, double-dutchers (jumping two jump ropes simultaneously), dancers and drummers are featured throughout, singing a "rap" about how not to contract the AIDS virus. The young people are a marvelously diverse, multi-ethnic/racial collection of Washington, D.C., school kids. The energy in this rap is one of the best features of the film, offering a spirit of hope and empowerment rather than despair and fear to children who are growing up in the age of AIDS.

Between lively scenes on the school playground are recorded moments in the classroom, where a teacher has introduced her class to David Kamens, a 20-year-old who has been living with AIDS for two years.

Kids in class express their fears about HIV/AIDS, and these expressions strike us as real. David's responses to their questions (What did your parents say? Was it hard to tell people? Did your friends start shunning you?) are kind, patient and reasonably informative.

My worry about David's answers is that some of the phrases used in his explanations need to be explained to children of this age. "Drinking impairs your judgment" seems an unnecessarily adult way of talking to a 9-year-old, though the message is clearly an important one.

Kids who are baffled by the word "abstain" would better understand "don't," which is the real message of this video: Don't do drugs, wait to have sexual relations and understand that alcohol can seriously weaken your ability to make good decisions about the first two.

One weakness in David's responses is his answer to a question about the difference between HIV and AIDS — a good question and one still misunderstood by many adults. This is not a video heavily laden with information. It shouldn't be used alone.

This video does go a long way toward dispelling fears, promoting a no-drug/sex/alcohol approach to protection and helping young people believe that they are powerful — not defenseless — against this scary disease. ■

The Rev. Canon Gene Robinson edited "Youth Ministry in the Age of AIDS."

# The Presiding Bishop's Fund reaches out to touch the hands of Russians



Russian people turn out in droves to attend church services in St. Petersburg and other cities. Here, at the Smolensk Cathedral, they await the start of services that will last all morning.

- \* The average salary for pensioners is 300 rubles a month.
- \* One dollar equals 100 rubles.
- \* A loaf of bread or a bottle of milk costs as much as 8 rubles.

Elderly people suffer the most from the economic upheavals and steep price hikes in the former Soviet Union. If they have family members who are employed, they survive. If they are alone, they die in silence.

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## LETTERS

# Montana can raise up its own priests

Your article in February, "Montana tells mission priests diocese may cut its support," was a shocker.

It made me both sad and indignant: sad for the congregations and clergy involved, and indignant that apparently this situation was not foreseen and positive action taken. By positive action I mean enabling congregations to raise up and train leaders, lay and ordained, from their own membership.

Since 1969 our canons have made this option available, not just as a makeshift remedy in financial distress, but as a "Setting Free the Ministry of the People of God" (as the Forward Movement booklet is titled), by providing for non-stipendiary priests within a ministering congregation.

Twenty-plus years ago Trinity Church, Lemmon, S.D. (near the Montana border) was struggling to stay alive, with the nearest priest 100 miles away (I know, for I used to make the 200-mile round trip once a month to provide the Eucharist). The congregation chose one of its members for local training, and since 1973 Harold Gibbons, a merchant, has ministered effectively as their priest.

In 1974 Bill Gordon resigned as bishop of Alaska (having ordained over 20 priests under the new canons), and began his barnstorming tour of the "lower 48" with his message of TEAM — Teach Each a Ministry.

This pattern was adopted and used effectively in such Western dioceses (rural and sparsely inhabited, like Montana) as Nevada, Eastern Oregon and Utah. It took root in the mountains of West Virginia (you can read about it in another Forward Movement booklet, "Delectable Mountains").

All this was positive action, creating healthy churches, instead of retreating into cutting paid clergy. While it will take years of cultivation, Montana's mountains could also become "delectable," with thriving churches following Roland Allen's pattern of being self-ministering, self-supporting and self-expanding.

**Bishop David R. Cochran**  
Bishop of Alaska, retired  
Tacoma, Wash.

## Parish helps migrants escape squalid conditions

Your November 1991 article by Nan Cobbe, "Migrants get homes that roll," well described the plight of south Florida's migrant farm workers. Their living conditions are dreadful and squalid. They lack food and other living necessities.

Greg Schell, attorney, decried the lack of foresight on the part of churches, which, he implied, could do much more to aid the conditions of these people. He was, indeed, "critical of the churches' response."

Such a response here in Boca Raton went unmentioned, neglectfully so, by Ms. Cobbe. St. Gregory's Episcopal Church has, for the past eight years, devoted the vast majority of its outreach program to the migrant workers and their children.

St. Gregory's has raised \$17,000 to \$20,000 yearly to support programs which received passing notice, at best, in your article: Camp Allegre, parties for the children at Christmas and Easter, a Thanksgiving food drive and a year-round food pantry which provides food, clothing and diapers in times of need to Ernesto Gonzalez, head of the Farmworkers Coordinating Council.

Camp Allegre, under the direction of Donna Goray, provides a four-week sum-

mer camp for 60 to 80 children who have done well in school during the previous year. It is their reward for pursuing education, the only vehicle which will eventually get them out of the fields. The children see a life outside the camps and fields, some dreams and ways to make them come true.

Holidays are especially hard on the migrants. So Mrs. Goray and the parishioners of St. Gregory's provide a Christmas party — entertainment, singing, food and a gift of two outfits of clothing and a toy — for 185 children. They also throw an Easter party replete with a cookout, candy and an Easter egg hunt.

Most important, perhaps, is St. Gregory's food pantry. Parishioners bring in food weekly. In times of need, when the pickers have no work, the food is taken to the Farmworkers' Council to distribute to those in need. Also, donations of clothing and furniture are picked up by the Farmworkers' Council.

Mrs. Janet Terry coordinates this outreach program for St. Gregory's. Mrs. Terry, Mrs. Goray and Mr. Gonzalez work toward a vision of hope that someday, through education and drive, the migrant workers, and especially their children, will be able to leave the squalid camps and backbreaking field work to go on to a better life.

**Robert L. Terry**  
Boca Raton, Fla.

## Strength of our church is in its tolerance

I was dumbfounded by the anger of George T. Webb's response to the question of withholding money from the national church (Forum, March). I was especially puzzled by his "gaggles of giggling girls ... in the sanctuary ... in the form of priests."

My own parish has had three women priests. Their attitude and ministry clearly reflected a genuine call from God. Mr. Webb's views are perhaps misogynously rather than theologically based.

It is indeed a marvel that so many fellow Episcopalians, obviously suffering greatly and genuinely over recent changes, have swallowed whole the camel of the Elizabethan Church settlement yet strain mightily at the gnat of recent reforms.

Surely the flourishing of the Anglican Church worldwide is proof of the existence of God, since only divine intervention could have ensured the survival of a religious institution of such dubious origins.

Elizabeth I strove mightily, and not altogether successfully, to create a national church which would be acceptable to most of her subjects, with a careful blend of Catholic doctrine, Protestant practice, royal control and a marked lack of religious fervor. As a young student of mine put it, with perceptiveness beyond her 12 years, "Queen Elizabeth was not very religious, so she tackled the problem with sense."

And this has been our church, historically, not only the Church of England, but the Episcopal Church and all the other members of the Anglican Communion worldwide. It is a strange mixture of the sacred and profane.

It produced a John Donne and a George Herbert; it provided models for Jane Austen's unforgettable the Rev. Mr. Collins, but also the Rev. Edmund Bertram.

It produced a George Bush and a Bishop Spong. Its tolerance and its diversity are its strength, and of course we should not with-

hold money from the national church.

It mirrors us, as it has done since the days of Elizabeth I — a funny mixture, altruistic, selfish, spiritual, secular, cooperating, quarrelsome.

I can only hope that our suffering brothers and sisters can suffer a little less and stay with us, and let God take care of the judgments.

**Barbara Forrest**  
Philadelphia, Pa.

## Listen for God's voice in silence, not debate

Recent articles and letters have made all too clear the deep divisions in our church and our thought.

Christian thought seems to be in the midst of constant debate. What is most distressing is not the ideas, but that so many participants treat others with contempt from the safe harbor of their own self-righteousness.

It is certainly true that one may, with faith and compassion, re-examine our historical faith and attempt to see it afresh. One may examine Scripture in its historical and literary contexts and reverently see what such inquiry has to offer.

The problem is that we seem to believe that the "answer" will be found in this process, that we will reason and debate ourselves to the abiding truth of God. I disagree.

In a similar way, we debate social issues, sexual issues, global political issues, ecological issues, economic issues and the like as if by consensus, vote or similar action the truth would be shown and the uncaring in our own ranks would be exposed as un-Christian.

We seem so deeply to have confused the manifold expressions of Christian commitment with the commitment itself. Instead of seeing Christ reflected in so many activities, we judge and condemn. The good fight will not be won by winning the debate or prevailing in the legislative arenas of the church. It can only be won in the heart and soul of each of us.

Brothers and sisters, I implore you to take time to pause within your own situation, to find the still small voice, the sound of sheer silence and to listen, with body and mind, to what the Lord has to say.

Perhaps, after such a moment, the commitment will not wane, but the gratuitous hurt will. We may find love in one another's commitment where now we can only see apostasy, excess and foolishness.

Perhaps our hearts will finally succeed where our reason, intellect and arguments have failed. Perfect freedom in Christ never creates obstacles for others and never causes them to fall. It has no need of winning. It cannot be appropriated for any purpose.

**Robert E. Carpenter**  
Catskill, N.Y.

## Bishop's comment appalling in attitude toward paper

Bishop John W. Howe's letter (February) was appalling in his cavalier comment about Episcopal Life. Even if said in fun, it represents all too well the attitude of many clerics about our national medium.

They seem to evaluate it in terms of their own educated interests instead of its value

### letters

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to the laity, for whom it is primarily written. I think it's indirectly one of the major reasons the Episcopalian didn't survive.

The Rev. George Martin's letter (February) about church growth seems to imply that lack of it is largely the result of inhospitable congregations. There may be such, but in more than half a century as an adult Episcopalian, I can't remember any that were that bad.

What he doesn't point out is his great expertise as a new-church developer and the high-growth demographics of Eagan, Minn., where he ministers.

**The Rev. Paul C. Baker**  
Alexandria, Minn.

## Cartoon reveals much to those who look

I was intrigued by the cartoon on the "Viewpoint" page of the February Episcopal Life. At first glance, I thought it was a vicious attack on the Episcopal Synod of America. I thought the term "clubhouse" and the ratty character of the tree house were intended as mockery — implying that the missionary diocese is a ragtag group of little kids.

But, the more I looked at it, the more I notice that some aspects of it seem to be positive toward the Missionary Diocese of the Americas. It is, for example, out on a limb, which is where sincere Christians frequently find themselves. They are also being derided, which puts them in good company.

The whole forest is in darkness, including the majestic tree that represents the mainstream church. A light from heaven shines upon the missionary diocese. Where the light passes the trunk of the tree, the latter remains dark. The door of the tree trunk is apparently lighted only by reflected light from the "clubhouse."

I end up not really understanding what was in the mind of the cartoonist. But I have found it amusing to speculate on all these things.

**The Rev. Edwin Stube**  
Baltimore, Md.

## Scripture formed by reason, tradition

James G. Bridges of Fairbanks, Alaska, comments that nowhere in Scripture or in the Articles of Religion can he find any reference to a three-legged stool of Scripture, tradition and reason. Because of that, he warns us against using tradition and reason equally with Scripture (letters, February).

Mr. Bridges needs to know that what we call Scripture is in part a product of tradition and reason. Judaism had a body of writings it considered inspired and Christianity gradually chose those writings it considered inspired as well.

Scripture did not fall out of heaven bound

Continued on next page



## LETTERS

in leather with the words "Holy Bible" inscribed on the cover. It was the reason and tradition of the church that decided what was and was not Scripture. Reason and tradition can be inspired by the Holy Spirit as much as written material.

There are those who believe that there is a plain meaning of Scripture without resorting to interpretation, but those people simply don't notice the interpretive tradition they are applying.

If Gabriel had just appeared one day with a Bible and given it to us, we probably could have avoided a lot of our fights. But perhaps it is helpful to learn and grow through disagreements. Meanwhile, it makes little sense to try to appeal to the canon of Scripture as distinct from tradition and reason.

The Rev. Blaine R. Hammond  
Concord, Calif.

## Give less prominence to critical patriarchs

One wish I have for Episcopal Life is that it devote less space to patriarchs, popes, pontiffs of whatever ilk who arrogantly wander about criticizing Anglicans and Protestants.

Those Orthodox and Roman and synod critics do no service but to show how unbecoming "casting first stones" is. I don't think they "get it" any better than we do about what Jesus meant and means today.

Maybe less so.

Jesus said, "Feed my sheep." Are we doing it? Till we accomplish things like that, nothing else matters.

Denis Wichar  
Vancouver, Wash.

## Public funds the problem in religious displays

The Rev. Canon Leonard Freeman's commentary in the December edition misses the point.

If people want to set up religious displays, they may do so using their own money and property. Using public money and property is another issue entirely.

The Constitution prohibits taxing people to support a religion. Religious symbols on public property use tax money to support religion. That is unconstitutional.

If the Rev. Freeman wishes to amend the Constitution, he is free to work toward that end, to allow public support of all religions. But he should consider the result.

Knute Rife  
Mountainlake Terrace, Wash.

## Church needs to include traditional Anglican roots

Re: "Church needs a mechanism to accommodate minority" by Dale Elliott (letters, February). I couldn't agree more.

He has struck the right chord as a means for the traditionalist to participate in the dialogue of church life through inclusion in the staff and Executive Council.

After two decades of modernist intervention and revision, the priesthood appears to have no understanding of, or desire to, include the traditionalist words, text and services, which to many of us are the roots of our Anglican faith. This prevents meaningful dialogue in the parish.

As in any government, establishment of rules, laws and policy begins at the committee and staff level. This is where, as Elliott states, "official recognition, status and accommodation for the minority party," or "loyal opposition" belongs.

John O. Zimmerman  
Somerville, N.J.

## Peace is overriding in work of the church

The central importance for the world of peace and justice continues to impress me as deserving to be very high on the agenda of the Christian church.

Nothing causes more unnecessary human suffering than the actions of government, because it is governments which make war and which are responsible for preventing injustice. We need only to examine the case of the sovereign states which make up the United States to see that war is unneces-

sary as the only solution for disputes.

And we need only to consider how free self-government has the best record for securing liberty and justice for those within its borders.

For such reason it seems to me that the Christian church has an overriding responsibility to work for the elimination of war and the encouragement of good self-government throughout the world.

Joseph B. Wiley Jr.  
Bedminster, N.J.

## If church follows Jesus, it cannot condone guns

Church presumes to manifest and personify Jesus in the world. Sometimes it does this. Often it does not.

Jesus, incarnate, always does manifest life. "I am the way, the truth, and the life." Yet he was killed, innocent. He is killed today, among the innocents.

Being in the world but not of the world I can see Jesus dying as the innocent. I cannot ever see him advocating the power of guns.

The issue then is not whether or not the church should be involved in gun control, but rather how do the advocates of guns dare to presume to call themselves followers of Jesus.

Will McClain  
Montague, Calif.

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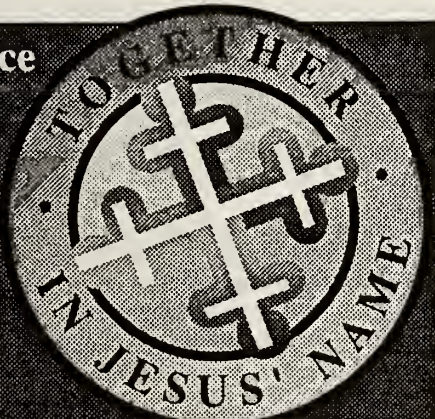
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## FORUM

# Q Should churches pay real estate taxes?

## A Yes

By S. LESTER RALPH

It has been the public policy of our nation from the beginning that religious, educational and charitable groups should be encouraged in their work because of the considerable social good their work accomplishes for the benefit of society as a whole. In pursuit of this policy such institutions have been given special privileges and exemptions to assist them in their work, including exemptions from taxation.

This policy has not changed, and the only significant modification of the various exemptions over the years has been in the area of tort (injury) liability. For the most part, charitable and religious bodies are now responsible for injuries and damages arising from the actions of their various employees.

In tax matters, aside from closer revenue scrutiny of legitimate religious, benevolent and charitable activities, exemptions are still largely in place. I believe a closer scrutiny would be worthwhile both in terms of the public interest and the well-being of the institutions themselves.

I served as rector of Christ Church, Somerville, Mass., for a number of years, and for eight of those years I also served as mayor of that city of then 90,000 people. My argument is anecdotal, but, I believe, to the point.

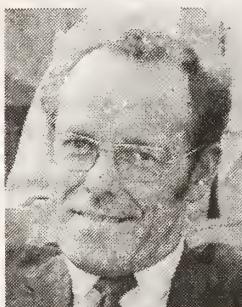
We had four Episcopal churches there at the time, and the diocese was attempting to combine them into one viable parish. The least viable parish, inevitably, was the one demanding all the other parishes combine with it.

This parish was reduced to three members and was not conducting services most of the time. The building was in a dangerous state of disrepair and, by most reasonable standards, not repairable. This parish held out for years as a public blight and embarrassment. They could do so because they had no expenses to meet.

In my judgment, there should be, and should have been, some standard by which to determine whether this church was furthering the public policy from which it was benefiting and, if not, should have lost its tax exemption.

Another Protestant church in the city functioned nominally a few Sundays a year, and the rest of the time was used as a bingo hall by a member. The bingo proceeds were not monitored. Again, the physical plant was deteriorating and the entire scene was an embarrassment to the community. However, having no expenses to meet, it took years and governmental litigation to bring the matter to a head and acknowledge that this had ceased to be a church in any meaningful way. This building should have been taxed at some point, thus ending the charade a decade sooner.

Most of the other Protestant churches in the community use or have others use their facilities for all kinds of non-church-related activities, and the income thus derived from rentals allows the churches to continue functioning as such, but for a diminishing and



vanishing congregation. This is strong indication that the churches involved have lost their relevancy as churches while carrying on all kinds of businesses to keep the appearance of a church alive. I

question whether the government should grant tax immunity in such situations.

There are thousands of churches around the country in this situation. Continuing to allow them a tax privilege might prompt us to at least ask the question: Is the benefit granted by the state manifestly greater than the religious and moral strengthening of the community so as to endanger public support for the whole policy of tax-exempt status?

My point is, simply, that if a church, educational institution or fraternal organization is given special privileges because of its larger contribution to the commonwealth in other ways, that contribution should be measurable, or at least discernible; otherwise the tax exemption should be withdrawn.

On a cost-benefit basis, there are a host of churches that cost the communities they serve far more in tax dollars lost than they contribute in changed lives or elevated public values. After all, if a church is spending virtually all of its time, treasure and talent merely staying afloat, there just isn't much left to benefit the body politic. I believe it to be an acceptable truth that churches may die without the church dying. ■

*The Rev. S. Lester Ralph is also an attorney practicing in Reading, Mass.*

It seems to me that in light of the response of Jesus Christ to the question regarding the propriety of paying taxes put to him by the Pharisees — "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" — the answer to the question ought to be painfully clear. Certainly we ought to pay real estate taxes and the fact that we do not has been an embarrassment to me for years.

I do not enjoy paying the real estate taxes on my house. I doubt that anyone does. But I most assuredly want the various benefits of living in a community where there are schools, fire and police protection, roads, parks, libraries, and all of the other things paid for by revenue generated by real-estate taxes.

It takes a certain amount of money to fund the many services provided by the communities in which we live. Having churches exempt themselves from paying taxes may be legal ... but it would be difficult to find a way to claim it is moral. What we do in exempting ourselves is stick the rest of the citizens with the bill for services we expect and receive.

As a church we seem to have much to say about our concerns for social justice, what others ought to be doing with their lives and

See YES next page

## A No

By GEORGE L.W. WERNER

"The power to tax is the power to destroy."

I am not sure who first presented that idea but it is as true today as it ever was. The Bill of Rights is often (and properly) quoted in our day that "Congress shall make no law respecting an establishment of religion ..." The amendment continues, however, "or prohibiting the free exercise thereof."

Our government is all too willing to encroach on our "free exercise thereof." For example, when the income tax was being significantly revised several years ago, the federal government decided to define who might be considered a member of the clergy for pension purposes. Experimental or innovative clergy positions would be excluded in favor of parochial and institutional ministries that had been long recognized. That definition is not the government's business; rather it is the church's to decide what ministry is and who shall be part of the ordained family. Fortunately, a coalition of churches won that battle, at least for the time being.

It is no secret that municipal, county, state and federal governments are desperately seeking new sources of income. There are some poignant ironies here. The city of Pittsburgh abdicated its responsibilities for health care many years ago, closing the city hospital and turning to private institutions for health care. Now the city government, conveniently forgetting that chapter of history, is suing hospitals for real estate taxes. When one considers how efficient some of these hospitals are, especially when compared with local government, one winces at the possible new targets our taxing agencies may seek.

Churches are already being taxed. In Pennsylvania, rectories, parking lots, even portions of church buildings that the state or county doesn't include in its definition of religion are either already being taxed or under court surveillance. Add to that the dozens of ways we downtown churches pay for services, permits and fees and our independence is already severely compromised.

Putting aside the amendment, many churches are already reimbursing cities for services through their ministry to the community. Here in Pittsburgh, the vast majority of programs for the hungry, the homeless and other disadvantaged are direct results of organized religious ministry. The Dollar Energy Fund, which has provided \$20 million for heat and light for the poor, was founded in Trinity Cathedral by a Jew, a Methodist, a Roman Catholic and an Episcopalian — all designated representatives of religious communities.

Perhaps those churches that function more as private clubs, the parishes which have not made Matthew 25 or the epistle of James a priority, or those who have failed to realize the ministry of hospitality might justly consider some gift to the city for services rendered, in lieu of real-estate taxes.

For the rest of us, the First Amendment is still brilliant in both its religious clauses.



There is no need for a rewrite. ■

*George Werner has been dean of Trinity Cathedral in Pittsburgh since 1979 and serves on numerous community boards, especially in health, labor*

*relations and social welfare services.*

Recently I heard a radio commentator criticize a church body for attempting to influence legislation on abortion. The commentator noted: "The church should lose its tax-exempt status if it persists in meddling in politics." That comment displays a fundamental confusion on the church-state question as well as a gross misunderstanding of the role of religion in American society.

The commentator's view assumes that the church should not be involved in politics and, furthermore, that the state rewards the church with a tax exemption as long as it is non-involved in the political process. Implicit in the statement is the assumption that tax-exempt status is a concession the state makes to the church. It fails to recognize that in a democratic society religious institutions have an inherent right to exist and to operate independently of the state and its taxation structure.

That right is not a concession by the state, although it needs to be acknowledged and guaranteed by the state. The state's power to tax leads to its power to exert undue influence over religious institutions.

Tax-exempt status does not mean that the church is muzzled in the political arena. The church has a moral responsibility to address critical political issues that relate to fundamental human values. Whether we agree or disagree with the positions taken is totally irrelevant. Both progressive and reactionary religious institutions have the right to address society and to influence its future through the political process.

*The Rev. Norman Faramelli Waltham, Mass.*

See NO next page

## FORUM

Forum encourages reader participation in order to promote dialogue within the church. Episcopal Life welcomes responses to this question for June:

**"As Christians are we called to try to prevent schism?"**

Answer "yes" or "no" in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, N.Y. 10017 or fax to 212-949-8059. Answers must be received by May 1.

Replies to the question for May —

**"Should Episcopal churches display the national flag?"** — will not be accepted after April 1.



## FORUM

**A Yes** from preceding page

resources. I wonder why we can't demonstrate a little social responsibility by picking up our share of the costs to provide essential services for us all.

The Rev. Bill B. Wilson  
Port Charlotte, Fla.

**A No** from preceding page

No! The taxation of church property could imperil the free exercise of religion by churches guaranteed in the First Amendment.

Many of us remember that during the Vietnam War the Internal Revenue Service monitored draft-counseling activity at churches and in some cases threatened churches that allowed such activity with the loss of tax exemption.

The worrisome factor about taxation is that churches and their members have been since colonial days deeply involved in issues at odds with the government: the abolitionists in the 1840s, the labor movement at the turn of the century, the protest marches of the 1960s, to name a few. In all these movements churches played an important part. It is conceivable that if churches were subject to taxation they could be subject to unfriendly pressure, which might come through assessment valuation because of criticism mounted against the government.

I fear that if churches were taxed, it would curtail outreach to the world. Vestries, boards of trustees and diocesan administrators would probably cut back programs to save buildings and graveyards. Instead of taxation driving religion out into the world, the effect would be to drive religion back into the buildings.

Those churches which have existed since colonial days with larger memberships and entrenched structures could possibly pay the taxes but smaller churches and sects (some in process of coming into being) would be taxed out of existence before maturation. The net effect would be a decision that was not neutral to religion but hostile to it.

Bishop Walter D. Dennis  
Suffragan  
Diocese of New York

## BOOKS IN REVIEW

### An act of will that unlocks love

**The Forgiveness Book**  
By Bob Libby  
Cowley, 149 pp., \$9.95

By LINDA M. LOGAN

In this little book of short stories, Bob Libby attacks the big work of forgiveness. With good humor and thoughtful reflection, Libby sets down 22 experiences of his own and others that illustrate various aspects of forgiveness and reconciliation.

Everyday life, Libby says, is full of "stories and happenings that ... shed light on the mystery of the cross and forgiveness," and that is what his book sets out to do. Some of the stories are drawn from Libby's own life as a parish priest, chaplain and church communicator. Others come from the experiences of friends and parishioners.

Although the stories are told in a bright, talkative style, each no more than seven pages, the subjects broached are tough. Child abuse, murder and rape are the more violent of the situations dealt with. But accidents, self-punishment and hatred of an unknown parent also provide epiphanies of self-knowledge, forgiveness and reconciliation.

"We had so much in common," proclaims a man in one story, who in midlife had met the father he had never known. "It was like finding a piece of myself ... I wonder if meeting God will be like that?"

Libby follows each of the stories with a short passage of Scripture and offers his own reflections on how the two illuminate each other. He then directs the reader to some point of self-examination or reflection and, in closing, quotes a prayer or a passage from some meditative material such as "The Sayings of the Desert Fathers."

Forgiveness is an act of the will, Libby says, which God blesses till it takes over the heart. The decision to let go of justified hatred is just that, a decision made because of the awful alternative: If you continue to hate, you are unable to love. Somehow the

message of the cross has to get through.

"This is not to say that the hurt really didn't matter, but rather that it matters very much, and only radical intervention can free or liberate us from that horror. Otherwise our identity is forever tied to the person or event that hurt us."

Tyrants, martyrs, bishops, families, prisoners, priests, children, war survivors — their stories, their impact, their understandings provide the launching point for the reader's own reflection.

The book ends with an afterword in which Libby "tries to relate [his] sketches to the work of Christ on the cross" and a list of biblical resources and several forms for self-examination.

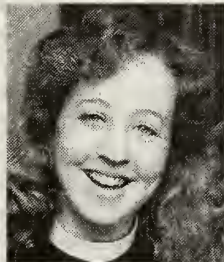
Although I could have wished for a less meandering narrative style and more development of some of the reflection sections, the book has a directness in the questions it makes the readers face. This is, as Libby states, a "first reader" in forgiveness. But it's a good book for Lent — or any other season of the heart.

Linda M. Logan is a freelance writer and editor who lives in Idaho Falls, Idaho.

## COMMENTARY

### Naming women priests reveals dilemma about God

By ANNE BOLLES-BEAVEN



"What do we call you?" is one of the most persistent questions asked of women priests. The question is both practical and theological, which is why it is so urgent and yet so difficult to answer.

"Couldn't we just call you Father?" my friend was asked hopefully. She looked down at her curving clerical shirt and smiled. "Sorry, just doesn't seem to fit."

Women priests are not "just like men, only different." Whether they are celebrating the Holy Eucharist, preaching or giving pastoral care, the presence of women priests fractures our conscious and unconscious assumptions of God as male and offers us new challenges and possibilities in our experience of God, ourselves and each other.

A woman priest stirs something that has not come fully into being for us — a new experience of priesthood, a new "embodiment" of God — and so she is hard to name.

Shakespeare had a point. "What's in a name? That which we call a rose by any other name would smell as sweet." The mystery and significance of women in the priesthood will continue to work on us regardless of what women priests are called.

And yet how we name something is important. The way we name a person or group says a great deal about how seriously we are going to take them and how significantly we are going to let them address us.

Years ago, in a similar way, people sought a euphemism for the word "woman" in "lady." Woman seemed too sexual, too potent and powerful. I would suggest that "mother" strikes a similar chord today. And so we seek refuge in Reverend or Ms.

The question then becomes do we leave behind the sacramental possibilities of God as mother or do we lift up this word and explore its impact and effect on us and our worship. When I was eight months pregnant, saying the familiar words, "This is my body given for you ..." took on new meaning both for me and for my congregation. A new dimension of God's self-offering for us, God's children, in Christ was opened to us in ways "Father" cannot express.

When they call me "Mother" it is an intuitive sacramental connection they are making and expressing.

Maybe the most difficult thing about calling female priests "Mother" is that it makes us question the very familiar practice of calling male priests "Father." Somewhere in us we know that there is no such thing as "separate but equal" — whether that takes the form of "Father Jones and Kathy" or "Father Jones and Reverend."

It is not surprising, or ought not to be, that naming women priests — or men priests for that matter — is not the simple thing it might at first appear. The words "mother" and "father" have very powerful associations for us. We are wise to question whether they are the best terms to describe our understanding of priesthood. They may be overly burdened by their connotations of parental authority and the complications of sexism and societal realities. Or these very things may offer the best source of their healing possibilities. It is too soon to tell.

The Rev. Anne E. Bolles-Beaven is assistant at St. Ann and the Holy Trinity in Brooklyn, N.Y.

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## resources

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**Born Free/Stay Free.** An intergenerational education and prevention program about use and misuse of drugs. Conducted in weekend format: four two-hour sessions with youth, two two-hour sessions with parents, and a final combined session. Designed to help families communicate and make responsible decisions by the Rev. Dick Gibson of the Southeastern Jurisdiction of the United Methodist Church. Cost: \$25-\$35 per participating child or adult and variable fee to sponsoring church. Contact Gibson, 321 S. Oakland Ave., Rock Hill, S.C. 29730; 803-327-7588.

**Preparation for Evangelism.** Four three-hour workshops designed by Emmaus Ministries cover the biblical mandate, comparison of the world view of the Bible and secularism and the four personal decisions necessary to all Christians. Cost: \$200 per day for a leader or a set of three videotapes can be bought for \$60

from Emmaus Ministries, P.O. Box 21, Ambridge, Pa. 15003; 412-266-8188.

**For clergywomen.** Alban Institute offers five new books dealing with issues unique to women clergy: "Common Sense about Men and Women in Ministry," "The Male-Female Church Staff: Celebrating the Gifts, Confronting the Challenges," "Women in Parish Ministry: Stress and Support," "Men Married to Ministers," "Minister, Wife and Church: Unlocking the Triangle." For a printed description and price list for these books and a list of article reprints of interest to women, call the Alban Institute at 800-457-2674.

**Difficult journeys.** A multicultural reading list of books for children age 9 and up. Includes stories of an African child on a slave ship, a Polish Jew transported to Siberia, a Japanese family in an internment camp, the long forced walk of the Navajos to Fort Sumter, a Chinese immigrant boy in San Francisco. Theme in most is making a difficult journey. Compiled by a professor at Columbia University Teachers College. Free. Write Barbara Kiefer, Box 31, Department of Curriculum and Teaching, Teachers College, Columbia University, New York, N.Y. 10027.

**In Search of Reconciliation.** A study series of eight one-hour videos on the Middle East covering faith traditions of the region, the Persian Gulf war, the Israel-Palestine issue, the U.S. role in the region. Cost: \$45 for videos and study guide from United Church Re-

sources, 800 N. Third St., Suite 202, St. Louis, Mo. 63102; 800-325-7061.

**Hunger: Learning for Action.** Booklet of information, ideas, simulation games and liturgy to guide groups learning about global hunger. Free. From Church World Service, P.O. Box 968, Elkhart, Ind. 46515.

**Our Treasured Trees.** A packet of materials, poster, study guides, children's activitybook, adult and youth discussion guide and media kit for Soil and Water Stewardship Week, April 26-May 3, is available from the National Association of Conservation Districts. Cost: \$2.75. Call 800-825-5547.

**Update.** Quarterly newsletter of the Evangelical and Ecumenical Women's Caucus, an organization of evangelical feminists. Articles, poetry, book reviews. Cost: \$18 a year from Evangelical Women's Caucus, P.O. Box 209, Hadley, N.Y. 12835; 518-696-2406.

**Issues in Human Sexuality.** The recent statement by the House of Bishops of the Church of England. The 48-page booklet includes sections on "Scripture and Human Sexuality," "The Christian Vision for Human Sexuality," "The Phenomenon of Homosexual Love" and "The Homophile in the Life and Fellowship of the Church." Cost: \$4.95 from Morehouse Publishing, 800-877-0012.



## tv watch...

On the VISN Interfaith Satellite Network, in which the Episcopal Church participates with other faith groups, the following special programming is offered during April. Consult the guide or local newspapers for the name of the cable system in your community that carries VISN.

**April 8: 9:30 p.m. (EST)**  
**Faces on Faith: James Cone.** James Cone, a leading voice in black liberation theology, talks candidly about questions of faith. Produced by Trinity Church (Episcopal), New York City and United Methodist Communications. Repeated throughout the week.

**April 9: 9:30 p.m. (EST)**  
**The Joy of Music / Music and the Bible: The Flute.** Pan-flutist Zamfir joins organist and composer Diane Bish in a program that explores the role of the flute in music and the Bible. The series features performances of sacred and classical masterpieces in world settings. With repeats.

**April 21: 10 p.m. (EST)**  
**Earth Week Special / Keepers of the Earth: Dying to Please — The Dolphin Dilemma.** The late Michael Landon narrates this thought-provoking documentary that confronts ethical issues and uses stunning documentary footage to explore boundaries between education and exploitation. Repeated during Earth Week.

**April 22: 9:30 p.m. (EST)**  
**Faces on Faith: Gerald May**  
Psychiatrist and author Gerald May, whose most recent book, *The Awakened Heart*, examines the power of love to go beyond therapy and religion to restore people to wholeness, talks about questions of faith. Produced by Trinity Church (Episcopal), New York City and United Methodist communications. With repeats.

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# CHURCH CALENDAR

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**3-4** Visitors' Weekend, The Episcopal Theological Seminary of the Southwest, Austin, Texas. Talk with seminarians, spouses and faculty about theological education. Presentations on vocational discernment, academic expectations, spiritual formation, financial planning. *Contact:* Jan Wallace, Seminary of the Southwest, P.O. Box 2247, Austin, Texas 78768; 512-472-4133.

**4** The Nexus of Pain and the Ecological Crisis, General Theological Seminary, New York. Workshop sponsored by the Center for Christian Spirituality and led by Maggie Ross. *Cost:* \$20 (scholarships available). *Contact:* Center for Christian Spirituality, 175 Ninth Ave., New York, N.Y. 10011; 212-675-1524.

**8-12** Leadership Training Institute for Clergy Wives, Evergreen Conference Center, Evergreen, Colo. Designed to assist in the calling to help renew the local, regional, diocesan and national church. *Cost:* \$395. *Contact:* Episcopal Renewal Ministries, 2924 Highway 74, Suite 205, Evergreen, Colo. 80439; 303-674-9744.

## + 12 Palm Sunday

## + 16 Maundy Thursday

## + 17 Good Friday

## IC XC NI KA 19 EASTER DAY

**21-24** Religious Public Relations Council annual convention, Marriott City Center, Minneapolis, Minn. Workshops and group presentations to offer latest possibilities for using technologically advanced communication tools. *Contact:* RPRC, P.O. Box 315, Gladwyne, Pa. 19035; 215-642-8895.

**23-26** Paths Crossing IV, Little Rock, Ark. A cross-cultural exchange of ideas, projects and understanding between Native American and Alaska/Native congregations and non-Indian congregations in the Episcopal Church. *Contact:* Randy Reinartz, Diocese of South Dakota, 200 W. 18th St., Sioux Falls, S.D. 57104; 605-338-9751.

**24-26** Come to Believe, Convent of St. Helena, Augusta, Ga. Retreat led by the Rev. James Colquhoun for persons recovering in any 12-step program. Share experiences, strength and hope. *Contact:* Convent of St. Helena, 3042 Eagle Drive, Augusta, Ga.; 404-798-5201.

**24-26** Stewardship Conference, Doubletree

Hotel at Concourse, Atlanta, Ga. Learn to motivate, recruit, train volunteers. *Contact:* The Rev. R.H. Bonner, 815 Second Ave., New York, N.Y. 10017; 800-334-7626.

## + 27 St. Mark

**30-May 2** United Episcopal Charities annual conference, The Quaterage Hotel, Kansas City, Mo. To focus on the feeding and caring of those who spend their lives feeding and caring for others. *Cost:* \$125-150. *Contact:* Paula MacLean, United Episcopal Charities National Office, P.O. Box 30162, Palm Beach Gardens, Fla. 33420; 407-624-0546.

**30-May 3** Liturgies of the Catechumenate, DeKoven Center, Racine, Wis. Conference leader to be the Rev. Louis Weil. *Cost:* \$150. *Contact:* Jean Goodwin, DeKoven Center, 600 21st St., Racine, Wis. 53403; 414-633-6401.

## MAY

## + 1 St. Philip and St. James

**1-2** Changing Congregational Systems: Leadership, Organizational Dynamics & Worship, Atlanta, Ga. Congregational leaders in the midst of and/or anticipating change will benefit from opportunity to assess their congregational systems. *Cost:* \$160-195. *Contact:* Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-8893.

**3-6** Associated Church Press annual convention, Holiday Inn, Alexandria, Va. *Cost:* \$190 registration. *Contact:* Associated Church Press, P.O. Box 162, Ada, Mich. 49301; 616-676-1190.

**6-9** Sacred Trusts V Conference on the Care of Older Churches & Synagogues, Baltimore, Md. Will focus on how to better utilize space in religious properties to benefit the congregation and community. *Contact:* Partners for Sacred Places, 1616 Walnut St., Suite 2210, Philadelphia, Pa. 19103; 215-546-1288.

**8-9** Cathedral College Lectureship, Trinity Cathedral, Columbia, S.C. "A View of Power: Jesus' Third Way," Dr. Walter Wink, speaker. *Cost:* \$55 (students \$30). *Contact:* The Rev. Carol Spigner, Cathedral College, 1100 Sumter St., Columbia, S.C. 29201; 803-771-7300.

**14-19** Catechumenal Process Training Institute, Glorieta Conference Center, Glorieta, N.M. For teams of persons sponsored by dioceses or congregations or representing ethnic, youth, higher education ministries. *Contact:* Evangelism Ministries Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626.

**15-16** The Inviting Church: Ministering to New Members, Milwaukee, Wis. Learn unique approach to encouraging new membership and involvement in your congregation. *Cost:* \$165-195. *Contact:* Alban Institute, 4125 Nebraska Ave. N.W., Washington, D.C. 20016; 800-457-8893.

## + 28 Ascension Day

**29-31** Total Ministry Conference, Kanuga Conference Center, Hendersonville, N.C. *Contact:* The Rev. John Docker, Office for Ministry Development, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 212-922-5246.

# Education Guide

Episcopal Life reserves this section for qualified institutions of learning. To list your school, *contact:* Advertising Manager, 1201 Chestnut Street, Suite 1200, Philadelphia, PA 19107. Phone: (215) 564-2010 • FAX: (215) 564-6336

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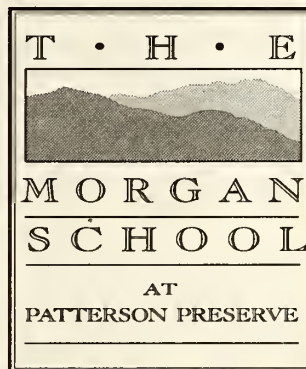
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## Small urban church gives kids a leg up

By TOM MORTON

DENVER

Michael furrowed his brow and squinted at the page of math problems before him. His task to convert the spelled-out large numbers into numerals. The fourth-grader had solved most of them at his Tuesday afternoon tutoring session at St. Andrew's Church. Now he was stuck.

He wrote something down.

His tutor, Martha Bollenbacher, interrupted him. "What you have put down here is 800,057, because you forgot your spaces" for hundreds, thousands and millions. "Quit writing before you think, OK?"

Michael gave it several more tries, finally penciling "857,000,000."

Other minor academic dramas played themselves out at other tables in the basement of the historic downtown church as a dozen children grappled with geography, reading or math. And when one student turned sullen, refused to do his homework and jumped on the furniture, a tutor simply ordered him to fetch his coat and then drove him home.

Since late 1990, tutors from the church and community have offered meals, friendship and help with homework for about 25 students from nearby elementary and middle schools.

The tutoring program is a mark of pride for the tiny congregation of St. Andrew's and the community. There is a sad edge, however. The original conception was for a Center for Racial and Ethnic Understanding to "promote respect and tolerance" among the church, the city and local universities.

A United Thank Offering grant for \$11,625 was used to hire a part-time coordinator. However, a lack of volunteers from the colleges forced the church to limit the scope.

The kids who benefit from the tutoring, though, are benefiting.

The latch-key kids start trickling in around 3:30 p.m., tinker on the piano, chat with the tutors, or write on the chalkboard.

By 4:15 p.m., they're seated at a table where tutors ladle chili or pass around homemade burritos. After the meal, they help clear the table, and then team up with their tutors in groups of two or three.

But the routine isn't hard and fast, said program director Dan James. "There's no rule of thumb; everybody's family here."



The program is based on the philosophy that children will be more likely to stay in school if they attain at least some success at school,

James said. "The tutoring program isn't geared to help a school's top students. Instead, it targets the kids below the accelerated level because they're bright, creative — and bored. That combination makes them ripe for gang recruiting."

Virtually all the children in the program live in public housing, and about half of them come from single-parent homes, James said.

"Kids are kids are kids. They have pretty straight needs. They get excited by some things, they get bored by others. They're not interested in anything they don't do well. If they're not successful, they don't try."

Some children said their grades have improved. But the program's success is intangible, James said. "If anything could come out of the program, it would be some vision."

James, a former Lutheran pastor with inner-city experience, became involved in October 1990 when St. Andrew's former vicar, the Rev. Canon Kenneth Near,



Denver's latch-key kids benefit from Episcopal tutoring program.

photos/TOM MORTON

presented the program to the congregation. "By December, we were tutoring," James said.

Tutoring program leaders followed some simple steps to get started, James said. They outlined their plans to the principals and teachers at the local schools, and told them what kinds of children they were looking for. Leaders supplied teachers with forms for parents of prospective students with information about the program and a permission form. They also screened prospective tutors about their backgrounds with children.

So far, James added, the program's biggest problem has been trying to attract more tutors who will consistently be available to help the students. Without more tutors, the program cannot expand, he said.

Now that the UTO grant, which provided James' half-time salary, has run out, there are few funds available. Airlines and food banks donate food, James said. The church donates the space. Tutors themselves will donate funds for the program.

The church began as a quiet, urban and urbane parish at the turn of the century. But its prosperous parishioners moved to the suburbs in the 1950s and 1960s. In 1986, the diocesan cathedral took in St. Andrew's as a mission and renovated both the building and its community involvement, including the tutoring program.

The Rev. Constance Delzell, interim vicar, is impressed with the program and its lay leadership. She said the program shows "that a little church could be so ambitious, that a church could tutor little children, that it could feed children and show the community that they're not to be discounted." ■

Tom Morton is a freelance writer who lives in Colorado Springs, Colo.

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**EXCITED ACOLYTES** and adult leaders from St. John's, Wilmington, and Grace Church, Whiteville, set off recently for Washington, D.C., for a visit to the National Cathedral. Plans for the trip have been a year in the making and the visit included a workshop, participation in a worship service and a tour of the White House.

photo—Ede Baldrige



**MEMBERS OF THE VESTRY** for 1991-92 for the chapel at Saint Mary's College in Raleigh are pictured in the historic chapel: from left to right, *front row* - Ann Lee from the Church of the Holy Comforter, Sumter, S.C.; Lainey Milani from St. Michael's, Raleigh; *second row* - Anna Taylor from St. Thomas', Ahooskie, Charlotte Bikle from St. Timothy's, Wilson, Anne Glenn from Christ Church, Charlotte, Mimi Pinner of Poquoson, Va.; and Emily Workman of Mebane; *top row* - Lisa Furukawa from St. James', Wilmington, Sarah Montgomery from St. Michael's, Raleigh, and Dow Perry from St. Thomas', Windsor. Founded in 1842, Saint Mary's is celebrating its 150th year of providing quality liberal arts education to young women. Saint Mary's, a two-year college and upper level preparatory school for women, is America's only Episcopal women's college.

## Book review

# A remarkable record of a parish

by Bobbie Marcroft

*St. Thomas Church, Windsor*  
*The Episcopal Church in Bertie County*  
*1701-1990*  
*St. Thomas History Com. - \$35*

Much of the charm of Eastern North Carolina lies in its country churches—not the big, imposing brick ones with large attached Sunday Schools and humongous parking lots, but the simple, single-steeped churches that stand like sentinels amid the pines and dogwoods. They are likely to be Gothic in style and nearby will be a modest marker—a shield of white emblazoned with a red cross and a blue quadrant—that identifies the church as Episcopal.

The simple things are often the more beautiful and while tobacco barns which once were part of the charm of the Carolina countryside may not be everyone's idea of beauty, perhaps you will agree the chink-logged barns with the lazy lean-tos have it all over the flat-topped metal drying sheds strung across the fields of today's tobacco farmers.

So much for that. This book review is not about tobacco barns, but about the Episcopal Church in Bertie County from 1701 to 1990—from its Anglican roots to the Twentieth Century—as the title page notes. Published to commemorate the 150th anniversary of St. Thomas Church, Windsor, it is a remarkable record of a parish which began prior to America's break with England "when all the rules changed and old loyalties were sorely tested."

An early witness to the changes that came are the passages in the old St. Thomas prayer book where prayers for the royal family and the Lords of Council have been crossed through and a prayer for the new president added.

### Quakers earliest organized church

The earliest organized church in the Virginia colony of the Albemarle was the Society of Friends, or Quakers, who remained a strong influence in the region until 1701 when the early Albemarle settlers who had strong ties with the Anglican Church received support through a charter from William III for the Society for the Propagation of the Gospel in Foreign Parts. Those early Anglican missionaries kept careful records and one John Blair made this entry in his journal: "The country may be divided into four sorts of

people: first, the Quakers, who are the most powerful enemies to Church government, but a people very ignorant of what they profess. The second sort are a great many who have no religion, but would be Quakers, if by that they were not obliged to lead a more moral life than they are willing to comply to. A third sort are something like Presbyterians, which sort is upheld by some idle fellows who have left their lawful employment, and preach and baptize through the country, without any manner of orders from any sect or pretended Church. A fourth sort, who are really zealous for the interest of the Church, are the fewest in number, but the better sort of people, and would do very much for the settlement of the Church government here, if not opposed by these three precedent sects..."

Blair summed up the situation by declaring the "Albemarle is most barbarous place on the continent..."

### Concern for needy and deportment

However, the church's concern for the ill, the impoverished and the underprivileged are quickly apparent in the carefully kept journals. Orphans and illegitimate children were made wards of the church, medical expenses, shelter and clothing were furnished when needed...the church operated as if Christian charity were the sole reason for its existence.

Civil deportment was an additional responsibility, too. Fines were levied for drunkenness, fighting and even failure to vote. An unusual task for the church was "Keeper of the Weights and Measures"—the vestrymen were virtually the judicial system of the times.

The Anglican Church in Carolina served the North Shore, the South Shore and the Southwest Shore of Albemarle Sound and the only way across the broad expanse of water to the more populated North Shore was by open boat. For many years, Bertie Precinct—or Society Parish, named for the English benefactors—shared the affairs of St. Paul's in Edenton, but by 1722, St. Thomas Chapel was built at Nichol's Crossing, now Merry Hill. This chapel was the forerunner of St. Thomas Church, Windsor. Two other chapels helped anchor the early Anglican faith in Bertie County—Outlaw's Chapel and Pugh's Chapel, none of which still stand.

Deeply rooted in Bertie County's Anglican history are Grace Church, Woodville, consecrated in 1855 and Church of the Memorial (now St. Mark's), Roxobel, accepted into the

diocese in 1883. However, it seems agreed by the many who contributed to this book that the Anglican chronicle in historic Bertie County would be incomplete without an account of "The Church of the Holy Innocents" in Avoca.

### Little chapel on the homeplace

Cadmus and Mary Martin Capehart and their seven young children lived at Elmwood in the 1870's. They were an hour by boat from St. Paul's in Edenton and three hours by buggy from Windsor, both long journeys for small children, so Mr. Capehart began to build a small chapel on the homeplace, but he died before it was finished. The young widow moved her family to Scotch Hall and two Capehart kinsmen completed and moved the little chapel to its present location in Avoca.

Clara Bond Bell, St. Thomas historian, writes: "The name, 'The Church of the Holy Innocents', was selected by Mrs. Mary Martin Capehart as the most appropriate name for a church to rear her little children where they might learn the teachings of the church. Through all the years, this tradition of a church for children has remained, and much of the history of the little chapel has been that of a group of children gathered around a mother, an aunt of a grandmother, learning the Lord's Prayer, the Creed, the Ten Commandments and the Catechism."

The Church of the Holy Innocents has been admitted to the Convention of the Diocese of East Carolina as a Parochial Shrine, attached to St. Thomas, Windsor. The Capehart family administers upkeep and maintenance.

To order copies of St. Thomas Church, Windsor, send a check for \$37 (\$35 plus \$2 postage and handling) payable to St. Thomas Church and mail to History Committee, Postal Drawer M, Windsor, NC 27983.

## Creator of DOCC coming to St. Andrew's

The Rev. John Stone Jenkins, creator of the DOCC (Disciples of Christ in Community, University of the South, Sewanee, Tennessee) Program, will have a preaching mission with special music by the Rev. Ted McNabb, Monck's Corner, South Carolina, May 3 and 4 at St. Andrew's on the Sound.

For further information contact Pat Howe, (919) 270-4172.

## Campus Ministry at the convention

by Marty Gartman

Four of our Episcopal college students attended our diocesan convention. Jimmy Haden made an able delegate from our student group. Sarah Poulos, our alternate, worked along with Joy Ash and Arnette Hurd to aid with elections committee, in passing out ballots and counting results of the voting. Our college students recruited many of the youth delegates to help distribute the "mounds of paper" under which the delegates finally just disappeared! Many of these youth reps will be coming to East Carolina. So the students "evangelized" for our Episcopal Student Fellowship.

I also asked them to report on our student group at the "Break-Out Sessions" where most of the committee reports are now given. They were a delightful change of pace for all the adults in attendance in that group.

## Stole Song for Lent and Passiontide

The cross is hard and deadly dark  
And casts a shadow bleak and stark  
Weep world weep.  
The thorns are long and cruelly sharp  
To pierce so deep.  
The way is wearying and long  
From Bethlehem  
To where we see the savior hung  
To die for men  
Our sins are old and heavy now  
And pierce as deep  
As thorns upon the savior's loss  
And so we keep  
Our Lenten vigil by the cross  
Remembering that his life's loss  
Brings us to life eternally  
Redeemed, forgiven, loved and free  
And living in the blessed spring  
Of Jesus who is God and king  
Crucified for our ransoming.  
Sing World, Sing!

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# Convention '92



photos—Ede Baldrige

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# No ordinary confirmation - No ordinary congregation

by Debbie Boyle

Recently, Bishop Sanders confirmed four people at St. David's, Creswell.

So---what's not ordinary about that?

There are several reasons that made this "not an ordinary confirmation." The first one being the four confirmees themselves. This group represented three of the four member churches of the Washington-Tyrell Episcopal Ministry. One young boy, Colin Woodley, was from Christ Church, Creswell. Then, there was Marte Smith, the regional librarian from St. Andrew's, Columbia. Add to this, the couple recently married in St. Luke's-St. Anne's, Roper, and presented by that church for confirmation, Grizelle and Rufus Collins. The only church not represented in this group of confirmees was Galilee, Lake Phelps. (Trivia note: Lake Phelps is the same size as Lake Galilee in Israel!)

The fifteen-member junior choir was another "not an ordinary" reason because it represented the combined youth of four different churches. Of course, the fact that they were accompanied by an authentic pump organ and a young trumpeter on the last song added to the joy of the service. Bishop Sanders commented on the size of the choir, but what really made an impression on him was "they sang, they really sang!" (When the organist was asked to "pump" two more verses for the last hymn, the reply was, "My legs have given out.")

Of course, St. David's itself is "not an ordinary" church. It was built by Charles Pettigrew at the beginning of the nineteenth

century. Pettigrew, who was a teacher, doctor, farmer and priest, settled in Washington County while he was the rector of St. Paul's, Edenton. After living there and ministering to the local people, he built them a chapel at his own expense by 1804. It was there he was elected the first bishop of North Carolina in 1806, which he never accepted or rejected by the time of his death. His work of ministering to Washington County from this chapel was continued; and by 1857, a new church was consecrated on the original spot. This church was St. David's.

St. David's is maintained by Christ Church, Creswell, and has been restored over the last ten years. Services have been held there on Easter and Christmas. St. David's still has no electricity. Confirmation day was a cold day. However, a couple of gas heaters have been installed, and the Rev. Webster Simons, Jr., priest-in-charge of St. David's, said everyone was comfortably warm--almost hot!

One final reason for a "not an ordinary confirmation" is the fact that there were 125 people in attendance. Granted, this was a combined effort, but, 125 people is a crowd on any occasion. When they moved to Christ Church in Creswell proper to dedicate their new parish hall and to have lunch, they had to set up tables in the church itself to accommodate everyone. (It is important to know that they are "ordinary" in the fact that they are totally self-sufficient and maintain their regular diocesan pledge.)

Debbie Boyle is a member of St. Paul's, Edenton.



MEMBERS OF THE COMBINED Junior Choir of the churches in the Washington Tyrell Episcopal Ministry proudly pose with their rector, the Rev. Webster L. Simons, Jr., (left) and Bishop B. Sidney Sanders. Members of the choir include Grant Ambrose, Jason Damo, Geoffrey Davis, Shannon Hill, Jennifer Spruill, Daniel Bradshaw, Charlotte Davis, Andrea Everett, Termaine Hill, Brittany Sussman, Shawn Bradshaw, Claudia Davis, Bernard Hill, Chrissie Spruill and Colin Woodley. photo—David Davis

## Summary con't from page B

Bishop Sanders then addressed the convention in his annual address. The bishop's address conveyed to the convention his heartfelt concerns about major issues challenging the church, both locally and nationally, and moved those present to reflection and prayer over the church's plight, mission and opportunity. The results of his honest, searching conversation with those present were felt throughout the weekend.

Ginny Shew called for the election of members to the Standing Committee of the diocese. A vote was taken and the following were elected: the Rev. Gary Fulton, Bath/Belhaven; and Billie R. Craft, St. John's, Wilmington.

Throughout the day on Friday and Saturday, the following reports were made to convention: *Standing Committee*, the Rev. Josh MacKenzie, president; *Kanuga Conferences, Inc.*, Albert Gooch, president; *Christian Social Ministries*, the Rev. Bob Beasley, chair; *Episcopal Farmworker Ministry*, Amy Trester, minister; *Committee on Constitution and Canons*, John T. Carter, Jr., chair; *Resolutions Committee*, the Rev. Lucy Talbott, chair; *Clergy Salary Study Commission*, Donald Hickman, member; *Stewardship Department*, Clarence Leary, chair; *Finance Committee*, Wallace Weeks, 1991 budget report; Allen Hornthal, proposed 1992 budget; *Episcopal Church Women*, Patti Campbell, president; *Thompson Children's Home*, William Moore, president; *Department of Mission*, Carolyn Duckett, chair; *Youth Commission and Camp Trinity*, Carol Taylor, diocesan youth coordinator; *Trinity Center*, Mike Morgan, executive director; *St. Mary's Junior College*, the Rev. Janet Watrous, chaplain.

### Hunger lunch at St. Joseph's

At noon on Friday, the convention broke for Noonday Prayers, led by the Rev. Pamela Miller of St. Christopher's, Havelock. In accordance with the emphasis of convention on alcoholism and drug dependency, a meditation was offered by Betsy Tice White, a leading speaker and worker in the areas of alcoholism and substance dependency. In addition to this challenging talk, the Commission on Alcoholism and Drug Abuse provide information to convention goers, offered a "break-out session" on Friday afternoon which touched on a broad range of topics in areas related to ministry to the dependent, and sponsored open AA meetings Thursday and Friday afternoons. The com-

mission's work has continued to be a growing and effective part of our diocese's ministry, and the visibility of those offering their services and lives for this ministry was inspiring to all at the convention.

The annual "Hunger Lunch" was sponsored and provided by the people of St. Joseph's Church, Fayetteville. Those attending the lunch were offered an opportunity to visit this historic parish, and to eat the same meal that is served daily by the people of St. Joseph's to those in need of food in their neighborhood.

The convention reconvened at 2 p.m., Friday, with "break-out sessions" in broad areas of Christian life and ministry. The sessions were well attended, and provided an opportunity for those leading various aspects of ministry in the diocese to inform delegates of the work of their groups, and respond to questions about the program and ministry of the diocese. This format for exchanging information and ideas continues to work well, and under the leadership of the Rev. Dick Warner of Shallotte will probably continue as an integral part of the convention process in East Carolina.

On Friday afternoon, the Rev. Phil Glick of St. Thomas's Church, Ahoskie, gave the report of the Committee on Parishes and Missions. After consultation with members of St. Barnabas' Church, Murfreesboro, Bishop Sanders had found that the parish in Murfreesboro had no reasonable expectation of continuing life. Based upon that finding, the Committee on Parishes and Missions, in accordance with the canons of the diocese, moved that the parish be officially closed and that the property of the parish be disposed of in accordance with the canons of the church. A moving testimonial to the life of St. Barnabas' Parish was read to convention, and in a prayerful and emotional vote, the convention voted unanimously to close the parish.

### Eighteen resolutions submitted

At the close of the day on Friday, hearings on the proposed 1992 diocesan budget, and on the eighteen resolutions submitted for consideration by convention were held. The hearings were moderated by Larry Overton of Ahoskie, the Rev. Matthew Stockard of Beaufort, Elizabeth Ward of New Bern, Jere Workman of Nag's Head, and the Rev. Lucy Talbott of Fayetteville. The hearings were well moderated, and a lot of discussion of

critical issues for our church, both local and national, took place. The conversations begun in these sessions continued through the evening, and everyone agreed that the hearings facilitated the resolutions process of the convention, and helped in forming a consensus among the delegates that was evident in the voting that took place Saturday morning. A copy of all the resolutions adopted by the convention is attached.

The hearings were followed by a welcomed hour of socializing in the lobby of the Howard Johnson Plaza Hotel. At 8 p.m., delegates and guests enjoyed a buffet dinner and entertainment featuring ethnic dancing by members of the Fayetteville community. Two Hispanic dancers excited us with examples of Spanish, Puerto Rican and Mexican dance and music; a group of wonderful young people expertly displayed flings, sword dances and other Scottish folk dance. But the group which seemed to steal the show was that of children of Greek background who danced Greek folk dances in native costume. Surrounded by the wit and charm of the Rev. Phil Craig from St. Mary's, Kinston, who served as emcee for the evening, these dancers offered joy and beauty to the convention at the end of a busy day.

The convention reconvened on Saturday morning at 9 o'clock. The proposed budget was adopted without dissent. The Rev. Lucy Talbott ably and caringly led the convention through a long and often difficult process of considering and voting on the eighteen resolutions that had been submitted. While some controversial matters were raised for the convention's consideration, under Lucy's leadership the delegates listened carefully to each other, took the opportunity to express their concerns and frustrations, and worked their way through the many issues and concerns contained in the resolutions. The process resulted in some clear positions on issues, and a dedication to continuing dialogue and interaction on issues that cannot yet be clearly and finally resolved among us.

A representative of the youth delegates attending the convention offered a resolution on behalf of the diocesan youth expressing thanks and love for the Rev. Chris Mason of Goldsboro. Chris has resigned as chair of the Diocesan Youth Commission, and in a standing ovation that convention acknowledged his ministry among us as the life force behind what has grown to become one of the most highly regarded youth programs in the

country.

The Rev. Bob Hobgood of Greenville responded to Bishop Sanders on behalf of the Committee on the Bishop's Address. Pat Howe, chair of the Courtesy Committee, offered a resolution of appreciation to the Fayetteville area churches on behalf of the convention delegates and guests. The convention offered its work and its life in a closing eucharist and the bishop adjourned the convention at a little before 1 p.m.

## Election Results

### Standing Committee:

The Rev. Gary Fulton (St. Thomas', Bath)  
Billie R. Craft (St. John's, Wilmington)

### Executive Council:

The Rev. J. Kenneth Asel (Emmanuel, Farmville)  
The Rev. Matthew E. Stockard (St. Paul's, Beaufort)

The Rev. Dr. Richard Warner, Jr. (St. James-the-Fisherman, Shallotte)  
Becky Eckhardt (Church of the Servant, Wilmington)

Allen Hornthal (St. Paul's, Edenton)  
Herbert H. Thorp (St. John's, Fayetteville)  
Harriette W. Wagner (St. John's, Wilmington)

### Trustees of the Diocese:

John T. Carter, Jr. (St. Anne's, Jacksonville)

### Trustees, University of the South:

The Rev. Russell Johnson (St. Paul's, Edenton)

John Powell (St. Paul's, Greenville)  
Alicia Ragsdale (St. Anne's, Jacksonville)

### Director, Thompson Children's Home:

David Stoller (Christ Church, New Bern)  
Respectfully submitted,  
The Rev. H. King McGlaughon, Jr.  
Secretary

## CHOIR VESTMENTS NEEDED . . .

The Schola Cantorum needs choir vestments for adult males and females, either cassocks and surplice or albs can be used. Contact the Rev. Joe Cooper, (919) 395-0616, or write to 4925 Oriole Drive, Wilmington, NC 28403.



# Episcopal Life

MAY 1992

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Christ Church, Elizabeth City

## A diversity of ministries in one 'family'

by Debbie Boyle

Whenever one walks into a church and is greeted with the smell of food cooking, then one knows that they are in for a treat!

That is just what happens on the first Sunday of every month, when the men of Christ Church, Elizabeth City, put on their aprons and out-do themselves in preparing a breakfast for the congregation. And would you believe a feast consisting of red-eye gravy, grits, scalloped apples, scrambled eggs, AND homemade biscuits! This particular ministry was instituted to get the men of the church together regularly for fellowship, as well as introducing new members of the congregation to older members by providing a time and place in which to do this. Not only does this ministry serve the congregation, but whatever is left over is taken to the Food Pantry and distributed to the community the next day.

Located two blocks off of Main Street in downtown Elizabeth City, the first Christ Church was built in 1825 and 1826. Then, in 1856, six thousand dollars was raised to build the present church, with its beautiful stained glass windows added in 1945. Since 1925, there has been a parish house adjoining the church, where the original rectory stood.

As well as church use, numerous civic organizations use this building for a variety of events. (As a matter of fact, one member tells of the best dances in town being held there in the 30's and 40's with the bands using the

stage. He goes on to explain that his aunt, whose portrait still hangs in the parish hall, was the self-appointed church chaperone and nobody got away with much!)

Today, the Rev. Josh MacKenzie is rector of this 270-member congregation. The staff is composed of an administrative assistant, a secretary, a sexton and an organist. There are two services on Sunday with Sunday School for adults and children in between.

#### Sewing machines off to Haiti

The Sunday School consists of two adult groups, one a Bible study, the other an adult forum, presenting a variety of topics, speakers, and studies. The children's Sunday School consists of a combined group of K-5th graders, a 6th grade confirmation group and a junior high group. The K-5th grade group is very interested in outreach. Last year they took on a recycling project to raise money for a sewing machine to send to Haiti. This year they had to have a raffle to finish earning the amount needed. When they took their money to buy the machine, the man at the Singer Sewing Machine store was so impressed with their efforts and their cause he donated another one!

As well as ministering to the congregation through their beautiful music, the choir is a ministry in itself with 15-20 strong voices and committed members, forming their own special fellowship. Rachel Grayson is the talented and dedicated organist who brings with her a variety of special artists she meets through her job at Elizabeth City State

University. And her favorite artist to share with the congregation is her husband, who is not only a faithful member of the choir, but a wonderful trumpeter.

#### Outreach a high priority

Outreach is an important part of all the ministries going on in Christ Church and the outreach committee meets once a month to distribute the money allotted to it. Elizabeth City has a large and active food bank, soup kitchen, and food pantry the church supports regularly with money and volunteers. Another community outreach which receives monetary as well as volunteer support is the Hopeline for battered and abused women and families. And, because of one member's active role in supporting the mission hospital and church in Haiti, the entire congregation has become involved in various ways of outreach towards these.

Another form of outreach to the community comes during the Lenten season. Each Wednesday of Lent from noon to 1 p.m. the community is invited to participate in a service with a speaker from one of the area churches and in a luncheon served by the ECW. Last year they went a step further into the community by inviting and donating free lunches to eight residents of the Virginia Dare Hotel which is next door and houses mostly low income, elderly people. Apparently this was so appreciated by the residents that they had to draw names to see who would go each week.

The ECW use their talents in the kitchen to

raise money for their own outreach. Throughout the year they cater for various civic organizations that use the parish house for different events, and in the spring they sponsor a local fashion show and luncheon. As this is being written their very own cookbook, *The Pasquotank Plate*, is coming off the press and promises to be a terrific source of income as well.

#### Vestry in tune with parish

The Senior EYC has been selling church t-shirts to raise money for a white water rafting trip, although they will give half of it to their outreach of choice. At Christmas time, the Junior EYC sold church Christmas ornaments and used half the money to send to Thompson Children's Home and half to sponsor some of their fun activities.

Accepting its role seriously has enabled the vestry of Christ Church to play a large part in the leadership. One example of this was when the vestry urged the rector to take some time off in between the seasons of Christmas and Lent, realizing the exhausting toll these two seasons take on a rector. This gesture shows the vestry is certainly in tune with the parish and its demands as well as the needs of the rector.

Christ Church sees itself as a pastoral parish, where anytime any member sees hard times the community of faith is available to meet his or her needs. This is a wonderful ministry for a church to have. As one can see from the various groups there is a diversity of

con't on page H



CHRIST CHURCH, ELIZABETH CITY



JENNIFER FOYTIK - ALLELUIA - ERIN PARISH

photos—Debbie Boyle



# Evangelism: A contrarian perspective

by Allan A. Glatthorn

I've been thinking about evangelism and wondering why the topic makes me feel uneasy. I have concluded that my uneasiness stems from two sources--my assessment of the world condition and my personal feelings about the selling of Christianity.

The standard model of evangelism--of missionaries knocking on doors and bringing the Word to the unsaved--seems no longer appropriate in a world characterized by the following features:

- \* Most wars are fought by religious fanatics, each warring group convinced that its Divine mission is to win souls for Catholicism, defend the holy land of Israel, or spread the kingdom of Israel.

- \* Almost every American man, woman and child over the age of five has heard about Jesus.

- \* Missionaries are regarded with disdain by most of those to whom they bring the Word: from the perspective of oppressed people, they often must seem like representatives of an outmoded colonialism. (The humanitarian service of many missionaries, however, should be acknowledged with praise and thanksgiving.)

- \* Ecumenists like me no longer believe that God sits in heaven, waiting to sort the Christians from the infidels. My conviction is that She is an all-loving God, welcoming with open arms all the good people of the world.

## Uncomfortable messenger

My personal animus against the conventional approach to evangelism has to do only with my special way of being in the world. I

am shy by nature, uncomfortable with strangers, and spend most of my spiritual energies struggling with my own doubt and weakness. So if Christ appeared in my dreams and said, "Spread my message to all of Blounts Creek," I probably would respond, "Send Barbara."

But I am left with an uneasy sense of a job unfinished. What does evangelism mean to a person like me and a church like ours?

To me it is a challenge to live each day with a special sense of God's blessedness, with wonder at the world She has created, and with gratitude for my wife's love. And I live with a kind of ethical itch. This ethical itch is an awareness that in my everyday life I make small choices that all add up to a big difference. Here are some of the small ethical questions I struggled with in recent weeks: Do I scold my daughter for her weakness, or support her with patient love? Do I take the time to make special preparations for the Sunday School adult class I teach, or do I prepare superficially so that I might have more time for my professional writing? Do I challenge someone who makes a racist comment, or let it slip by unchallenged? Do I find time to pray and meditate each day, or does busyness overwhelm me? I won't give you the score on these and other issues. That's between me and God. But I continue to struggle with such choices, in the slim hope that I will act in a manner that will testify quietly to the inner spirit that moves me towards the light. That's what personal evangelism has come to mean to me.

## Evangelize by corporate example

What of the church? Let me not speak here of my own church, except to say that it's a good group of Christian people led by a caring pastor. I would not want to pass judgment on them, especially in public print. So let me speak not of my church, but of most Christian churches I have known.

To an outsider, they do not seem to make real the love of Christ. Their worship is passionless. Members' thoughts are turned inward, focused on their own happiness and well-being. They seem insensitive to the poverty that surrounds them. They often speak and act like decent bigots, unaware of their own racism. They fuss about the ordination of gays and say not a word about

the infant mortality that is a scandal to us all. In a word, they're like most of the rest of us humankind, self-absorbed and insensitive.

But I hope for more. I want the Christian message to transform the church--to make us less racist, to lead us to feed the hungry and shelter the homeless, to protest federal and state policies that penalize the poor and reward the rich--to bring us closer to God, so that we evangelize by corporate example. I want people in our communities to stop and ask in wonder, "What marvelous spirit has transformed that place?"

A church that is not alive with the spirit of Christ should not evangelize. A church that is alive with Christ's love doesn't have to.

Allan A. Glatthorn is a member of St. Peter's Church in Washington, North Carolina. He is professor of education at East Carolina University.

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## DEADLINE

Deadline for material submitted to CrossCurrent is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

# CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldridge

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: CrossCurrent, 16 North 16th St., Wilmington, N.C. 28401.



PRESIDING BISHOP'S FUND  
FOR WORLD RELIEF

## Estill announces retirement

Diocesan Bishop Robert W. Estill announced preliminary plans for his retirement and the election of a bishop coadjutor at the 176th Annual Convention of the Diocese of North Carolina held recently in Winston-Salem.

Bishop Estill was consecrated coadjutor under the late Bishop Thomas A. Fraser, Jr. in 1980 and succeeded Fraser as diocesan in 1983. A search committee will be announced at the 1993 Convention, and it is anticipated that an election for coadjutor will be held early in 1994, either at the 178th Annual Convention or at a special convention thereafter. Bishop Estill has indicated that he plans to work alongside the new coadjutor for an unspecified period prior to retiring.

The 296 lay and 168 clergy delegates approved resolutions endorsing long range planning, the Presiding Bishop's Fund for World Relief, environmental stewardship, the authority of Holy Scriptures, and adoption of 1985 General Convention guidelines on the use of alcohol.

A resolution condemning sexual sins was tabled by a committee and another reiterating Bishop William Frey's call for a national canon requiring extramarital sexual abstinence by clergy was withdrawn.

After emotional hearings and floor debate, delegates defeated a resolution calling on the state legislature to pass a law requiring parental consent before abortions can be performed on minors. Key floor oratory came from Deacon Bobbi Armstrong, a former legislative lobbyist for the diocese, who effectively urged rejection of the resolution

on the grounds that it would restrict access to abortions for the poor and spawn potential abuse. St. John's, Charlotte, lay delegate George Rose, a supporter of the resolution, refused to surrender the floor after being ruled out of order by the suffragan bishop, who was presiding, after an emotional outburst in which Rose declared that "You, Bishop, are out of order for sending the wrong message to youth!" Rose later apologized.

Delegates adopted resolutions opposing U.S. loan guarantees to Israel unless Israel agrees to halt Jewish settlement in the Occupied Territories; endorsing implementation of General Convention Resolution A-104, Substitute, on human sexuality; and condemning Ku Klux Klan telephone "hate-lines" and announced the diocese's intention to assist the Rev. Virginia Herring of St. Luke's, Salisbury, a recent target of racist harassment, in her efforts to bring legal action against the Klan through the U.S. Justice Department.

The diocese approved a \$1.6 million budget, bolstered by last-minute parish quota acceptances but still pared down from original projections. Salaries of all diocesan employees making over \$30,000 were frozen and cuts were made in chaplaincy, parish grant, Appalachian People's Service Organization (APSO), and employee insurance coverage categories. The national church's asking was accepting in full.

By the Rev. E.T. Malone, Jr., editor, The Communicant.

## Garden memorial for Jean Ladehoff

The vestry of St. John's, Fayetteville, has approved the recommendation of the Garden Committee to designate the berm area of its garden as a living memorial to Jean Ladehoff, the late wife of the Rt. Rev. Robert L. Ladehoff, Bishop of the Diocese of Oregon and former rector of St. John's.

The entire inside of the hill will be filled with a variety of evergreens and

flowering bushes.

Mrs. Ladehoff's life touched so many, it was felt this would be an appropriate memorial for her.

Contributions may be sent to the church office, 302 Green Street, Fayetteville, NC 28302. Please indicate the check is for Jean Ladehoff Garden Memorial.



LET YOUR LIGHT SHINE was the name of the concert performed recently by Jim Sims of Fran McKendree, sponsored by the Wilmington Episcopal churches and held in St. James to audiences of more than 300. Seen after the concert are (left to right) Jim Sims, Church of the Servant, Fran McKendree, Cookie Cantwell, St. John's, Frank and Judy Gibson, St. James, and the Rev. Scotty Brock, assistant rector of St. James. Fran McKendree, singer, musician, composer and lay theologian from Ontario, is well-known in the diocese and has performed at diocesan and parish events. From June 12-14, McKendree will lead a youth ministry conference, "A Measure of the Treasure," at Kanuga. For further information contact Kaig Conference Center, Postal Drawer #250, Hendersonville, NC 28793, (704) 692-9136.

photo—Ede Baldridge





**GAME NIGHT**, the annual fund-raiser of St. Anne's Guild, St. Mark's, Wilmington, was held recently in the parish hall. Caronelle Chestnut (standing), president of St. Anne's Guild, was score keeper and monitor for one of the several bingo games. Prizes for the winners were varied and unusual. Lula Hassell, treasurer, and Vernelle Best, chairwoman of Game Night, admire the colorful afghan Mrs. Best crocheted for the event. The heart balloon seen at Mrs. Best's right is not left over from Valentine's Day. Instead, it represents St. Mark's outreach theme—"A ministry of caring—we love because He first loved us." Monies realized from the event go toward scholarships for Trinity Camp campers. More than thirty youngsters go to Trinity Camp each summer from this St. Anne's Guild's efforts.

photos—Ede Baldrige



## AROUND THE PARISHES

On Easter Day at the Eucharist at St. Mary's, Kinston, during the singing of the Gloria, members of the congregation rang small bells they'd brought from home. Gloria, indeed!

St. James the Fisherman, Shallotte, will again have a booth at the Blue Crab Festival held on the waterfront in Little River, South Carolina, May 16 and 17. Anne Commerton is chairwoman of the fund-raising baked goods booth which will offer sugar-free delicacies as well as traditional favorites. The festival will run from 9 a.m. to 7 p.m. on Saturday and from 9 a.m. to 5 p.m. on Sunday.

Christ Church, New Bern, has every reason to be proud of its young people. Bryan A. Ward, son of John and Susan Ward, has been awarded a 1992 Morehead Scholarship to UNC at Chapel Hill. Emily Parrish, Blades McKnight, Josh Newell and Jordan Phaup have been nominated to attend Governor's School this summer.

The Soup Kitchen and Good Shepherd House, outreach ministries of the Church of the Good Shepherd, Wilmington, are celebrating anniversaries this spring. The Soup Kitchen is entering its ninth year of ministry and Good Shepherd House is entering its fourth year. Recently, the ministries have entered a partnership with the Southeastern Mental Health Center to provide a clinic immediately adjacent to Good Shepherd's main facility. When the shelter first opened in

1989 there were eighteen guests the first day. Now the average is eighty-four a day.

Katherine Millns Evans, Christ Church, New Bern, has been named Craven County's Woman of the Year.

The Mexican Ministry at St. James, Belhaven, met recently in anticipation of the arrival of the first group of Mexican workers. In addition to offering the Holy Eucharist in Spanish, followed by language classes and refreshments, the committee is planning to greet each arriving group with a gift basket of personal items, fruit, etc. A fiesta will be celebrated on the Sunday following the arrival of each group. An orientation meeting is also planned at which town officials, the hospital director, a physician and others will welcome the newcomers and apprise them of services available in the community.

In response to a resolution presented at convention by Charles Jones, St. Paul's, Washington, to the effect that it could be a financial help to some smaller churches without clergy to be able to worship occasionally with a larger church, the vestry and rector, the Rev. William Bradbury, of St. Peter's, Washington, extended an invitation to its sister parish, St. Paul's, to join them for services on the fifth Sundays during the year.

Sue Moody, St. Paul's, Greenville, has been named Citizen of the Year by the Ayden Chamber of Commerce.

## Radio service for the blind being established by group

Being blind in a visually-oriented world is a hardship suffered by thousands of eastern North Carolina citizens. One of the worst handicaps they must endure is lack of access to basic information found in local newspapers—editorials, social events, grocery specials, obituaries and classified ads.

Being deprived of this commonplace information increases a visually-impaired person's "feelings of alienation," says Ramona VanNortwick of Greenville, a retired dance teacher who is legally blind and a parishoner of St. Paul's, Greenville.

Mrs. VanNortwick is leading a group of citizens which is trying to alleviate this situation for this area's blind population by establishing a regional Radio Reading Service.

The service can provide regular broadcasts by volunteers who will read news and local information to visually-impaired citizens in a 10-county region of eastern North Carolina: Beaufort, Carteret, Craven, Greene, Jones, Lenoir, Onslow, Pamlico, Pitt and Wayne.

After months of planning and intense "networking" by the group, the Radio Reading Service of Eastern North Carolina (RRSENC) has a good foundation, Mrs. VanNortwick said.

"For just \$1 a year, WTEB-FM, the public radio station based at Craven Community College in New Bern will broadcast our programming on a side-band of their frequency," she said. "East Carolina University will provide studio space where the reading service will originate."

The group now needs only the start-up funds to purchase the necessary production and transmission equipment and money to

operate for the first year. Several corporations and medical practices in the area have made donations, but more contributions are needed to secure the necessary items.

The service will also provide qualified listeners with the necessary special receivers to enable them to receive the broadcasts. There will be no charge for receiving the service. Readers will be volunteers from the community.

Establishment of a local Radio Reading Service is a long-held dream of Mrs. VanNortwick, a former professional dancer who operated her own dance academy in Greenville for many years.

Her own vision is severely limited by incurable macular degeneration. Patients who suffer gradual loss of sight from this regressive disease often reach a level when even the largest print becomes difficult to read. Even with special lenses, navigating through a newspaper is virtually impossible.

"We can hear state and national news on regular TV and radio reports," Mrs. VanNortwick said. "But it's being deprived of the ordinary, everyday news and information found only in newspapers that makes us feel cut off from our surroundings. This really increases our feelings of alienation from the world."

The service can benefit not only the blind, she explained, but others who cannot manage to read a newspaper: individuals with certain major physical handicaps and non-literate persons. As many as 9000 people in the ten counties could benefit from having access to the RRSENC, Mrs. VanNortwick says.

Radio Reading Service began in Minnesota during the 1960's and now includes 105 regional programs across the nation. The first services established in North Carolina cover the Charlotte, Raleigh and Asheville areas.

Among the volunteers working with Mrs. VanNortwick on the local board are several members of St. Paul's: Elizabeth Copeland, Patricia Pertalion, Ernest Phelps and James Rees. Secretary of the board is the Rev. Middleton Wooten, III, rector of St. Paul's, Greenville, and treasurer is David Webb of Ayden.

Contributions to the Radio Reading Service of Eastern North Carolina are tax deductible. They may be mailed to David Webb at P.O. Box 275, Ayden, NC 28513. Further information is available from Mrs. Ramona VanNortwick, 1106 E. Rockspring Road, Greenville, NC 27858; phone 757-1006.

## Salt and light ministry stressed at annual conference

The 34th International Conference of the Anglican Fellowship of Prayer is planned for the end of May in Ontario, Canada. The three-day conference is open to those interested in deepening spiritual life.

Stressing the salt-and-light ministry of every Christian, the conference expects to attract Episcopalians and Anglicans from every diocese in the United States and Canada. The theme speaker is Dr. James Houston, a graduate of Edinburgh and Oxford universities, professor of Spiritual Theology at Regent College in Vancouver, B.C. Dr. Houston is the author of *The Transforming*

*Friendship and In Search of Happiness.*

Opening Eucharist will be celebrated by the Rt. Rev. Percy O'Driscoll, Bishop of Huron, host diocese for the conference. The Most Rev. Michael Peers, Primate of Canada, will preach.

The Anglican Fellowship of Prayer is an international network of Episcopalians and Anglicans interested in personal spiritual growth, as well as encouraging an increased awareness of prayer in the life of the church. The newsletter *Partners In Prayer* is available to anyone who requests it.

AFP diocesan representatives are appoint-

ed by their bishops to promote prayer conferences, workshops on prayer, retreats, and other aspects of spiritual life.

The representative for this diocese is Bettie Stokes, a parishoner of Holy Trinity, Hertford.

Recently, a prayer workshop led by Mrs. Stokes was held at St. Paul's, Edenton. Meditation for inner healing was led by the Rev. Russell Johnson, rector of St. Paul's. Prayer workshops have been scheduled later this year at Christ Church, Hope Mills, and St. Andrew's, Morehead City.





GUEST QUARTERS at the conference center are nestled in among the wooded areas assuring privacy and quiet to visitors.



THE MARSH WALK at Trinity Center takes Mike Morgan, the conference center's executive director, from the grounds to the paths and playgrounds of marsh rabbits, raccoons and otter down at the water's edge.  
photos—Ede Baldrige

## Trinity Center

# An opportunity for environmental stewardship

by Bobbie Marcroft

"I think we Episcopalians have not done a very good job in stewardship of our earth's resources and I can see us with a perfect opportunity here to change that in this diocese."

Mike Morgan, executive director of Trinity Center, is deeply interested in the unusual environmental resources at Trinity Center, a unique facility owned and operated by the Diocese of East Carolina.

His interest has led to the formation of North Carolina's only barrier island environmental education program. Scheduled to begin in September of this year, the program is designed to introduce 5th and 6th grade students "to ecological concepts and habitat study skills with appropriate hands-on activities where they will apply classroom learning and discover topics they will encounter later on in school."

Located in Pine Knoll Shores near Salter Path on Bogue Banks Island, one of the fragile barrier islands lying just off the North Carolina coast, Trinity Center's sixty-two acres offers five separate ecological environments—the sound, salt marsh, fresh water pond, pristine maritime forest and the dune system and ocean.

"I see us with a perfect opportunity here to utilize Trinity's assets and teach environmental science to school children throughout North Carolina as part of our stewardship and our outreach programs."

### Environmental issues addressed

Classes will be limited to twelve or fewer students with qualified teachers instructing them in barrier island ecology and habitat study. Specific environmental issues such as wetland development, solid waste disposal, water quality and pollution will be addressed—all today's problems certain to loom larger in the world of tomorrow.

**MYTH:** Most people on welfare are adults who can fend for themselves.  
**FACT:** AFDC is primarily a children's program—2/3 of the people who receive it are children and most of them are under 10.

**MYTH:** Welfare gives people a decent living and no incentive to work.  
**FACT:** The current AFDC grant for a family of 3 is \$663 per month (\$7,956 per year, or \$3,000 below the official poverty level). In most large California cities the rent for a modest two-bedroom apartment is higher than the entire grant for a family of three.



There are two functions at Trinity Center—the camp site and the convention facility. Camp Trinity, now in its seventh year, offers the ideal camping experience for young people, rising three to twelve grades. The camping program which begins June 8 and runs through August 17, is administered by an experienced staff of college age and older with one staff person to each four campers plus counselors, lifeguards, swimming and boating instructors and a nurse for the medical needs of the campers. A program staff plans the daily recreational activities.

Last year, 587 campers enjoyed the summer program at Camp Trinity. Volunteer leaders, clergy and laity provide a quality Christian education and worship experience which help the youngsters to grow spiritually, emotionally and affords them the chance to explore new interests, develop new skills and make new friends.

### Former facilities engineer

Morgan, a retired Marine major who hails from Hendersonville, joined Trinity Center as a volunteer in September, 1990, then served as interim director until January, 1991, when he became the full-time director. As a facilities engineer in the military, he is well equipped to run camp systems with water and sewage functions and all utility functions.

A member of this diocese for seventeen years, he was a charter member of Holy Trinity in Hampstead and served as senior warden before moving to Bogue Island. He is a former member of St. Andrew's On-the-Sound at Wrightsville.

"The camping site is one operation in itself. The conference part is another and while they do operate together, there are a lot of things done separately."

The conference center of the Trinity complex is the ideal facility for seminars,

conferences and retreats. Featuring comfortable, completely equipped conference rooms accommodating groups of 15 to 225, this unique meeting place is designed for beauty as well as function. Blending with the island environment, Trinity's award-winning landscape lends itself to a relaxed, comfortable atmosphere.

Thirty private double occupancy rooms (sixty beds) have private baths. In addition, there are four dormitory-style cabins with eighty-four beds. All areas are handicapped accessible and the large, airy dining room seats up to 225.

"We have seventeen to eighteen part-time kitchen help and this summer we'll pick up another twenty-two or so. Financially, we're doing quite well. We set new records in February and another in March. We have more meeting and dining space than we have sleeping space."

### Open year round

Trinity Center is open year-round and available primarily to non-profit organiza-

tions. Some of the organizations scheduled to meet there in the next few months include the Carteret County Board of Education, senior wardens of the diocese, Program Group, the Diocese/Clergy Support Conference, the North Carolina Governor's Trainer Consortium and the University of North Carolina Executive Seminar.

As Mike Morgan talks about Trinity Center—where it is, what it is, what it can be—it's obvious he's the right man in the right place at the right time.

"We have a real unique property. There is just no other place around like this and I think we have a responsibility to utilize that property to the best of our ability."

*Side note: Trinity's "Sound to Sea" ecological program has a wish list. If anyone has aquariums or aquarium equipment no longer in use, please contact Mike Morgan, Trinity Center, P.O. Drawer 380, Salter Path, NC 28575, (919) 247-5600. And if building bat boxes is your bag, he has the plans for those as well as other nesting boxes*

## TRINITY CENTER CALENDAR

### May

- 1-2 Stewardship Conference
- 1-3 Field Trip, Youth, Fayetteville Academy
- 1-3 Youth Retreat, Lakeside Baptist, Rocky Mount
- 1-3 Youth, Centenary Methodist Leadership Conference
- 2-3 Evangelism, St. Paul's, Greenville
- 2-3 Early Arrivals
- 3-5 Central Carolina Warehouses
- 3-5 Field Trip, Youth, Dudley High School
- 5-6 Field Trip, Southwestern Randolph
- 6 Women, St. Egbert's Altar & Rosary Society
- 6-7 CURSILLO STAFF
- 7-10 CURSILLO
- 11-13 Field Trip, China Grove Middle School
- 13-15 Field Trip, China Grove Middle School
- 15-17 Circuit Youth Conference, Lutheran Church
- 15-17 PFR, St. Timothy's
- 17-19 Clergy/Spouse
- 21-22 Field Trip, Underwood Elementary
- 21-23 NC Child Advocacy
- 23-24 Delta Sigma Theta Sorority, Inc.
- 26-29 Small Church Leadership Conference
- 29-31 PFR, St. Paul's, Greenville

### June

- 4-5 Field Trip, Senior Adults, Encore, NCSU
- 4-6 Community Christian Church, Greenville
- 11-12 NC Teacher Educators
- 12-14 PFR, Christ Church, Hope Mills
- 19-21 Holy Trinity, Fayetteville
- 21-26 UNC Biology Department
- 22-24 Burning Bush, Inc.
- 22-24 Coastal Teacher Workshop, Greensboro City Schools
- 26-28 Mudgett Family Reunion



# Episcopal Life

MAY 1992



Prayer and worship, dance and dialogue at Worldwide Anglican Encounter photos/JIM SOLHEIM & ANGLICAN ENCOUNTER NEWS SERVICE

## Pain, compassion and solidarity mark global women's conference

By JAMES SOLHEIM

SALVADOR, BRAZIL

They came from the far corners of the globe to the steamy 16th-century colonial capital of Brazil to tell their stories and to grapple with the barriers and frustrations women face in the church today.

After six days of prayer and worship, plenaries and workshops, women and men from 46 countries left with a renewed hope and a stubborn determination to fight oppression against women wherever they found it, in church or in society.

A whole new international network may emerge from the concerns of the 600 women and a few men who formed the Worldwide Anglican Encounter March 29-April 4. In fact, a caucus of Asian women is proposing that an international organization of Anglican women is needed to further the concerns expressed so passionately at the Brazil meeting.

"There was a strong sense that we started a revolution here," said a woman from Africa. "Not a violent revolution but a radical shift in how the church views the role of women."

The encounter grew out of a network of Anglican women who attended the closing meeting of the United Nations Decade of Women in Nairobi in 1985. The women decided that the church was still resisting solidarity with women and would continue

See ENCOUNTER, page 10

### FIRST IN A SERIES

## Wanted: a new kind of priest

By JULIE A. WORTMAN

When Bishop C.I. Jones proposed that the Diocese of Montana no longer subsidize clergy in parishes that couldn't afford their own, he called on the diocese to consider "how we can most effectively provide ordained ministry in the small churches of the diocese."

Although critics saw it as an ill-considered move that could put as many as 17 badly needed priests on the street, many in Montana agreed with the bishop that the diocese needed to rethink the clergy's role and to rely more on the laity and diaconate.

Less well-publicized, but just as likely to make it difficult for struggling congregations to retain full-time clergy, was the decision of Michigan's diocesan convention in March to raise that diocese's clergy pay scale by making clergy salaries comparable to those of the state's teachers, nurse clinicians and social workers.



Behind both actions is a not-so-subtle challenge to what many Episcopalians hold dear — a view of church life that says a priest defines "congregation" and "ministry."

Priests may play an important role, both Michigan and Montana are acknowledging, but the traditional view is upside down — seminary-trained clergy should not be seen as the church's "paid Christians." That changing role is one of the biggest challenges facing those entering the priesthood today.

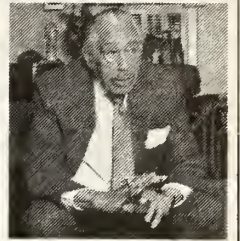
"We [priests] can give leadership to the believers who want to carry out their baptismal covenants — who want to live them out 24 hours a day, seven days a week," says the Rev. Mary Jacques, a priest based near Dillon, Mont., who earned her master's of divinity at the Church Divinity School of the Pacific.

"It is freeing people, enabling people to do ministry all of us are called to do," Jacques says of her ordained role in serving two congregations that meet in their own church buildings, a college ministry and a variety of smaller fellowships that comprise

See PRIEST, page 5

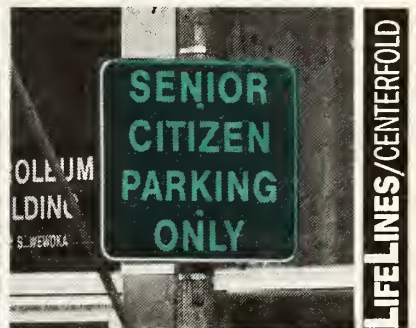
### INSIDE

Profile:  
Cab  
Calloway  
page 11



El Salvador's bishop  
a symbol of hope

Salvadorans consecrate a bishop of their own as the country emerges from a 12-year civil war. p. 2



Bishops talk about  
keeping house in order

Five reflect on the recent meeting of the House of Bishops and a new effort to work in harmony. p. 18

Forum: Should  
Episcopal churches  
display the  
national flag?

page 22

Episcopal Life puts  
new look on advertising

Marketplace gives greater impact to small ads with a more attractive and easy-to-find display. pp. 4-5, 25

## Relief fund shoots for \$20 million

NEW YORK

The Presiding Bishop's Fund for World Relief will defy the national recession at its 50th birthday party.

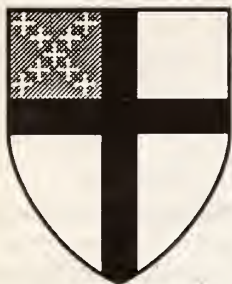
The fund will celebrate its first half century May 7 with the largest fund-raiser in its history, with a goal of raising \$20 million per year by the end of the decade.

A large part of the effort is a new venture called the Society of the Anchor, whose "founding members" will be invested that night at the Cathedral of St. John the Divine. The group comprises those who pledge or raise at least \$10,000.

As of April 20, 151 people had pledged \$2.9 million, and nearly \$1 million was in

See FUND, page 8





## Episcopal Life

Vol.3, No.5, May 1992

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### EDITOR

Jerrold Hames

### NEWS EDITOR

Ed Stannard

### FEATURES EDITOR

Nan Cobbe

### ART DIRECTOR

Jerry Fargo

### EDITORIAL ASSISTANT

Carol Seischab

### DIOCESAN EDITIONS

Renee Stokes

### ADVERTISING DIRECTOR

William Griffiths

### ADVERTISING MANAGER

Dorothy Kelso

### CIRCULATION DIRECTOR

Anita Spence

### Editorial offices:

815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

### Advertising/Circulation:

Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

**Bethlehem:** Bill Lewellis

**Central Pennsylvania:**

Kenneth H. Quigley

**Delaware:** Lynn Kelleher

**East Carolina:** Ede Baldrige

**Easton:** William P. Chilton

**Iowa:** Nancy Morton

**Milwaukee:** Catherine Tyndall Boyd

**Nevada:** Rick Sorensen

**New Jersey:** Chris Moore

**Northern Michigan:** Carol Hosler

**Oklahoma:** Chris Nelson

**Pennsylvania:** Barbara Ogilby

**Southwest Florida:**

Jeanette Crane

**Springfield:** Betsy Rogers

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## NEWS

# New bishop of El Salvador a symbol of hope after war

By ROBERT MELVILLE

SAN SALVADOR

The war-torn people of El Salvador finally have one of their own as a new bishop.

Martin de Jesus Barahona, 49, a Salvadoran who for the past 14 years has been a parish and mission priest in Panama, was ordained and consecrated bishop of the Episcopal Diocese of El Salvador on March 28. He is the first to live in the diocese since 1979.

Presiding Bishop Edmond L. Browning and six other bishops — four from Latin America — consecrated Barahona before 800 church members and ecumenical friends on a lawn the size of a soccer field behind the Episcopal Church of St. John the Evangelist.

Afterward, Barahona and Browning toured church and humanitarian agencies, visited with leaders of the Farabundi Martí Liberacion Nacional and met with President Alfredo Cristiani and U.S. charge d'affaires William J.

Dietrich.

In his sermon at the ordination, the Rev. Luis Serrano, the former priest-in-charge at St. John the Evangelist, said the new bishop's role would be an important symbol for the entire society. "He has the incredible responsibility of being pastor to a flock who for 12 years has suffered a war of innumerable deaths ... a flock who for decades has suffered in a war of silence, a war of hunger and injustice, which cries out for the justice of God."

The consecration came as El Salvador began a battle to win the peace after U.N.-mediated peace accords went into effect in February, ending the civil war during which 75,000 people were killed and 1 million more uprooted.

"Your church awaits you, Martin," Serrano said. "Your church expects much of you. You are the key person, sent by God to strengthen and expand the church. ... God has sent you to provide a church for the Salvadoran who is

without faith."

During their tour, Browning was repeatedly urged to take a message back home: The United States must replace military aid with humanitarian assistance.

The coordinator of the National Debate for Peace, Edgar Palacio, a Baptist minister, told Browning that "the United States must stop sending military aid. We must not have war any more. What we need now is humanitarian aid. We need your support of our economy. We need your compassion."

Browning pledged that he would report the conditions to the National Council of Churches in the United States and that he "would make every effort" to galvanize the Episcopal Church to oppose any appropriations for military aid before the U.S. Congress. ■

Robert Melville, of the Diocese of Maine, is serving as a volunteer for mission in the communication office of the Diocese of Panama.

# Spong attacks Catholic Church but ecumenical talks to go on

By JEFFREY PENN

Episcopal and Roman Catholic officials involved in Anglican-Roman Catholic dialogue in the United States have dismissed a call by Episcopal Bishop John S. Spong of Newark, N.J., to end formal dialogue between the two churches.

Spong expressed his opinion in the April issue of the Virginia Quarterly Review, a national scholarly journal associated with the University of Virginia. In his article, Spong contended that Roman Catholic policies on the ordination of women, homosexuality, abortion, birth control, mandatory celibacy and papal infallibility are based on "patriarchal and authoritarian prejudices of yesteryear."

Spong said that until the Roman Catholic leadership is open to change on these issues, he could no longer support ecumenical dialogue.

"I am not willing to sacrifice women, divorced people, gay and lesbian people or theological debate and the eternal search for God's truth upon the altar of seeking institutional or ecumenical unity inside the Christian Church," he said.

Officials in both churches involved in ecumenical relations quickly rejected Spong's position. "We are committed to the dialogue for the long haul, despite whatever differences and difficulties there may be," said the Rev. Christopher Agnew, the associate ecumenical officer for the Episcopal Church. "When there are serious differences between churches, that is the

very reason for dialogue."

"Many of us who have been a part of the official consultations between our two churches find that we have been enriched ... by valued Roman Catholic colleagues who have been participants with us in dialogue," said Episcopal Bishop Theodore Eastman of Maryland, the chair of the Episcopal Church's Standing Commission on Ecumenical Relations and co-chair of the Anglican-Roman Catholic Commission (ARC/USA).

The chairman of the Roman Catholic Bishops' Committee on Ecumenical and Interreligious Affairs, Archbishop Rembert Weakland of Milwaukee, said Spong's article had raised issues "of immediate concern to every Christian community."

Weakland acknowledged differences between churches on such issues as the roles of women and

men, abortion, homosexuality and authority. However, he said "this clear fact argues not against continuing dialogue, but for it. ... I hope the dialogue will continue with full vigor."

Spong's letter drew swift and angry reaction from his Roman Catholic counterpart in Newark, Archbishop Theodore McCarrick. In an open letter, McCarrick charged that Spong's article represented an obsessive "hostility against the Catholic Church." McCarrick charged that Spong was making "personal attacks on the Catholic Church by making a parody of our teaching and a caricature of our theology."

Spong's article and McCarrick's response is the latest in a string of public confrontations between the two men. ■

Jeffrey Penn is assistant news director for the Episcopal Church.

## New advertising feature begins in Episcopal Life

A new advertising feature, Marketplace, begins with this issue of Episcopal Life.

The concept is designed to improve greatly the effectiveness of small display advertisements and to assist readers in locating such advertising more easily. Marketplace appears this month on pages 4 and 5; Marketplace II, with smaller ads, appears on page 25.

"We are confident these new features will draw more attention to our advertisers and more interest on the part of readers," said William M. Griffiths, advertising director.

Close to 38 percent of the publication's income is derived from advertising revenue, according to editor Jerrold Hames.

"We believe our readers will find the new concept aids them in locating small-size display ads offering merchandise, services and employment opportunities," he said.

## CONTENTS

Calendar.....	26
Commentary.....	17, 21
Diocesan briefs.....	6-7
Editorials.....	18
Forum.....	22-23
Letters.....	20-21
LifeLines.....	13-16
Liturgical year.....	24
Marketplace.....	4-5, 25
News/Features.....	1-3, 5, 8, 10, 28
News Digest.....	3
Presiding Bishop.....	19
Profile.....	11
Resources.....	27
Resumen de Noticias.....	12
Reviews.....	23, 24, 26
TV watch.....	27
Youth Life.....	9

## Haitians flee into nation where they were mistreated

By NAN COBBEY

The Rev. Edwin Paraison, the Haitian priest who spent last year rescuing children from the Dominican Republic's sugarcane fields, is now trying to save 25,000 frightened countrymen who fled across the border after the coup last fall.

Almost all of them were expelled from the Dominican Republic last summer by President Joaquin Balaguer after international criticism of the "slavery-like" conditions on the state-owned sugar plantations. According to Paraison, 65,000 were forcibly repatriated between June and September. "Imagine the degradation they must feel to now have to [go] back," said Paraison. Haitian troops toppled President Jean-Bertrand Aristide on Sept. 29, 1991.

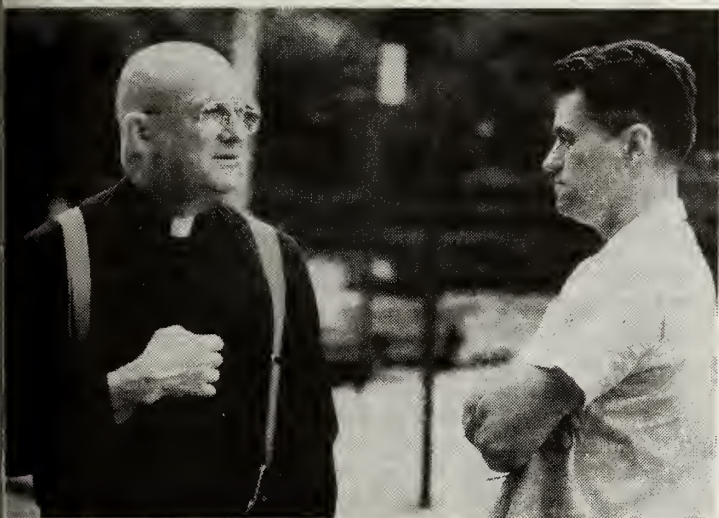
"We want to keep on sensitizing the church to the plight of these people," said Paraison. "The conditions in the *batayas* [camps] have not improved. The *buscones* [agents] still sell recruits to the overseers. The guards still prevent all freedom of movement. Their clothes are still taken from them so they can't escape."

Children are no longer kidnapped or used as often the way they were before the international attention, Paraison said. "That has improved."

Paraison is working with human rights and refugee organizations in Montreal, New York, Washington and Miami to gain support for an initiative to have the 25,000 officially recognized by the U.N. High Commission on Refugees as political refugees in order to facilitate financial aid for them and to ensure their protection. ■



## NEWS



The Rev. Robert Castle and his cousin, director Jonathan Demme.

## From Hannibal the cannibal to a fire-breathing priest

By NAN COBBEY

Director Jonathan Demme, whose film "The Silence of the Lambs" won five Academy Awards, will enter a one-hour documentary about his cousin Robert Castle, a flamboyant, activist Episcopal priest, in the Cannes Film Festival this month.

"Cousin Bobby" tells the story of Demme's reunion after more than 20 years with his idolized cousin. Castle, 62, is now priest-in-charge of St. Mary's Episcopal Church on 126th Street in Harlem, where he leads protests, organizes tenants and preaches loud prophetic sermons attacking the forces of oppression.

In one memorable scene, Castle, in cassock, surplice and stole, leads his congregation down 125th Street to demonstrate for a traffic light at the corner of Old Broadway, where 1,200 school children must cross each day. The street is in disrepair and, in fact, has caved in at the intersection.

Preceded by crucifer, thurifer and young men with drums, Castle sets up an altar in the middle of the intersection and then directs his acolyte to "take that cross over by the hole so we can see it." The camera pans to "the hole." It's 4 feet across and deep enough to swallow a Buick to the grill.

The film traces Castle's years of activism beginning in the 1960s. At one point Castle's first wife, Nancy, tells Demme, "I remember when the kids were very young — first- and second-graders — they would come home from school and say, 'Where's Dad?' and I'd say, 'Well, he's in jail in Maryland.'"

Demme documents his cousin's relationship with the Black Panther Party and Isaiah Rowley, its leader, in Jersey City, N.J., and records another priest crediting him with being a force that helped keep the peace during the summer of 1967, when black urban neighborhoods erupted in Newark, N.J., Washington, Detroit and other cities.

The film is not without poignancy. Castle tells of the death of his son Bobby Jr., who drowned the day Castle drove his other son off to camp.

"Cousin Bobby" is dedicated to the memory of Demme's Uncle Willy and Aunt Edith (Castle's parents), to Rowley, the Black Panthers and Jersey City. The film is explicit in its support for Castle's ministry of advocacy, but the tempestuous language so turned off organizers of the New York Film Festival they rejected it. "Too personal... too strident," Demme quotes them as saying. He said he felt vindicated when it was accepted for the Cannes festival.

It will be shown in Cannes on May 13. Demme, his wife, Joanne, Castle and his wife, Kate, will be present. The film will be released in this country at the end of May. ■

Ferry Waite visited with Presiding Bishop Edmond Browning while in New York City to attend the United Nations. Waite agreed to a brief meeting with all of the Bishop's staff, who greeted him in the church center chapel with standing ovation.

photo/JIM SOLHEIM



## News Digest

### Waite quits as envoy, plans to write book

Terry Waite has resigned his position as an ambassador for the Anglican Communion to write a book about his nearly five years as a hostage in Lebanon.

Waite was serving as a special envoy for former Archbishop of Canterbury Robert Runcie when he was taken captive in Beirut in January 1987.

Waite said the proceeds from his book will support work for justice, reconciliation and helping the poor. Archbishop of Canterbury George Carey said Waite served the Anglican Communion "faithfully and with distinction" for 12 years. He said of Waite, "he goes with a great deal of affection." ■

### Orthodox renew ties to NCC, with conditions

Eight Eastern Orthodox denominations ended a nine-month hiatus by provisionally renewing their membership in the National Council of Churches (NCC) in March.

The Rev. Milton B. Efthimiou, ecumenical officer of the Standing Conference of the Canonical Orthodox Bishops in the Americas, said that a fundamental condition for membership resumption was that "minority views be always spelled out and publicized clearly."

The Orthodox churches suspended their NCC membership last June after reportedly feeling chagrined by the NCC's liberal stances on abortion, homosexuality and the ordination of women. The Rev. Joan Brown Campbell, general secretary of the NCC, praised the decision to return and called for "a fuller, deeper dialogue within and between our churches [that would] respect and dignify our diversity." ■



A man carries his daughter, who suffered a head injury, to a hospital after the earthquake in Turkey.

photo/REUTERS (RNS)

### PB Fund gives \$10,000 after Turkish quake

The Presiding Bishop's Fund for World Relief has provided \$10,000 in emergency grants for survivors of the recent earthquake in Turkey, according to officials of the fund. The devastating earthquake, which struck eastern Turkey on March 13, measured 6.2 on the Richter scale and was the most serious in the region since 1939. An estimated 1,000 people have died, and thousands more were injured, according to reports from the Middle East Council of Churches (MECC).

"Around 200,000 people are affected by this earthquake one way or another," said MECC General Secretary Gabriel Habib in a letter to the fund. "Damages to the property is high. Buildings of four or five stories were reduced to layers of concrete."

Habib reported that the MECC has already arranged to buy blankets in Beirut, Lebanon, and transport them by sea for distribution to quake victims. ■

### Gay Canadian priest loses case and parish

A church tribunal in the Anglican Church of Canada has ruled that the Rev. James Ferry must give up his license as a priest because he disobeyed his bishop's order to end a gay relationship.

In arguments before the bishop's court, Bishop Terence Finlay of Toronto contended that Ferry's relationship was contrary to 1979 guidelines requiring gay candidates to promise celibacy.

Following the ruling, Finlay removed Ferry from his parish job and from exercising his duties as a priest. The action prevents Ferry from preaching, officiating at marriages and celebrating the sacraments.

In response to the ruling Ferry said that he had "committed only one crime. I have loved another human being deeply and intimately."

Ferry will now consider filing a complaint to the Ontario Human Rights Commission. ■

### Carey emphasizes trust over converting Jews

Archbishop of Canterbury George Carey has broken tradition by declining to become patron of the Church's Ministry among the Jews, an organization of Anglicans that seeks to evangelize Jews.

While affirming his "commitment to evangelism," Carey said "changed times" necessitate that he "do all in [his] power to encourage trust and friendship between the different faith communities in [England]." He added that "rightly or wrongly, many Jewish people do not believe that CMJ respects their integrity."

In response to Carey's announcement, the Church of England Evangelical Council defended CMJ's "discreet and unaggressive" efforts to convert Jews and said that the archbishop was "unwisely advised." ■

### Anglicans, Lutherans in Africa urge unity

Noting that "the search for unity ... is not without pain and struggle," 29 Anglican and Lutheran church leaders and theologians from eastern and southern Africa have called for a further "deepening ... of cooperation between our two communions."

The participants, in discussing common theological issues in Harare, Zimbabwe, in February, underscored their concern about the relationship between women and men within the church.

"We call our churches to repentance and to ensure that women's contributions are properly appropriated," they said in their report to the Anglican Consultative Council and the Lutheran World Federation, co-sponsors of the consultation. "For the issue is not first and foremost the ordination of women, but rather the understanding of the church as communion which allows for the development and participation of all." ■

### Bishops to step down in Vermont, Connecticut


Two bishops from New England's Province 1 will step down next year.

Bishop Daniel Lee Swenson of Vermont will retire on Feb. 2, 1993, his 65th birthday. Swenson was installed as diocesan bishop in January 1987.


Bishop Arthur E. Walmsley, bishop of Connecticut since 1981, announced that he will retire soon after his 65th birthday in May 1993. "The issues we confront in the '90s call for new directions," Walmsley said in a March letter to clergy and lay leaders of his diocese. He said he plans to work in a new ministry. The election of a successor will be held early in 1993. ■



# THE MARKETPLACE



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## NEWS/FEATURES

Priest *continued from page 1*

the 15,000-square-mile Majestic Mountains Ministry.

Both dioceses are aiming to attract the best clergy possible by requiring decent salaries and deploying them as effectively as possible — whether as part of “shared ministry” configurations, as is now occurring in Montana, or as rectors of self-sufficient congregations, as happens most often in Michigan.

Getting the best-qualified ordained people into Episcopal congregations is high on the church’s agenda today — some would even say it’s crucial.

“We are not getting the most able people — we’re not getting the change-makers,” complains the Rev. Stephen Noll, academic dean at Trinity Episcopal School for Ministry in Ambridge, Pa., one of the 11 Episcopal Church institutions, including CDSP, that grant master’s of divinity degrees. “I think we have a crisis of leadership ability in the church.”

The question, most would agree, is how best to address the problem.

Recruitment, for example, is suddenly a hot topic for diocesan commissions on ministry, the groups mandated by the 1970 General Convention to help bishops evaluate diocesan ministry needs.

But ministry commissions have overemphasized screening unqualified people out of the ordination process, the church’s Board for Theological Education told the 1991 General Convention. Instead, the emphasis should be changed “to a process that will actively recruit for leadership,” whether lay

or ordained.

Although many commissions on ministry will say they’d like younger applicants for ordination — most are over age 30 — Henry Atkins, co-chair of the Commission on Racism, says the real crisis is the shortage of clergy who are black, Hispanic or of some other non-European cultural background.

“The recruitment of minorities is a crucial issue we haven’t taken seriously,” Atkins says.

Some diocesan ministry commissions, notably Alabama and Minnesota, have also revamped their ordination screening processes to provide more thorough vocational-discernment components and stronger educational programs focused on lay callings.

Improved education and training will also help get able ordained people — the “change-makers” — into Episcopal congregations, many church leaders believe.

In Central Florida, for example, Bishop John Howe has called a moratorium on all ordination applicants until January 1993 or for as long as it takes the commission on ministry to devise a way to raise up priests who are trained in evangelism and “church

planting” — starting new congregations. In late April, Michigan did the same.

In Oregon, Eastern Oregon and other dioceses with sizable rural populations, the call is for more priests who are knowledgeable about the needs of small, isolated congregations. And for those concerned about the moral and theological welfare of the church, like Bishop William Frey, dean of Trinity in Ambridge, the call is for people committed to the right values.

“Some people are feeling called to ministry God isn’t doing,” the former bishop of Colorado recently observed during a gathering of Trinity students and faculty, at which he emphasized

the importance of attentive biblical study. Accredited by the Association of Theological Schools in 1985, Trinity was formed out of the evangelical renewal movement of the 1960s and ’70s.

But even if ministry commissions and educational programs manage to produce able priests, congregations may still be reluctant to hire them, some critics point out.

The Executive Council’s Committee on the Status of Women, for example, has raised

an alarm about “unconscious discrimination against clergywomen, clergymen of color and clergy with disabilities” by diocesan deployment officers, search committees and congregations.

As the Rev. Barbara Ramnaraine, a blind deacon in the Diocese of Minnesota, points out from her personal experience, unspoken — and inaccurate — assumptions about what a person is capable of doing can keep people from being considered for positions for which they might be well-suited.

“There are civil rights guarantees now,” Ramnaraine notes, “[so] people with disabilities have some recourse.”

Qualified clergy may also find themselves on the street without jobs if their vision of ministry — and that of the congregations who want their services — is too limited, those involved in clergy deployment agree.

“The one priest/one parish model is a vanishing breed,” says Bonnie Anderson, deployment consultant in the Diocese of Michigan, citing economic belt-tightening as the leading cause.

Congregations and clergy resist the idea of “shared” ministry, Anderson says, because for most it’s “out of their realm of experience,” but working cooperatively and sharing resources helps recapture what it means to be a Christian community.

“I think we’re being forced into a new order of ministry, and I think it’s good,” Anderson reflects. “It’s what needs to be — it might turn things right side up again.” ■

Julie A. Wortman is an assistant editor of *The Witness* and a former staff writer for *Episcopal Life*.

## COMING IN THIS SERIES

**JUNE:** The church must help validate a person’s call to the priesthood, and many dioceses are making the process a lot tougher.

**JULY:** The 11 Episcopal seminaries must meet the church’s educational requirements if their students are to reach ordination.

**AUGUST:** Candidates are discovering that finding a job may mean being willing to be yoked, in a cluster, or holding another job as well.



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## DIOCESAN BRIEFS

## ATLANTA

The Rev. Henry James Charles Bowden, born in 1902, senior priest in the diocese, was recently interviewed by Atlanta Interfaith Broadcasters for a series of African-American oral histories. Copies of the tape were presented to the Atlanta Public Library and the Smithsonian Institution.

Bowden was an Army chaplain during World War II and has been a parish priest in New York City, Wilmington, N.C., and his native Atlanta.

On the tape, among other things, he recalls graduating from Morehouse in 1925 and being thwarted in his attempt to attend the seminary of his choice. "I had a bishop who felt that I should go to what they call a



The Rev. Henry J.C. Bowden, left, watches a screening of his televised oral history.

photo/CARY PATRICK

black seminary and I was vehemently opposed to that. ... He said you're going to live in the South, going to work in the South, so this is where you should go. ... We didn't see eye to eye with that at all. ... I told him that's where we're coming to a parting of the way."

He eventually went where he wanted to, the General Theological Seminary in New York, graduating in 1928.

Bowden hasn't stopped doing what he wants, either. He is chairman of the board for the Northside Shepherd Center, an interdenominational center for seniors in Atlanta. ■

## CALIFORNIA

Worshippers at Grace Cathedral are getting in touch with their spirituality by walking around in circles.

Last August, six pilgrims from the cathedral moved the chairs in the nave of Chartres Cathedral in Paris and uncovered the medieval labyrinth embedded in the stone slabs of the floor.

The Rev. Lauren Artress, one of the pilgrims and director of Grace's Quest Center



The Chartres labyrinth

for Spiritual Wholeness, said that for an hour they prayed and meditated as they moved along the winding paths of the labyrinth.

"Tourists saw what we were doing and joined in," she said, "and the whole energy inside the cathedral seemed to change."

The pilgrims came home and immediately set to work to copy the labyrinth in their own cathedral. It took volunteers more than 1,000 hours to paint the labyrinth on a 35-foot circle of canvas. At the annual healing concert last December, about 1,000 people walked through it.

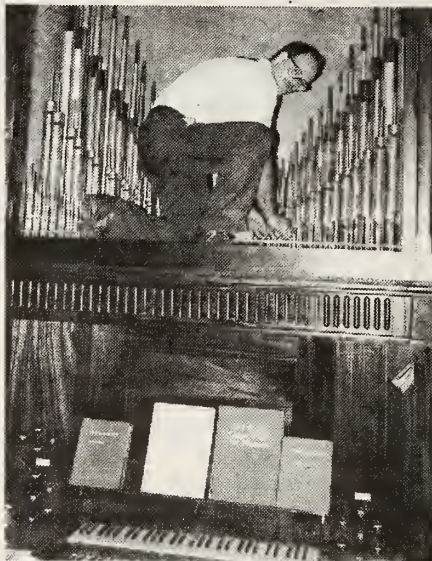
People tend to be "lonely in their prayer life," said Artress, but the labyrinth gives them a chance to be close to others who are experiencing the same thing. "It's an idea that needs to come out of mothballs," she said.

The cathedral is now looking for funds to build a more permanent labyrinth inside the cathedral and one made of stone for the planned meditation garden outside. ■

## CENTRAL GULF COAST

Tom Bartholomew sailed into Florida one day in 1989 on board a boat skippered by the Rev. John C. Fowler, who had retired three years earlier from a parish in Tucson, Ariz. They began to attend St. Agatha's Episcopal Church in DeFuniak Springs, Fla., on the shore of Lake DeFuniak, a church with a small congregation.

"On a good Sunday, we'll have about 35 people," said Fowler, who accepted a call in



Tom Bartholomew at work on the organ he built himself.

January 1990 to come out of retirement and serve as rector.

Bartholomew stayed on too, to handcraft an organ. Working from his own drawings, he constructed the wood framework out of African mahogany. A Pennsylvania craftsman created the metal pipes to his specifications. The work was intricate and varied. One week was spent carving scroll-like ornamentation into the supports, the next week he would connect the keyboard controls to the air valves with dozens of wires.

Finished at last this spring, it stands 16 feet tall and has 400 pipes. ■

## COLORADO

Sometimes a sanctuary serves a better use than as a worship space.

An ecumenical body, including priests and parishioners from St. John's Cathedral in Denver and local parishes, have taken over an abandoned church and turned it into the Denver Inner City Parish.

A side chapel has been set aside for Sunday worship with a Mennonite preacher serving as pastor. All the classrooms in the old church-school building are overflowing. And the sanctuary — that's being used as a gym.

Steve Johnson, of St. Thomas's Episcopal Church, Denver, is director of human services. A diocesan priest, the Rev. Cecil Franklin, is a member of the board of directors. ■

## LOUISIANA

The congregation of St. James's Episcopal Church, Baton Rouge, has invited Bishop Robert Witcher, retired bishop of Long Island, N.Y., to become the parish's bishop in

## EASTON/MARYLAND/WASHINGTON, D.C.

This month, representatives from three Maryland dioceses — Easton, Maryland and Washington, D.C. — will gather at St. Anne's Episcopal Church, Annapolis, to celebrate the 300th anniversary of 24 Maryland churches.

Although there were congregations all through the colony in the 1600s, it was the establishment of the Church of England as the state church of the Province of Maryland in 1692 that signaled the official beginning of the 24 parishes, and six others which have since gone out of existence.

The anniversary will be marked by a festive evensong, with the Rev. Richard Kew as preacher. He is the U.S. director of the Society for the Propagation of Christian Knowledge, an Anglican organization responsible for much of the early missionary work that went on in the new colony. ■

residence.

Witcher was rector there from 1962 to 1975, before his call as bishop coadjutor of Long Island.

The title was extended "in thanksgiving for his continuing love for and long ministry in the parish and in recognition that Bishop and Mrs. Witcher are once more residents of Baton Rouge."

In recent months he commuted to Christ Church Cathedral, New Orleans, where he was interim dean. ■

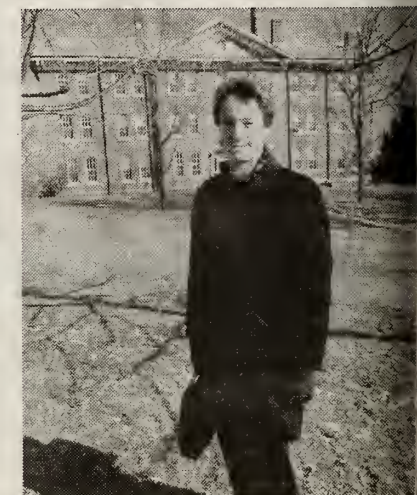
## MASSACHUSETTS

When the Rev. Steven Bonsey arrived at the Tufts University campus in January 1990, "there was little there except a vision."

Two years before, when a small group of students petitioned Bishop David Johnson for an Episcopal presence on campus, he approved their request, but told them local congregational support would be needed to support it. So Bonsey's first job, was "find out who my allies were." He found support at Grace Church, Medford, and St. James', Cambridge.

Although by this January the number of students involved had grown considerably, Bonsey confessed to feeling discouraged. "Our goal was to raise enough money to fund the chaplain's position half-time, but didn't look possible."

Providentially, a Tufts alumnus at St. James' made a significant donation and the university suddenly made Bonsey an associate chaplain, an appointment which came with a program budget and an office,



Chaplain Steven Bonsey on the Tufts campus.

photo/MARK MORI

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DIOCESAN BRIEFS

place where students know they can find me.”

“They’re experiencing new freedom in their lives,” he said, “vulnerable to a range of abusive influences, substances, sexuality and abusive religion ... they’re missing their families and there’s a ready-made family in the cults.”

“The church really needs to be there.” ■

NEBRASKA

Philip Mai’s black belt has turned into a money belt for his church.

When Mai left his native Vietnam in 1975, he and five other refugees went to Norfolk, sponsored by Trinity Episcopal Church. Later they were joined by two others, but today, only Mai remains in Norfolk.



Philip Mai executes a jumping thrust kick with his karate class.

He found work, married and has two children. He also continued his study of karate.

Five years ago, when he earned his black belt, the highest skill level in karate, he decided to open his own school and approached the Rev. James Barnett, Trinity’s rector, who agreed to let him hold classes in the parish hall.

Now there are 21 students who pay a small membership fee, but the kicker is that Mai has never kept the tuition money; he gives it all to the church that helped him get to America. So far he’s donated \$7,000. ■

Where there’s a will there’s a shelter

**BOISE, IDAHO**

Parishioners of All Saints Episcopal Church have installed bunk beds in a Sunday school room and a 1,500 washroom in a closet in the parish hall basement, creating a pocket shelter for homeless families during the bitter winter.

“When there are people sleeping in cars and there are buildings going unused at night, it’s hard not to do something,” said the Rev. Hugh Duncan.



The “pocket shelter” provided a place for single family of up to six for a maximum three weeks while they sought help to re-establish themselves. About 100 of the 250 parishioners volunteered help, providing hot meals each evening and visiting the guests.

The first family to live at the shelter was an unemployed building maintenance worker, his wife and three children who were evicted from their rented home in Seattle and lived in a Washington state park

NEW HAMPSHIRE

Saying “I don’t want to be paid for saying those prayers,” an Episcopal priest in Concord returned a check for \$101.88 sent to him for saying the prayers that opened four sessions of the state Senate.

The Rev. David Jones, rector of St. Paul’s, across the street from the Senate chamber, insisted that the money could be better used to “alleviate some of the unspeakable suffering being endured” in the state.

But Jones has found it less easy to give than to receive. Returning state money in New Hampshire requires approval of the governor and Executive Council, which, although expected, is pending. Jones nevertheless promises to return any other check he receives for walking across the street to pray. ■

NEW YORK

Nicolas Pentcheff, of St. Barnabas Episcopal Church, Ardsley, came back from a trip to his native Bulgaria and told of the way a Bulgarian Orthodox clergyman in Sofia, Father Anatoly, wrestled a well-equipped clinic away from the crumbling communist apparatus. Trouble was, there was no medicine.

When Pentcheff told this story to his fellow parishioners, they immediately mobilized, allocated \$10,000 from the parish’s outreach budget and began to beg medical supplies of every sort. Three doctors, Carl Patrick and Roscoe Katende, both parishioners, and Stephen Kelly, a Roman Catholic from nearby Dobbs Ferry, spearheaded the hunt.

Eventually, with the supplies packed, they sent the Rev. Robert Godley, St. Barnabas’ rector, and his son Jim off to Sofia.

“It had to be delivered in person,” Godley said, “because you can’t mail anything. ... A lot of stuff is simply not getting where it’s supposed to go.”

He said he was very impressed with the clergy he met in Bulgaria. “They’re tough



**SAN JOAQUIN** These youngsters from the Diocese of San Joaquin relax during the 30-hour fast they staged in Fresno, Calif., to raise funds to fight world hunger as part of a national, non-denominational program organized by World Vision. Angelique Sanford, Laurie Polacek, Kelly Polacek and Cary Phelps were part of a group of 25 who raised nearly \$3,000. When it was over, they devoured nine pizzas donated by Pizza Factory.

men with soft hearts.” At one point in his visit, he participated in the Eucharist, standing behind the iconostasis used in the Orthodox rite.

He said that \$3,000 of the parish’s gift was allocated for the first issue of a newspaper that the newly vigorous clergy wanted to publish.

While he was in Bulgaria, he established a sister relationship with St. Periskeva, a parish on the outskirts of Sofia.

The minute he returned to St. Barnabas, the parish set to work preparing still another shipment of medical supplies. ■

NEWARK

“We wondered ... but our vision and our sense of humor were strong. We plugged away!”

The Rev. Jeffrey B. MacKnight was discussing the decision of his parish, St. Gregory’s Episcopal Church in Parsippany, N.J., to open a school owned and operated by the vestry.

The go-ahead vote was taken after the Ash Wednesday service last year. “Were we entering our own 40 days of wilderness?” asked MacKnight.

The adventure began in August 1990 when it became obvious the nursery school renting the church basement was in trouble and would soon fold.

The agony of deciding whether to convert the space to the parish’s sown ministry or rent to a new tenant gave birth to a development commission that recommended the church “take the risk to raise and spend \$60,000 to \$75,000 on a wing and prayer.”

The year was long and hectic. Parishioners pitched in with special skills in printing, accounting, publicity. Bank loans. Incorporation papers. State license. Insurance. Mountains of paperwork.

The basement was remodeled totally, not just “a cosmetic fix-up.” Walls were removed, a director’s office built, a director hired, cinder-block walls covered with vinyl tile, new kitchen fixtures, carpeting, everything scoured and painted.

Finally, with the start of the new school year, right on schedule, the Children’s Corner opened with an enrollment of 60 children. And nobody’s quite sure exactly how it all got done. ■

Episcopalians were responsible for the building while the Lutherans purchased the land and developed a nearby parking lot. To celebrate the completion of the building, the two congregations held a shared Eucharist.

Their joint programs include a vacation Bible school, Lenten studies and a food pantry that served 24,000 meals last year.

St. George’s rector, the Rev. Elliot Blackburn, said the relationship is more physical than spiritual. “We’re not united in any way ... we do this basically to be hospitable.”

“But there have been benefits,” Blackburn said. “We get to see the wholeness of the church, and grow to realize that what divides us is basically cultural.” For instance, he explained, last year, when both churches were raising plants, the Lutherans were busy growing carrots and potatoes, while the Episcopalians worried about their daffodils and hyacinths. ■

Written by Tony Howarth from diocesan newspapers, Diocesan Good News Service and other reports.



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SPRINGFIELD

When the parishioners of St. George’s Episcopal Church in Belleville, Ill., moved next door to their new church building this past winter, the people they had been living with came too.

The church has shared quarters and programs for 10 years with St. Mark’s Lutheran Church. In erecting the new church, the



## NEWS

## FUND

continued from page 1

hand. Although many of those to be invested are bishops or wealthy individuals, not all are. One person is raising \$10,000 by donating proceeds from concerts.

Bishop Furman Stough, deputy for the fund, said that although it is far more than the fund has ever raised before, \$20 million is desperately needed. "We never have enough money ever, ever — \$20 million may not be enough, but at least it will be more than what we have now," Stough said.

In 1991, the fund gave \$3 million in grants and gifts throughout the world, such as aiding Kurdish refugees and development projects in Africa and Asia. Its revenue

totaled \$4.2 million, including about \$1.8 million in donations and \$2.4 million from the national church's general budget.

Stough said the additional money will enable the fund to expand its reach into Eastern Europe and meet more needs throughout the world.

The May 7 celebration will include an 11 a.m. festival Eucharist at St. Bartholomew's Episcopal Church, open to the public, with a reception on the patio. Music will be by Sur Manta, a South American folk group, who Development Director Timothy Holder discovered playing in the New York subway.

The Anchor Society investiture and \$1,000-a-plate dinner will be at the cathedral, where Keshia Lewis Evans, Paul Win-

ter and Friends and the Harlem Festival Orchestra will entertain.

Among those who will offer testimonials is Pamela Bradley, a participant at the Our House food pantry, which has benefited from the fund.

"Since the Presiding Bishop's Fund for World Relief does grant funds to people all over the world we are trying to grant recognition to people who have received grants," Stough said.

Stough acknowledged that about half the people at the evening gala will be wealthy, but said that fact doesn't bother him.

"We have never made a concerted effort to involve affluent Episcopalians to give their money to the work of the Episcopal Church," he said. "I kind of reject the notion

that there's a sense of elitism."

Stough pointed out that no giver has pledged \$100,000 or more and that many have given far smaller amounts. "So it means it's coming from a lot of different people," he said. ■

— By Episcopal Life staff

## Switcheroo: Readers tell us the news!

In January and February, Episcopal Life asked readers to send in what they considered important or interesting "good news." The items readers have sent have been varied: tales of the good works of a minister, healing, an inspirational moment of prayer, outreach successes.

Here are some samples:

*From the Martin City Melodrama and Vaudeville Company, Kansas City:*

George Spratt has not been idle since his retirement as an Episcopal priest Jan. 1. He's singing and dancing in vaudeville and appearing in a production of "Robin Hood and His Hairy Men." His role? You guessed it — Friar Tuck.

*From the Rev. Paul Baker, Alexandria, Minn.:*

An anonymous non-member offered to finance anything St. Helen's Church in Wadena wanted. What the church asked for required a major facelift and radical reconstruction, including forcing concrete under the original loose-stone foundations. But the 93-year-old church now has a handicapped-access elevator, at a cost of \$100,000. It's a congregation of 26 households but you know they're looking to be around for a good long time.

*From the Rev. Prescott Laundry, Fayetteville, N.Y.:*

Rose's aunt was telling a story. In 1778, George Washington put his hand on the shoulder of Rose's great-great-great-grandfather and said, "John Carpenter, you are a good soldier!"

There was a long pause.

Then my 10-year-old cousin, Helen, told her story. My great-great-great-great-great-great-great-great-grandfather picked a bunch of grapes and gave them to Jesus and Jesus said, "Thank you!" ■

## Oklahoman honored for alcoholism work

The Rev. Dick Virtue, executive director of the Center for Oklahoma Alcohol and Drug Services, will receive the 1992 Sam Shoemaker Award at the National Episcopal Coalition on Alcohol and Drugs banquet in Seattle this June.

The award, given for outstanding contributions to the church and the public in alcoholism and drug addiction, is named for the Rev. Samuel Shoemaker, an Episcopal priest who was deeply involved with the beginnings of Alcoholics Anonymous.

Virtue, now 70, has been director of the center for 20 years. Founded with financial aid from the United Thank Offering and matching funds from St. John's Parish in Norman, it was the first such agency in Oklahoma.

Much of his work is focused on intervention and securing legislation to fight alcohol and drug abuse. His next target, he said, is an expansion of his prison ministry. ■

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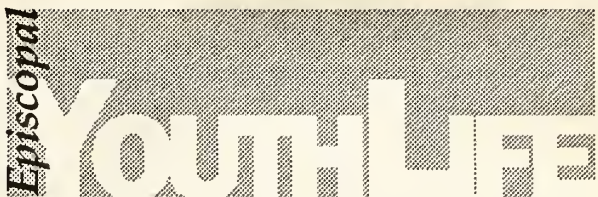
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Nature of service to the Church



# Native, Anglo youths rock to an old beat



**BY BETH GROVER AND DARCY ENGHOLM**  
Imagine Christopher Columbus meeting Native Americans in 1992 and asking, "Hey, you wanna moshpit?"  
That is essentially what happened last month when students from Brunswick and Rockland, Maine, got together with students from the Passamaquoddy tribe for a weekend retreat. (For those past teenage, moshpit is a dance form.)  
The Episcopal, Methodist, United Church of Christ and Presbyterian churches designed the retreat to help Native American and other teenagers communicate and explore their respective cultures. It was part of the quincentennial Project, an ongoing ecumenical reflection on the 500 years since Columbus arrived, led by Klara Tammany, director of Christian education at St. Paul's Episcopal Church in Brunswick.

Organizers chose "The Spirit of the Circle" as the retreat theme because in many Native American traditions a circle signifies wholeness of life. During workshops, Missy Brown from St. Paul's and her father taught participants how to make appones or johnny cakes, cornmeal cakes that are common to both cultures. Adult artist Rosemary Knodt taught students how to draw the double curves that are a traditional Passamaquoddy design.  
After dinner Saturday night, the Passamaquoddy brought out an enormous

drum for a special ritual. Four students and their leaders cleansed themselves by wafting smoke from cedar incense burning in an abalone shell toward themselves with an eagle feather. Then they played the drum while chanting a welcome and friendship chant.  
The Anglo students picked up the spirit of the music and joined the Native American dance. "It was very soothing... it was weird," said the teenagers.  
Few slept. Students spent the night talking, playing poker, pillow-fighting and partying. The next morning, as all gathered in a circle, the Passamaquoddy gave student organizer Johanna Jacobs braided sweetgrass and a tape of the chants performed. The

Brunswick and Rockland students gave a candle and circle banner the group had decorated to their guests to take back to their youth center in Pleasant Point.  
The teenagers expect to see each other again this year. The Rev. Holly Antolini and the Rockland youths will host a similar gathering on Pentecost at Bishopswood, the Episcopal diocesan camp in Camden, and the Anglo group will travel to the Passamaquoddy's Pleasant Point reservation in the summer or fall. ■  
*Beth Grover, 16, is a member of the high school youth group at St. Paul's Church in Brunswick, Maine. Darcy Engholm is the group's volunteer sponsor.*

## Teens keep watch for cults' dangers

**BY GABRIEL McCLAIN**  
The 50 teenagers gathered for a Province youth event in New Hampshire in March learned just how destructive cults can be.  
The Rev. Mike Rokos of Joppa, Md., author of two books on cults, described four types of cults — political, therapy, economic and religious — and explained how they use fraud, deception and mind control. "If a group sounds too good to be true... offers to be all and everything and to save the world, watch out!" Rokos said. Cults thrive on excessive dedication and use pressure tactics, deception and manipulation to recruit young people, especially when they are experiencing an emotional low in their lives. The most important thing to do, he said, "is use your mind and ask questions."  
"I never took cults seriously before," said Jason Bearfield, 15, of Natick, Mass., after the three-day event at Purity Springs Resort East Madison. "I thought the weekend was great. I learned to keep a watchful eye, be aware of the situations around me and be careful not to dabble around."  
Laura Queen, youth coordinator for the Diocese of Massachusetts, found the weekend valuable, too. "It was good for me because it was very informative. I learned a lot I can use on my job. We have one of the strongest cults in the Northeast here — the Boston Church of Christ — and I've gotten a lot of insight in the past about what people should do, how to get a young person programmed." ■  
*Gabriel McClain, 15, is a member of St. Stephen's Episcopal Church in Lynn, Mass.*

## YOUTH CALENDAR

- Province 1** Backpacking, canoeing and other camp activities for youth in grades 7-12 throughout July and August at Camp Washington, Morris, Conn. Call Rick Harris, provincial youth ministries coordinator, 203-567-9623.
- Province 2** The provincial Spring Youth Event is a retreat, "Show Me the Way," May 29-31 in the Diocese of Albany at Silver Bay YMCA, Silver Bay, N.Y. Call provincial youth ministries coordinator Toni Daniels, 212-243-5150.
- Province 3** Provincial Youth Event Aug. 15-19 at Shrine Mont Conference Center, Orkney Springs, Va. Open to all youth in the province. Call Mary Grems, provincial youth ministries coordinator, 703-552-4017.
- Province 4** Provincial Youth Event is July 29-Aug. 2 at All Saints Episcopal School in Vicksburg, Miss. For information, call the Rev. Stephen Rudacille, provincial youth ministries coordinator, 813-689-3130.
- Province 5** Provincial Youth Event is July 19-22 at Valparaiso University in Valparaiso, Ind. Open to everyone. Call provincial youth ministries coordinator Altagracia Perez, 312-751-4213.
- Province 6** Provincial Youth Event Aug. 3-8, Camp Thunderhead, S.D. Registration open to first 100 people. Call the Rev. Rick Johnson, provincial youth ministries coordinator, 406-442-5175.
- Province 7** Provincial Youth Event is Aug. 3-8 at Northwestern Louisiana State University, Natchitoches, La. Fee: \$165, plus transportation. Contact: Carolyn Francis, 118 Oakley, Topeka, Kan. 66604; 913-232-2900.
- Province 8** Provincial Youth Event is Aug. 4-9 at Whitworth College in Spokane, Wash. Theme is "Vengan a Verlo" ("Come and See"). Call provincial youth ministries coordinator Lisa Kimball, 415-673-5015, ext. 324.
- Province 9** The provincial youth ministries coordinator is Sarai Osnaya at Ninos Heroes 38, San Pedro Martir, Tlalpan, D.F. 14650, Mexico.



*Bishop William C. Frey prays with one of the 500 participants at the National Youth Leadership Conference conducted by Episcopal Renewal Ministries in Fairfax, Va., Feb. 27-March 1. Youth leaders came from around the country to meet and learn from each other. Among the organizations represented were Happening, Cursillo, Faith Alive, Vocare, AIM, Youth Quest and the Institute for Professional Youth Ministry.*

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## NEWS

## ENCOUNTER

continued from page 1

to do so until women became agents of change, ready to transform the church. The encounter is the Anglican response to the World Council of Churches-sponsored Ecumenical Decade of Churches in Solidarity with Women, which began in 1988.

That decade is not doing very well, several speakers said. Presiding Bishop Edmond L. Browning said the decade has "brought about welcome changes in the visibility of women" but that it has not made much difference in the power structures of the church. He said that "many Christian men have a hard time seeing women's issues as

their issues."

Aruna Gnadason, director of women's ministries at the WCC, said that "most churches haven't even begun yet" to participate in the decade. She applauded Browning's leadership but reminded participants that the despair of women throughout the world is so intense some are suggesting "an international boycott of the church."

Professor Chung Hyung-Kyung of Ewa University in South Korea, the keynote speaker, gave a graphic and emotional witness to oppression of women. She told of a young Korean woman who was one of 200,000 abducted from their villages to serve as prostitutes for the Japanese army during World War II.

The darkened auditorium was filled with the sounds of screaming and weeping women while graphic slides illustrated the story. "Soldiers attacked my body as if I were their enemy the day before their attack on American bases. I was violated by more than 60 soldiers a day," the young woman wrote.

Chung used the story as a metaphor for the continuing violence women experience today with the theme, "Spirituality and Sexuality." The church has never dealt well with sexual issues because of a distorted belief that only things of the spirit are good, she said. This fear of eros, a love of life, produces a conflict that leads to persecution, especially of women and homosexuals.

The Rev. Carter Heyward, professor at

Episcopal Divinity School in Cambridge Mass., picked up the same theme when she offered the image of the "body of bloody broken women hanging on the cross." She said that "Jesus draws us to the margins — to the poor, the outcast, the despised" and when we take on their pain and suffering, "we become one of them and make visible the body of Christ, a sacrament to be shared on behalf of life."

Reflecting on the 500th anniversary of the arrival of Europeans in the Americas Bishop Steven Charleston of Alaska said during a worship service led by indigenous peoples that it was "time to talk about things painful to the heart and spirit that remind us of the tragedy of colonialism and racism."

The incredible pain inflicted during the last five centuries is the result of a mistaken notion that the people of the Americas were heathen. "They didn't know they were meeting a people who had known God in their traditional ways for centuries," said Charleston, a Choctaw.

Eliane Potiguara, coordinator of a training center for indigenous women in Brazil told the participants that "Indian communities are so used to the church's paternalism that they do not plan their own actions or initiatives." One of the most passionate and articulate voices at the encounter, Potiguara said that Brazilian Indians had survived colonialism but that the 900 different tribes have been reduced to 180 and that there are only 300,000 Indians in Brazil today; when the conquerors arrived, there were 5 million.

If there was pain in the stories, there was joy in the liturgy, much of which included dancing to a Latin beat. A special song book incorporated a broad variety of songs from churches throughout the world.

A statement of challenges and problems was developed during the conference that will be part of a final report, said Katherine Ragsdale, on the staff of the Women in Mission and Ministry unit at the Episcopal Church Center. The statement, developed by consensus among participants, includes a call on the church to stand in solidarity with all women and to affirm feminist spirituality and theological contributions.

"This really is more the manifesto, what we want from the institutional church. It also what the women want to pledge themselves to doing because we are the church too," Ragsdale said.

At a closing press conference, Ann Smith, director of Women in Mission and Ministry and convener of the encounter, said the meeting was "a historic benchmark, an incredible feat." While resistance to the liberated role of women in the church will continue, "women — and the men who are their allies — will persist," she said. ■

James Solheim is news director for the Episcopal Church.

## English-speaking churches listed in world directory

Americans seeking a place to worship while traveling abroad will be aided by the newly revised Directory of International Congregations, which is available free from Church World Service, 475 Riverside Drive 6th floor, New York, N.Y. 10115.

The directory lists about 120 English language congregations in more than 40 countries, and includes the time and place of worship and the pastor's name and telephone number. ■



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## PROFILE

## An exuberant, irrepressible private man

By TONY HOWARTH

WHITE PLAINS, N.Y.

Cab Calloway, at 84, legendary singer, band leader, exuberant entertainer, was at the Communion rail, his back to the altar, a mike in his hand, a wide, infectious grin on his face.

The audience at Grace Episcopal Church, gathered there for a jazz concert on a Sunday afternoon in March, was on its feet. Calloway is a parishioner there.

"Hi-de-hi-de-hi-de-ho," sang the master of scat.

"Hi-de-hi-de-hi-de-ho," the audience sang back.

"Wah-de-doo-de-way-de-ho," he sang.

"Wah-de-doo-de-way-de-ho," came the echo.

A man like that, so effervescent and irrepressible, must have a million words to describe his life and his work.

Not necessarily so.

In an interview earlier in the week he sat shyly on the edge of a plush green couch in his home. The hi-de-ho man became the master of single syllables. "Oh yeah. Still busy. Washington Symphony next week. Norfolk Symphony. Orlando Symphony."

"Lived here, oh, about 30 years. Been at Grace Church all that time. Go there to worship. To get close to God. What else is here to say?"

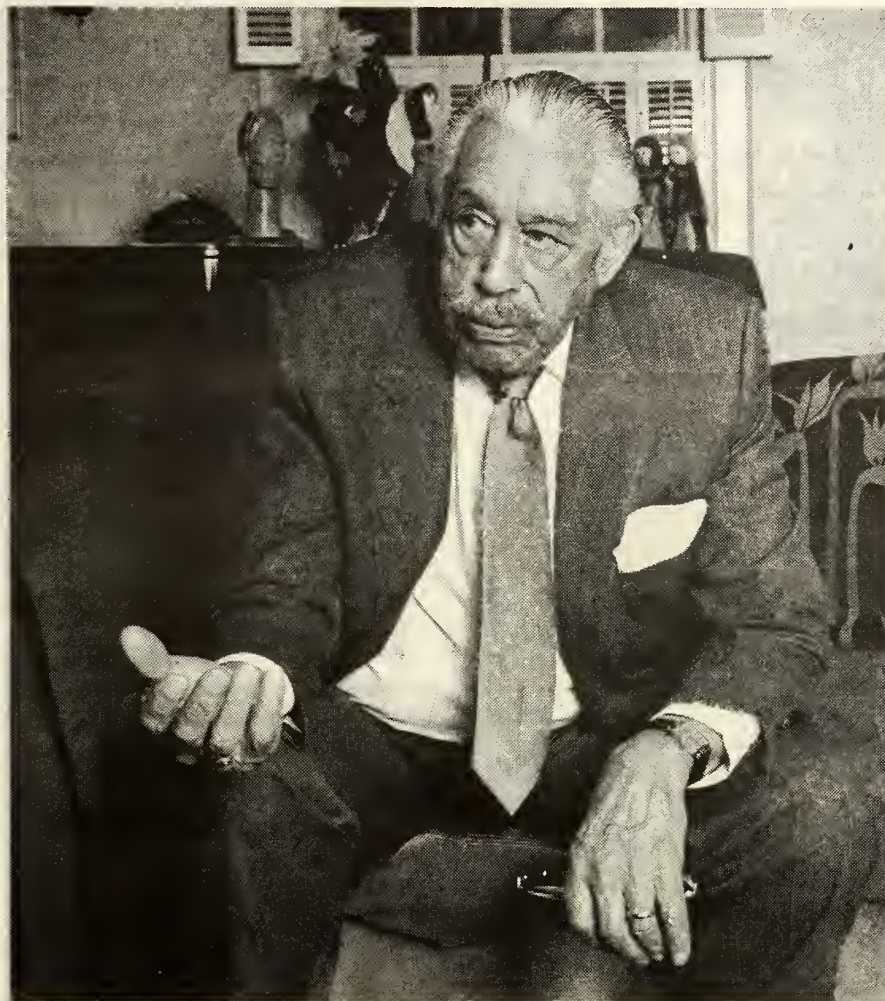
He smiled, shook his head, waved his glasses in the air. "I'm sorry," he said, "I've never been good at interviews. All my life. I'm a very private person, see. A loner."

That isn't necessarily so, either.

He began his career while he was still in high school, hustling coins by singing in the jazz clubs of Baltimore. He became enchanted with the fun and excitement of this kind of work, but never told his mother what he was up to. She dreamed of sending him to college, where he could train to be a lawyer. But that wasn't to be.

His singing enchanted the world; he formed several bands, sang on tours throughout the U.S. and Europe, wound up at the top of the entertainment world in the great clubs of New York, in movies, and in Broadway, in shows like "Porgy and Bess" and "Hello, Dolly."

He remembers only vaguely how his trademark catchphrase got started. "I think



Cab Calloway at home: "I'm a very private person, see. A loner."

photo/KRISTYNA SANDERSON

one night in the Cotton Club I just forgot the words to a song and started to scat to keep the song going," he wrote in his autobiography, "Of Minnie the Moocher & Me."

The concert that Sunday featured Gail Nelson, a singer with plenty of Broadway credits. Her husband, Danny Holgate, Calloway's arranger, was at the piano. Calloway was there as emcee.

Nelson, looking over to "Daddy Calloway," dedicated the first song to him. He was anything but alone.

The Rev. Peter Larom, rector of Grace Church, called him a gentle and unusual man. "He's such an exception in his indus-

try. ... Cal is a man who cherishes his family and his church values.

"He's been part of our parish all these years, lived in one place all these years, with his wife, Nuffie, and his family beside him."

He has three daughters: Lael, who used to sing with him; Cabella, who lives in Maryland and works in the computer field; and Chris, who used to sing with him and who now has a singing career of her own.

After Calloway introduced Nelson, she took off through a wide range of songs — calypso, blues, ballads and several jazz classics. Just after she sang, "I Loves You Porgy," from Gershwin's "Porgy and Bess," he took

the mike and crooned at her, "Bess, yo' is my woman now."

Then he quipped, "I'm life's old sport." Then, in a burst of laughter, he was off, singing Sportin' Life's song from "Porgy and Bess."

It ain't necessarily so,  
De t'ings dat yo' li'ble  
To read in de Bible.

It ain't necessarily so

"I've been dying to have Cal sing it in the sanctuary," Larom said, "As a church, we're at risk of taking ourselves too seriously, of believing our own hype."

Dey tell all you chillun'

De debble's a villun

But tain't necessarily so.

The consummate showman, singing words like that in front of the altar, like a naughty boy, enjoying the mischief, and the audience lapped it up, enjoying the mischief with him.

Oh, I takes dat gospel

Whenever it's pos'ble.

But wid a grain of salt.

At the end of the concert, arm in arm with Nelson, he hi-de-ho'd the whole place apart and made his exit.

Not exactly the kind of routine you'd expect to see in a church.

Well, again, not necessarily so.

"What could be more appropriate to a church than jazz," said Larom. "It's like the organ, the experience of sound moving around in a large space, ongoing and unending, like the values the church stands for."

"It's like a good sermon, which takes a single line of Scripture and keeps turning it over so it goes beyond itself, exploring all kinds of emotions and values."

So yes, religious. But Calloway had said he had no such cosmic concerns. "Go to church to worship. What else is there to say?"

Man, that just ain't necessarily so.

The last paragraph of his book says it best: "Let the people know that there ain't no need to be afraid to catch ahold of life and to live it to the hilt. But it only happens when you live what's in your soul and sing your friggin' heart out." ■

Tony Howarth is a freelance writer who lives in Hastings-on-Hudson, N.Y.

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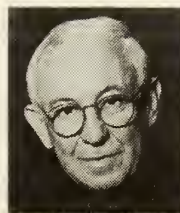
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## The Presiding Bishop's Fund reaches out to touch the hands of Russians



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\* The average salary for pensioners is 300 rubles a month.

\* One dollar equals 100 rubles.

\* A loaf of bread or a bottle of milk costs as much as 8 rubles.

Elderly people suffer the most from the economic upheavals and steep price hikes in the former Soviet Union. If they have family members who are employed, they survive. If they are alone, they die in silence.

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## RESUMEN DE NOTICIAS

### Encuentro anglicano en Salvador, Brasil

Más de 600 mujeres y unos cuantos hombres de 46 países se reunieron en Brasil para discutir sobre las barreras y frustraciones a que se enfrentan las mujeres en la Iglesia y la sociedad actual. El Encuentro Anglicano Mundial concluyó en Salvador (Brasil) el pasado 4 de abril con un llamado a crear una nueva red internacional para llevar adelante las preocupaciones que se expresaron tan apasionadamente durante los seis días que duró la reunión.

"La luz se está reduciendo y las tinieblas crecen —pero hay otra luz que está comenzando a aumentar en esta oscuridad, y esa luz es la Iglesia," dijo el obispo Steven Charleston, de Alaska, en la plenaria de apertura. "Esa luz está presente hoy aquí, y se refleja en todas las mujeres de esta reunión" El obispo instó a los participantes a "hablar al mundo de una esperanza liberadora," y a acelerar la reforma de la Iglesia.

"Si hemos de participar en la reforma, no podemos regresar a nuestros hogares sin una renovada resolución de no hacer las paces con la opresión de las mujeres en nuestras culturas y nuestros países", dijo en la sesión de clausura la Prof. Heyward de la Escuela Episcopal de Teología en Cambridge, Massachusetts. Agregó que las mujeres anglicanas "deben abandonar sus empeños de ser agradables" y volver a sus casas con ira por la manera en que la Iglesia ha ignorado la solidaridad con las mujeres y convertirse en "agentes coléricos y amorosos de la reforma."

El encuentro es la respuesta anglicana a la Década Ecueménica de las Iglesias en Solidaridad con las Mujeres, un proyecto auspiciado por el Consejo Mundial de Iglesias. Ann Smith, la directora de Mujeres en Misión y Ministerio de la Iglesia Episcopal y una de las que convocaba el evento, lo llamó "un hito histórico, una increíble proeza." Ella predijo que habría más conferencias en el futuro porque "somos ahora una red de alcance mundial." ■

### Nuevo obispo de El Salvador

El Rdo. Martín de Jesús Barahona, un salvadoreño de 49 años que durante los últimos 14 años ha sido misionero y párroco en Panamá, fue consagrado obispo de la Diócesis Episcopal de El Salvador el 28 de marzo.

El Obispo Primado, Edmond L. Browning y otros seis obispos —cuatro de América Latina— consagraron a Barahona ante 800 miembros de la iglesia y amigos de otras denominaciones en un terreno del tamaño de un campo de fútbol que se encuentra detrás de la iglesia episcopal de San Juan el Evangelista en San Salvador.

Miembros de la diócesis de ese país centroamericano celebraron la consagración de Barahona por ser el primer obispo elegido por El Salvador, porque será el primer obispo en atender solamente esa diócesis, y porque él es salvadoreño.

El obispo James Outley, de Panamá, que ha supervisado el trabajo de Barahona en congregaciones urbanas y rurales de Panamá durante los últimos ocho años, dijo que el nuevo prelado "tiene la capacidad para ser

un buen pastor de la diócesis." El disfrutaba trabajando con los pobres y los necesitados y es un buen ejemplo de lo debe ser un obispo misionero.

Por su parte, trabajadores de la Iglesia en El Salvador dijeron que la consagración del obispo Barahona será un cambio drástico en la vida de la diócesis episcopal.

"Lo que necesitamos hacer es trabajar para construir de nuevo la vida de la gente," dijo el obispo Martín Barahona después de su consagración en El Salvador. "Necesitamos construcción, y reconstrucción. Estamos hablando de una nueva vida, una nueva visión. No sería bueno regresar a como estaban las cosas antes de la guerra." ■

### Carey dice que la sociedad se preocupa demasiado del sexo

En una entrevista con un periódico británico, el Arzobispo de Cantórbere George Carey, dijo que los cristianos y los no cristianos están demasiado preocupados con los problemas sexuales, y no lo bastante con problemas de índole global, tales como la pobreza.

Carey dijo al Independent el pasado 2 de marzo que "debemos interesarnos menos en la sexualidad y más en la vida... Tendemos a exagerar las pasiones carnales en lugar de pensar en términos globales. Y la iglesia es tan culpable como cualquier otro segmento de la comunidad, en creer que los pecados sexuales son más significativos que otros pecados."

Carey dijo que la iglesia debía prestar más atención a los pobres del mundo. "Estamos realmente muy preocupados por lo que estamos haciendo con los pobres. Nos preocupa también la riqueza de Occidente. Podemos quejarnos de la recesión, pero somos muy, muy ricos en comparación con otras partes del mundo". ■

### Controversial decisión de una parroquia

La decisión de la primera parroquia episcopal de integrarse a la Diócesis Misionera de América (DMA) puede provocar una batalla legal por el control de sus bienes, determinar si la DMA es parte de la Iglesia Episcopal.

La iglesia de San Lucas en Richmond, Virginia, decidió por votación el pasado 2 de abril abandonar la Diócesis de Virginia del Sur y afiliarse a la DMA debido a desacuerdos con su obispo sobre una serie de asuntos litúrgicos y teológicos, según explicó el Rdo. Leo Combes, rector de la parroquia.

Aunque Combes afirma que los bienes de la iglesia son propiedad de la parroquia, Frank Vest, el obispo diocesano, dijo que había precedentes en el estado de Virginia de que la diócesis tenía derecho a reclamar la propiedad.

Hasta ahora la DMA había tratado de organizar parroquias fuera de las estructuras diocesanas establecidas en la Iglesia Episcopal; pero algunos observadores han dicho que sólo era cuestión de tiempo antes de que la estrategia de la DMA chocara con los cánones de la Iglesia Episcopal. ■

—Por Vicente Eche



# MINISTRY AND AGING LIFETIMES TO SHARE

BY NANA  
CORREY

When Episcopal Church activist Ema Lou Benignus attended a United Nations conference on aging 10 years ago in Vienna she was embarrassed, though not surprised, to hear her nation and its contributions booed.

The 83-year-old Pennsylvania organizer encountered a criticism she has long voiced herself: U.S. society does not value its elders. "We tend to discard that role ... consider older people obsolete," she says.

Benignus, board member of the Episcopal Society for Ministry on Aging, a national education and organizing agency for the Episcopal Church, makes the same criticism of her church. She and other ESMA members, through a network of provincial coordinators and diocesan representatives, are attempting to change such attitudes and lead the church into more sensitive ministry for, with and by its older members.

ESMA has designated May "Age in Action Month" and mailed every congregation materials for a five-session intergenerational study and discussion on this year's theme, "Aging is becoming aware of God's grace."

As the Episcopal Church grows grayer, the need grows too. More than 24 percent of the membership is now over 65, according to ESMA President Bernard Nash and the num-



photos/MEV PULEO



## Arizona volunteers help clients stay home

The East Valley Caring Corps in the Diocese of Arizona exists to let the frail elderly live in their own homes instead of nursing homes and it is succeeding.

Last year, 153 volunteers logged more than 5,500 hours helping 322 clients, says Gaye Brown, executive director of Episcopal Community Services. They helped with shopping, medical transportation, home and hospital visits, respite and personal care, laundry, light housework,



Bonnie Borden, coordinator of the homebound for Episcopal Community Services, adjusts Robert Walker's walker.

photo/GRETA HULS

repairs and yard work.

"These people would otherwise be denied [help] because they do not qualify for services, cannot afford

to pay for them or because needed services do not exist," said program coordinator Debra Smith.

The Caring Corps is one

of two primary programs of Episcopal Community Services's homebound program. The other is its Medi-Loan and Reassurance Service, which provides medical equipment to those in financial need and friendly telephone calls every day to those living alone. A United Thank Offering grant enabled the service to purchase 12 Medi-Alert telephone systems for the most frail clients. Last year, volunteers made 50,758 reassurance calls and loaned 665 pieces of medical equipment.

"People like this go a long way to make people feel better and get better," said client Robert Walker about the Homebound Program. "It's just wonderful that a facility like this exists ... I plan on giving some small donation — I don't have much ... when I return the equipment."

— Greta Huls

## Older 'shepherds' give something back

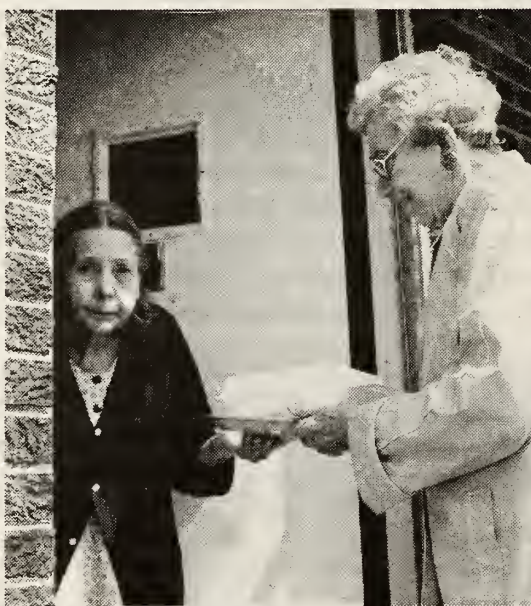
"Affirmative aging" is the philosophy for older adults' ministry in the Diocese of Tennessee, says coordinator Lynn Huber. The name expresses the diocese's conviction that "older adults are at least as much a source of ministry as they are an object of ministry."

That conviction leads to a variety of ministry opportunities, including two "Shepherd Centers" and an interfaith program in Nash-

ville staffed in part by seniors that offers respite care to those families providing 24-hour care for frail elderly at home.

The Shepherd Centers, patterned after those started about 20 years ago in Kansas City, are organized and run by older adults. They meet needs not covered by social service agencies: life enrichment and education programs, weekend meals on wheels and help with household

See IN TENNESSEE page 16



Sylvia Muse, a Shepherd's Center volunteer, delivers a meal on wheels.

From preceding page

bers are rising in all denominations. Nash, 69, former executive director of the American Association of Retired Persons, says average retirement age has dropped from 65 in 1980 to 61, while life expectancy is now 75 for men and 80 for women. Most older Americans have many years of productive retirement to fill.

ESMA exists to help make those years purposeful for members of the Episcopal Church, but it's an uphill battle, says Benignus.

"Our approach tends to assume that 65 means you're finished," she says, lamenting the church's foolishness in ignoring elders' accumulated wisdom. She wants to harness that wisdom and has a host of ways to do it.

She tells of a group of retired businessmen in Washing-

ton, D.C., who pool their expertise to buy, transport and sell almost at cost fresh fruits and vegetables in one of the poorest sections of the capital.

She tells of a group of older women in Brooklyn, N.Y., who volunteer at six different houses where women parolees, some of them mothers, come to learn basic living skills like how to shop wisely, run a household and deal with the frustrations of mothering.

She tells of the retirement center in Wilmington, Del., purposely built across the street from an elementary school. The older folks volunteer in the classrooms during the school day and after school offer latch-key children snacks, games and supervision until their parents pick

More across the page

## Helping an older person more than a

There are many ways people:

**GROUP MEALS** several and companionship at



**HOME-DELIVERED** meals and daily companionship have difficulties

**VOLUNTEER COMPANIONSHIP** run errands, arrange transportation for visually impaired.



**DAILY PHONE CALLS** those living alone

**SURROGATE FAMILIES** setting to share on holidays

**INTERGENERATIONAL** able young and old to learn from each other.



**HEALTH SCREENINGS** through simple tests

**EMPOWERMENT TRAINING** speak out on their own

**SUPPORT GROUPS** with aging parents



**ESCORTS** to doctor appointments

**SHARED HOUSING PROGRAMS** living environments

**HOME MAINTENANCE** simple repairs, mowing lawns



**LEGAL AND FINANCIAL COUNSELING** people understand their rights

Adapted from "The Older Adult" by Abraham Harper and F.



## Person can be for a meal

can minister to aging

provide good nutrition

assure good nutrition  
confined to home who  
eats.

living alone,  
read to the



the well-being of  
help in emergencies.

living alone a family  
occasions.



classes en-  
and learn from

prevent chronic prob-  
pressure checks and  
of disease.

people learn how to

showers and families  
us.

ation to doctors, shop-  
ices, adult programs.

low-cost supportive  
one living in an insti-

ple to make  
ow.



**COUNSELING** help older  
protect their rights.

"personality" by Abraham H. Maslow,

## No longer unsung, she helps the blind

Older adults who "remain active after retirement and continue to contribute to the wider community" win praise and awards at the annual diocesan convention in Hawaii.

IN  
HAWAII

Nominations come from parishes throughout the islands and the Rev. William Grosh, chair of the board for Ministry on Aging, presents winners leather-bound copies of the Book of Common Prayer. The awards began in 1982 when Grosh was missionary for the diocese.

Margaret Dack, a member of St. Clement's, Honolulu, is 1991 winner. Dack, a native of Britain, was also recognized by the state of Hawaii with its prestigious Jefferson Award for Unsung Service.

After learning Braille, Dack spent her spare time for years translating textbooks into the tactile language for the blind, using a special machine.

Terrance Tom, a blind  
See IN HAWAII page 16

*Greta Huls is a freelance photojournalist living in Scottsdale, Ariz. Susan Erdey is a freelance writer living in Cambridge, Mass.*

them up.

Such intergenerational enterprises should be the focus, says Benignus. "Older people should expect some recognition that the Holy Spirit works through them and their accumulated resources and gifts ...there is so much potential for teaching."

Instead, she says, "the church's approach has been therapeutic, [has assumed] older people need help. Sooner or later we all do, but from 65 to 80, that group is able to participate and is chafing at the bit to do so."

Nash agrees. In early retirement, he says, people want to be active, perhaps traveling, working part-time and contributing and the church should be providing opportunities. "That means the Sunday school teacher doesn't necessarily have to be the



Margaret Dack and her Braille-punching translator.

photo/B. ASATO, HONOLULU ADVERTISER

## A wide variety of parish ministry

In the Diocese of West Missouri, ministry to the aging has "two arms," says Jean Bacon, coordinator: housing and special programs.

IN  
MISSOURI

"We're working on a moderate-income rental apartment community in Kansas City," says Bacon, but after nine months of research "we think we will rehabilitate existing housing. We're learning how expensive it is and how difficult to market."

The small grants program has stimulated one fourth of the parishes in the diocese to look seriously at program efforts for and with elderly parishioners. "It is really turning out to be an excellent experience," says Bacon. "It's the first time our diocese has ever done anything of this kind."

Parishes are considering a variety of activities: support groups, social activities, minor home-repair services, home visits and Sunday meals on wheels delivered by parish families. "Four of our larger parishes are doing needs surveys, designed and carried out by older parishioners," Bacon says.

"We have to do more than just home visits with the Eucharist."

— Susan Erdey



Ena Lou Benignus, ESMA board member, President Bernard Nash and Bishop Charlie McNutt, ESMA vice president, and an appropriate street sign. The three were in Oklahoma for ESMA's annual meeting.



More on next page



## LIFELINES

## RESOURCES FOR MINISTRY

**Episcopal Society for Ministry on Aging Inc.** The nationally affiliated agency of the Episcopal Church for development and support of ministries on aging offers workshops, clergy conferences, seminars and a host of publications and other resources, including an extensive annotated bibliography. Advocacy, training and consulting are offered through a network of provincial coordinators and diocesan representatives. ESMA organizes annual "Age in Action Month" each May and provides educational material for its observation. Contact Executive Secretary Joan Lukens, ESMA, 323 Wyandotte St., Bethlehem, Pa. 18015; 215-868-5400.

**Ministry with the Homebound Aging.** A 94-page how-to notebook put together by the Diocese of Maryland and distributed by ESMA. Covers spirituality in ministry with the aging, description of basic needs, instruction on visiting — the art of listening, talking, sharing, working with hearing-impaired and stroke victims — and tips about involving the homebound in parish and community life. Includes reading list, bibliography on grief and loss, and a series of pertinent articles and practical guides. Contact ESMA (see above).

**National Interfaith Coalition on Aging.** An independent organization established by the major religious bodies. NICA develops programs and services, distributes resources to help churches, convenes national and regional conferences and sponsors training and education programs. Members receive a bimonthly newspaper of news, resources and reviews on religion and aging, a discount on the Journal of Religious Gerontology and other publications, membership directory and notices of conferences and events. Contact NICA in care of the National Council on the Aging, 409 Third St., S.W., Washington, D.C. 20024; 202-479-1200.

**Prayers, Litanies and Words of Wisdom on Growing Older.** A 32-page booklet with prayers and service suggestions concerning retirement, moving to retire-

ment communities, the sick, nursing homes, facing death, grieving and more. Cost: \$2 from ESMA (see above).

**Affirmative Aging: A Resource for Ministry.** A 194-page Harper & Row paperback of articles by a number of leaders in the field of ministry with the aging. Includes a study guide. \$9.95 from ESMA.

**Resource Manual on Aging - Why and How to Develop.** Published by the Diocese of Missouri and recommended by ESMA. Cost: \$2 from ESMA.

**Older Adult Ministry: A Resource for Program Development.** A how-to guide produced jointly by ESMA and the Offices on Aging of the Presbyterian Church and United Church of Christ. Cost: \$5.95 from ESMA.

**The (In)dignity of Aging.** Video. An edited version of a teleconference produced by ESMA that is useful as an introduction to older adult ministries. Includes specifics of aging process, stereotypes, rehabilitation. Comes with study guide and three suggested designs for workshops. \$20 from ESMA.

**Terra Nova Films.** This organization offers films and videos on many aspects of aging: caregiving; pastoral visiting; caring for those with Alzheimer's disease; intergenerational programs; death and dying. Write for free catalogue. Terra Nova Films Inc., 9848 S. Winchester Ave., Chicago, Ill. 60643; 312-881-8491.

**36 audiovisual programs.** The American Association of Retired Persons loans its audiovisual resources on home safety, health, energy, housing, consumer protection and more. Contact AARP at 601 E St., N.W., Washington, D.C. 20049; 202-434-2277.

**Christ Gray and Wrinkled.** Forward Movement Publications offers a number of resources on ministry and aging, including this 10-page pamphlet that explains the gift of "being with" for those who minister to and visit the homebound. Forward Movement Publications, 800-543-1813.

From preceding page

person with small children herself."

Later, when diminishing health and finances begin to limit activity, the church should be providing some supports to help people cope. It is at this stage that church architecture, acoustics and lighting become important for those who need ramps, hearing aids, and large-print prayer books.

"There ought to be support groups if I lose my spouse, so my grieving can be done with others. So I get guidance. There should be reminiscence groups where people don't get impatient with hearing my stories," said Nash.

In life's final stages, when losses are so great families can no longer cope, "the church needs to step in and provide the nursing home, or assisted living, perhaps even home-care delivery," he says.

At present the church does not meet any of these needs consistently. ESMA wants to help it improve, to educate the dioceses and, through them, the parishes, but the task is frustrating. "[We] have difficulty getting time at vestry meetings to talk about the needs," says Nash. "We prepared speeches, took training and trained the committee but we couldn't get audiences."

He also worries about money. "We're being cut from \$27,500 from the national church to around \$16,000, a 35 percent cut. We're concerned at this time when there is growing need, and growing numbers, that the church is finding it impossible to respond for financial reasons."

Nash has several ambitious goals for ESMA: to encourage the whole church to include

## IN TENNESSEE

continued from page 14

repairs.

Annie Sue Harvey served as vice president for education at the first Shepherd Center in the area, organizing Adventures in Learning courses on travel, history, literature, religion and computers. The computer class was conducted cooperatively with a fourth-grade class.

"The Lord has richly blessed me to be able to do volunteer work at age 82," says Harvey. "I work with respite care, with courses and with the newly bereaved. My time since retirement is so valuable for me ... and since I've been left with good health I feel like I need to give back."

And so she does.

— Susan Erde

## IN HAWAII

continued from page 15

attorney and member of the Hawaii Legislature, says, "Peggy Dack has played a big part in my life ... she has assisted me throughout my career here in Braille law books," Ton said.

"More recently, she has assisted in Braille some bills — legislation — that I have needed in order to function as a legislator. [She has made it a lot easier for me to prove to other that blind persons can be successful in field that are very difficult — like law and being a politician."

Dack also volunteers at the Queens Medical Center and serves stroke patients at the Honolulu Medical Group.

— Susan Erde

older members in all planning as well as activities and programs; to promote courses for clergy and laity, especially in seminaries, about the issues of aging and ministry with the aging; and to study the spirituality of the aging process to better guide older adults at the end of their lives.

Doug Carner, ESMA vice president, is upbeat about the challenges and possibilities. "I think the church is really trying," he says, "but does not recognize its potential. We talk about the youth being the backbone of the church. Well, I think the young people are the right hands and left hands, but the seniors are and always will be the backbone. They have so much to offer. Their time, talent, spirituality. But in return they need to be recognized for their time, talent and their spirituality." ■

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## COMMENTARY

# We can't go numb as kids are murdered

By JENNIFER GRUMHAUS

In late January, I took 17 boys and their mentors on a weekend retreat at Camp St. Augustine in Foxborough, Mass. There were all the usual problems — it was very cold, we were very crowded — but there were joys, too.

The pond was frozen, so the boys played boothockey for hours. They spent a lot of time pushing each other down, piling on top of each other, making each other laugh. It was good to be out of the city, out where it is wide open and beautiful. Sometimes the space itself grants deliverance.

But, it is part of Camp St. Augustine never to ignore the reality of the kids' home communities, so we also spent time reflecting on life in the city.

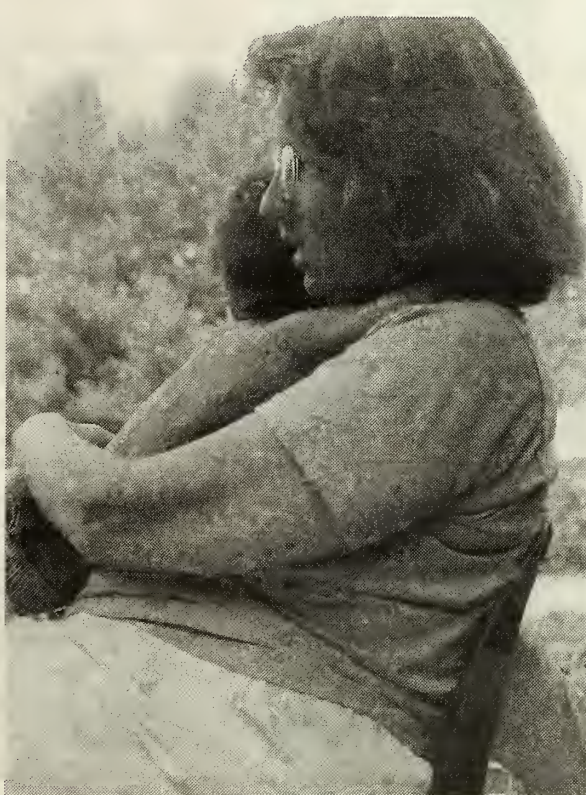
The boys wrote, directed, and acted in plays that addressed their fears: A boy dies because he thought AIDS was only a gay disease. A boy who joins a gang, lured by promises of money and girls, is devastated when the gang actually kills someone. A boy is shot for refusing to hand over his wallet. A boy who repeated sixth grade returns to drug dealing because he doesn't realize that doing homework is important.

For our kids, these are not hypothetical situations. Asa is 10 years old; last week, the cousin he was raised with since he was a baby was murdered. So when I hear Asa say his biggest fear is getting shot, I know it is not a fear that comes to him through the evening news — it is a fear he has lived.

Tony, Asa's cousin, was shot on Jan. 13 in Boston. He died two nights later. Tony worked at Camp St. Augustine in the summer of 1990. I fired him in the seventh week of camp because he lost his temper with a camper — something that is not permitted.

It was hard to fire him. It was not hard to love him. There was always something stern and smart and militant and compassionate about him.

I met Tony when he was 15 years old; even then, he was talking about his body being a temple that he couldn't pollute by eating meat. And about searching for God, and being created, and what loving parents



Jennifer and Asa at Camp St. Augustine.

photo/DAPHNE B. NOYES

could mean.

Tony hungered for God; he yearned for the Lord. He was convinced that Mohammed was his path. Nevertheless, he prayed with us in the chapel, and he would ask the monks to pray for him on nights he had trouble sleeping.

He worried about and honored his African-American people. He loved the camp kids to distraction. He was fanatical about his campers' laundry being perfectly done. He made his campers take showers every morning, no matter what. He lectured them about black history during nap time.

Tony was a dreamer. He wanted to become a famous photographer; he wanted to make his own records; he wanted to get married and have children. But, like so many of the young men in our inner cities, Tony was murdered. Not because he was in a gang, or dealt drugs, but because he was there.

He was simply going about his day, dressed in his white robes, selling incense and oils for his mosque, being faithful to what he believed. But it seems that young male life, life of color, is cheap in this city.

On top of the fact that I mourn Tony — that he was one of my prophets, able to keenly articulate the evil of the present — on

top of all that, I feel sick.

Because I know that it doesn't necessarily matter how hard parents work to keep kids on the straight path. It doesn't matter how hard the camp works to keep kids in school, out of gangs, doing the right thing. Their lives can still be ended at any time by our country's incredible indifference.

Tony's blood is on all our hands because we allow the guns, because we have come to expect and accept the murders, because we have lost our sense of shock, of outrage, of fury.

I thank God that in this case I can still feel the outrage, a reminder that I am still deeply, unfailingly alive.

The rage empowers me to do one more homework problem with Ismael, to confront John one more time about his stealing, to fight to get David locked up, to get Earl a scholarship to a private school, to help get Ray and his family into counseling — because I don't think that we as a church or as a country can survive this devastating, intolerable loss much longer.

Camp St. Augustine is only one small answer, but for today, it's the only one I have. ■

The Rev. Jennifer Grumhaus is director of Camp St. Augustine, a year-round ministry in association with the Society of St. John the Evangelist.

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## VIEWPOINT

# Dialogue holds faint hope

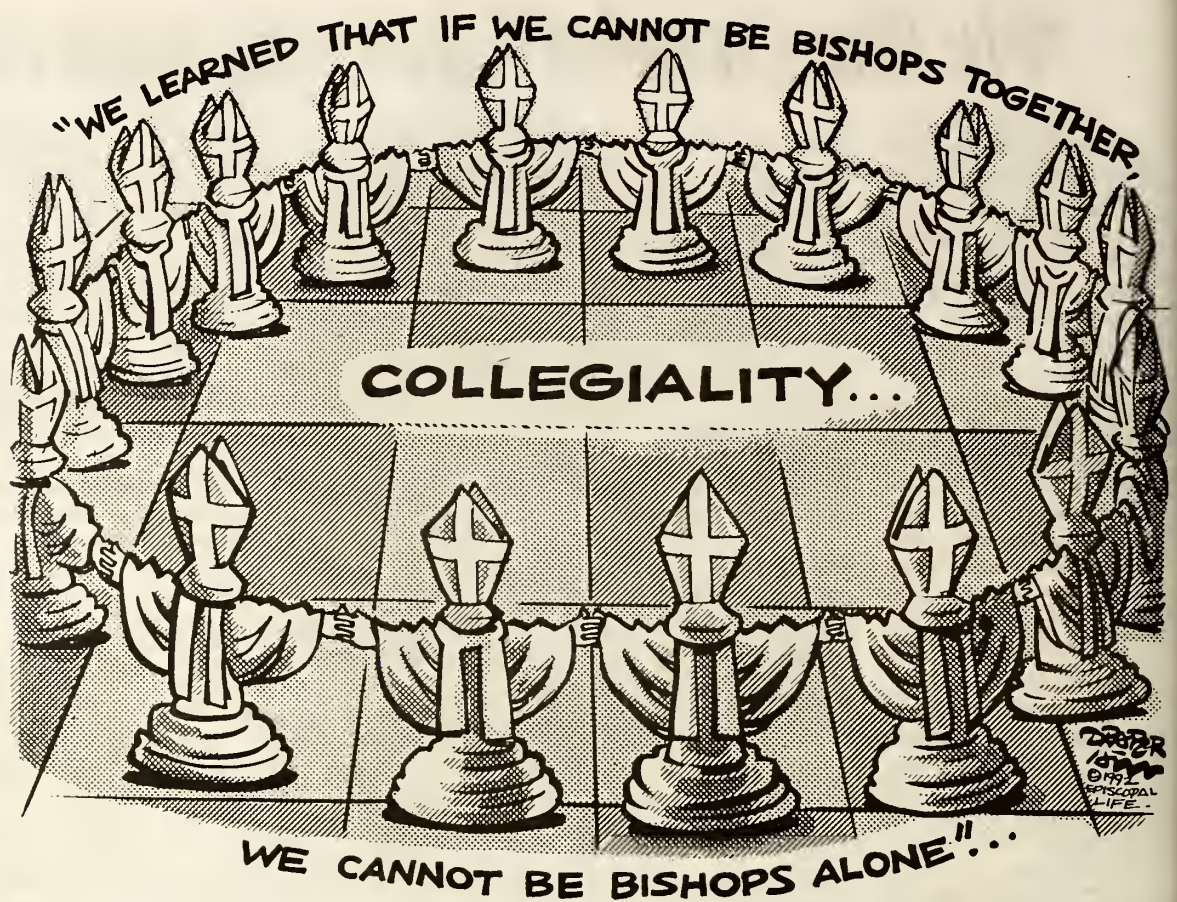
Stinging criticism of the Roman Catholic Church by Bishop John Spong last month, describing it as repressive, prejudiced and hypocritical, was both uncharitable and undiplomatic.

The typical straight-from-the-shoulder style of the bishop of Newark, N.J., prompted his Roman Catholic counterpart, Archbishop Theodore McCarrick, to retort that the statements represented Spong's obsessive hostility toward the Roman Catholic Church.

But Spong said what few others have had to courage to state publicly: that in the face of ideological and theological differences now confronting the churches, the future of dialogue appears bleak.

Many, like Spong, see value in being involved ecumenically in programs to combat social ills, such as racism, poverty and homelessness. Many others can defend the value of sharing in local ecumenical ministries and resources.

But in the face of Vatican pronouncements that defend papal infallibility, perpetuate the subjugation of women and label as deficient unity documents formulated by a team of the best Anglican and Roman Catholic theologians, the ecumenical talks seem doomed to have a future only among a select coterie of professionals. That is not true dialogue.



## Bishops find hope, look to future with caution

*A special meeting of the House of Bishops in March at the Kanuga Conference Center in North Carolina has been hailed as an important first step as the bishops chart a new course in exercising their leadership. Five bishops were asked to reflect on the accomplishments of that meeting.*

The New Testament word for it is *metanoia*, change of mind or consciousness, or, simply, conversion. That God loves the church has never been in question; God loves all things and all people, and in a special way those he has called to be co-creators of the world. In recent years, it has often seemed an open question whether we who are the church have that same tender love toward all that God has given into our stewardship, the lives of one another, the well-being of the church, the truth to which we are summoned.

At Kanuga we modeled something different, or better, we allowed God the space to lead us into something better. For a start, at every level of the church's life, we can do the same. That means to an end to name-calling, petulance, party spirit and as well the structures which invite that kind of division: conventions based on a political model, public debate which invites people to choose up sides, "yes" and "no."

**Bishop Arthur E. Walmsley**  
Diocese of Connecticut

The meeting was one of the most rewarding meetings I have attended in years. For the first time there was an openness and a willingness to share at very intimate levels. There was an almost universal agreement on the nature of the ills that plague us. I do not refer to issues, but to the way we conduct our business.

The meeting indicated a desire to move from a political mode of operation, voting on resolutions and issues, settling matters by a majority vote (and consequently creating alienated minorities on these issues), to

a more consensual and reflective mode.

The house indicated a desire to come together to pray, study Holy Scripture, engage in theological reflection and dialogue to seek to determine the mind of Christ, in order to know the mind of the house. If it takes 10 minutes or 10 years we will take the time to reach consensus on explosive issues.

It was also declared that we spend too much time on too many issues with which we are not competent to deal, such as the boundaries of Israel, and that we need to deal with fewer items on our agenda. Further, the agenda should be determined by the House and not by "815" [the Episcopal Church Center], the Council of Advice or any other outside group.

This gives me great hope. However, that hope is tempered by a certain amount of cynicism. Will the "power structure" really allow this to happen? Will the bishops have the courage and commitment to insist on such a radical way of doing business, or will we simply cave in to bureaucracy and old patterns, returning to "business as usual" and the old win-lose mode of operation?

Kanuga was a great start. But it is only a start. What we bishops do this year and next will tell us whether our optimism is well placed, or whether our cynicism is, unfortunately, justified.

**Bishop William C. Wantland**  
Diocese of Eau Claire, Wis.

We came to Kanuga in some measure of disarray; we were not all sure why we were there, or what we would find. What we did find was a willingness to examine how we relate to each other as apostolic leaders and how that affects the church.

Bishop [Arthur] Vogel pointed us in the way of *koinonia*, community, saying that one cannot be a bishop alone because to be a bishop is to be a community of bishops for the whole church.

We came to air our differences and seek some solutions. What we did was to create a

way of working together, of making voices heard about lack of accountability, of bishops acting outside the wishes of the house, of failing to hear the church, of committees that are "stacked," of partisan activities and of painful and unnecessary division caused when people act first and talk later. It was done in an atmosphere of helpful, kind and seemingly understanding patience.

Will it continue or was it simply another way of containing everyone in a prison of collegiality? I do not know. The proof will be in the testing. The issue is one of authority, not only that of a bishop as the focus of unity, but also that of Scripture. Is Christianity a revealed faith, or one we perpetually seek with a God of our own devising? I was struck by our different views on that and was reminded that a House of Bishops is thrown together without any choice about who may belong or what their theology may be. It takes discipline to be accountable.

**Bishop Terence Kelshaw**  
Diocese of the Rio Grande

The bishops set aside Robert's Rules of Order and discovered in the daily rhythm of worship, Bible study, theological reflection and in personal conversation that we could listen to the guidance of the Holy Spirit and each other in a loving and gracious manner. Initially I was anxious, but before I left I felt included, respected and supported more so than at any other time in my 14 years as a bishop.

The bishops came with real hunger for prayer and reflection to a place set apart from the normal busyness of the church. In the community, we remembered that sometimes our institutional structures, programs and fragmented communication systems are disconnected because of our lack of focus in this primary source of inspiration.

Years ago Theophan the Recluse set the priority. "Prayer is the test of everything; prayer is also the source of everything; prayer is the driving force of everything. If prayer

is right, everything is right. For prayer will not allow anything to go wrong." (The Living Reminder, Henri Nouwen, Seabury Press, 1977.)

Episcopalians need to affirm the paradox of prayer because the spirituality articulated in the baptismal covenant (prayer book, pp. 304-05) tells us that we are in many of life's contradictions and these contradictions are alive in us. There are no simple answers. The paradox rejects the prevailing intrusive power notion that by exhorting people into making "single issue" decisions, voting "up and down and forever," that somehow sin will be overcome and reconciliation and unity will follow. Let me suggest an additional question for the covenant: Will the Episcopal Church walk freely on the road to Emmaus in the certainty that the ultimate contradiction of the cross is also the promise of fullness of life in Jesus Christ?

Answer: We will, with God's help! (We "know that we have no power in ourselves to help ourselves," collect for Lent III.)

**Bishop Robert M. Anderson**  
Diocese of Minnesota

A new climate has begun, I believe, in which there will be real listening and speaking by bishops, one to another. This meeting was conducted within the context of worship, prayer and theological reflection. If this continues, we will do our part to provide guidance and teaching.

There are many issues that the bishops need to address — issues of poverty and homelessness, issues having to do with the impoverishment of children and the oppression of women, of the permanently dispossessed people of our nation which need attention.

The time has come to gather ourselves to speak in a more coherent and effective manner about these issues and others. We need to gather a "mind of the House of Bishops" around these issues.

**Bishop Chester L. Talton, suffragan**  
Diocese of Los Angeles



## COMMENTARY

# All the world's mothers are our mothers

One thing I surely know about the Christian life: it stretches us to lengths we did not think we could reach. It lifts us, sometimes catapults us, into places we have only imagined. It leads us, sometimes pulling and tugging, down paths we had not intended to travel.

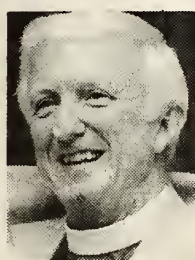
After six decades of living it is my deepest conviction that the Christian journey moves us beyond our specific notions of how life presents itself to us into a broader understanding of who God is and who we are to become. We can celebrate this deep truth during Eastertide, even as we marvel at Christ's life, death and glorious resurrection.

In May we also celebrate Mother's Day. I suspect that most of us form our ideas about mothers and mothering based on personal experience. We were all to mothers born. Many of us are mothers, or are married to mothers. Our journey starts in the particular.

I have been richly blessed in my experience of mothers and mothering. My own mother is 86 years old and still goes to work every day. Her faith illuminated her life and mine. Patti and I have been parents for 37 years. We have five children so you can be sure I have seen a great deal of mothering!

Even as I rejoice in the blessings of my personal experience, I know it would be diminishing to the larger reality if I went no further. As the Christian path moves us from our own particular circumstances into a broader understanding, our own mothers and wives and daughters are not the only ones we need to celebrate on Mother's Day.

We are all God's children. We are brothers and sisters in Christ. Therefore, in a profound sense, all of the world's



mothers are our mothers. All of the world's children are ours. Our Christian journey is leading us from the particular of our personal family into the whole human family.

Accepting that all mothers are my mother — to be protected and supported in their mothering — gives us a new vision of the world and of our responsibility. Complacency is banished when we each can say: all children are my children, to be loved and nurtured.

Alas, the mothers and children of the world, the most vulnerable and in need of care, are in the least advantageous position. They live out their lives in the most precarious situations.

This painful truth of the world's mothers and children was spoken of again and again at the Worldwide Anglican Encounter in Brazil this spring. This Celebration of Life for a Reign of Justice and Peace was part of the Ecumenical Decade of Churches in Solidarity with Women.

Searing stories were told of violence against women and children, violence done to their bodies, to their minds, to their hearts and souls. We heard from women isolated and disempowered by structures that affirmed and supported only males. We also heard from women who have survived, whose spirits — yoked with the spirit of Christ — have become strong in adversity, but too often they have paid a terrible price for their survival.

In view of these grim realities, it is alarming that the Ecumenical Decade of Churches in Solidarity with Women sponsored by the World Council of Churches is receiving so little attention. The decade, which began in 1988, has brought some welcome changes. At the same time, many Christian men have a hard time seeing women's issues as their issues. And, many of us, women and men, have a hard time seeing, believing and acting as if we had a responsibility for all the mothers of the world and their children.

It is not too late. There are signs of hope. Churches have learned that we can be particularly effective working to increase awareness of the plight and needs of mothers and children. Around the church, faithful people are working regionally and nationally for education and legislation, challenging and cooperating with lawmakers, boards of education and health, making our Christian witness.

Bishop Steven Charleston of Alaska offered hope to the encounter when he said that the light of the church is beginning to grow in the darkness. That light, he said, was reflected in every woman at the encounter. I saw that light. I see it all around in the church, growing stronger. I believe that, if we each bring our own candle to the darkness by acknowledging our loving responsibility for the mothers and the children, then our light can banish the darkness.

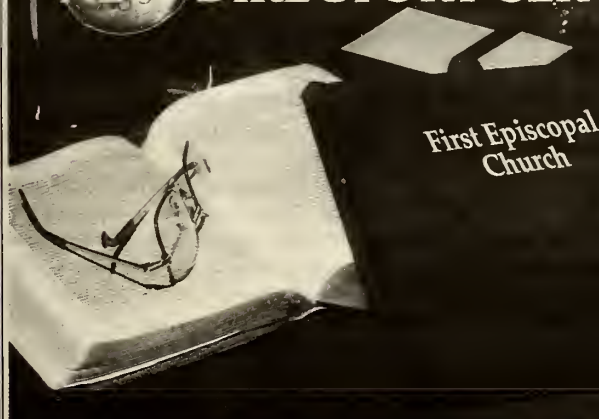
As we celebrate Mother's Day, regardless of the particularity of our own experiences of mothers and mothering, which we might name a blessing or a painful ache or the more usual mixture, we must not let the time go unmarked. Let us seize it as a beginning — and move beyond the cards and flowers and phone calls and restaurant lunches to the larger sense to which our Christian journey leads us.

Then we will surely embrace the world's mothers and their children — who are our own. Let us join each of our lights with the light of the caring community, now beginning to flame in the darkness.

Faithfully,

Edmond L. Browning  
Presiding Bishop

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## LETTERS

# 'Women-church' doesn't look like Jesus' church

Episcopal Life crossed the line into post-Christianity by shamelessly attaching its seal of approval to pagan goddess worship in the articles "Exploring Women's Spirituality" (March).

The "spirituality" promoted in these articles is heretical in the classic sense of the word.

By incorporating Native American, Hindu and ancient matriarchal religions into their worship, the feminist theologians described in the articles seek to defy Christ's self-proclamation as "the way and the truth and the life" and presume that one can come unto God the Father by a route other than Christ.

They imply that the message of Christ isn't sufficient for women, that they need something more. In doing so, they deny the truth of the gospels and the historic belief of the church stated in the Articles of Religion and the ordination sacraments in the Book of Common Prayer that the Scriptures "containeth all things necessary to salvation."

The only thing separating "women-church" and other such pseudo-Christian movements from their fully avowed pagan sisters is a determination to pollute the church with false teachings from within, rather than destroy it from without.

**Doug Truitt**  
North East, Md.

I was shocked by the centerfold article "Exploring Women's Spirituality."

Since when has Christianity had goddesses, aspects of Hinduism and a Native American walking stick?

What has happened to reading God's word, prayer and Christian fellowship? God made male and female different, yes, but to live together in worship and love for him and one another.

**Shirley Mahan**  
Altus, Okla.

Thank you for the excellent LifeLines section, "Exploring Women's Spirituality."

Episcopal Church Women developed and continue to manage and facilitate both Women of Vision and GATES (Gaining Authority Through Education and Service) described in the article "National office cares for female spirituality." We work very closely with Ann Smith and her staff. I would appreciate very much if the national board could be given credit.

**Ginger Paul**  
President, Episcopal Church Women  
Shreveport, La.

LifeLines "Exploring Women's Spirituality" is disturbing. Several photographs taken at Episcopal Church Women's 1991 Triennial meeting in Phoenix were not acknowledged. The interview of Ann Smith mentions the leadership programs "Women of Vision," Unidas en Liderazgo (United in Leadership) and GATES (Gaining Authority Through Education and Service), but nowhere in the interview is Episcopal Church Women mentioned or the fact that the leadership programs are joint ventures of the Women in Mission and Ministry office and Episcopal Church Women. The programs are being implemented and funded by Episcopal Church Women throughout the country.

Some things in the article, "Rituals draw women into circles of intimacy" I do not consider Christian. When we talk about women's spirituality, let us not forget that

there are women in our church that are struggling with who they are and how they can relate to the God within them. Do we now confuse the issue and talk about the "goddess" within us?

Our diocesan ECW board is sponsoring a woman's day, May 30, to explore the "Feminine Face of the Church." We will offer workshops focusing on the changes in women's spirituality, an art "hands-on" workshop, on how women's groups can help explore spirituality, prayer/healing, and the feminine mystics. This is in response to the questions LifeLines raised for us.

We need education to appreciate and understand our own spiritual journeys.

**Florette M. Lewis**  
President, Diocese of Oregon  
Episcopal Church Women  
Beaverton, Ore.

I read "Exploring Women's Spirituality" with interest. It is apparent that throughout the history of the church many women have been oppressed by patriarchal structures and the inadequacies of human language to express the divine.

I affirm the desire of women — and men — to break through ill-founded spiritual paradigms. However, I cannot shake off feelings of disquiet over some of the techniques enumerated in the LifeLines articles, especially the Unitarian curriculum entitled "Cakes for the Queen of Heaven" (see Jeremiah 7:16-18; 44:15-30).

Uncritical openness to such spiritual practices leaves me wondering what process of discernment is undertaken before they are taken up by these Christians (see 1 Corinthians 12:4-11; Ephesians 2:1-10). I fear that the desire to experiment leads instead to syncretism.

**Rob Stone**  
Ann Arbor, Mich.

## Evangelists can target many lapsed Christians

John Nieman (Commentary: "Is this merely the Decade of Exclusivism?," March) makes the valid point that evangelism need not mean trying to convert the faithful of other religions.

But he seems to ignore the fact that in most large American cities, for example, few people practice any religion. We have an active evangelism program in our parish that specifically targets lapsed Christians, of whom there are probably thousands in our neighborhood alone. In other words, there are plenty of unbelievers to evangelize without any poaching.

As for the idea that we might profitably learn about other faiths: I agree that this wouldn't hurt, but I think it can be a high priority only when most Episcopalians are already well-acquainted with their own Scripture and theology.

**The Rev. J. Douglas Ousley**  
New York

## Article sets standard for unfocused theology

I appreciate the article by the Rev. John Nieman entitled "Is this merely the Decade of Exclusivism?" It now gives us a standard for fuzzy thinking by which all other fuzzy thoughts can be judged.

I have seldom read a more woolly-minded

piece. In these days of flux and change it is always good to have a standard even if it's a standard for the worst possible kind of theological thought.

**Bishop John F. Ashby**  
Diocese of Western Kansas  
Salina, Kan.

## Christianity different from other religions

It is not just from a Christian point of view that the Rev. John Nieman is wrong. He is entitled to his opinion, unitarian though it may be. What irks me is that his universalist theology is set forth as a prominent commentary in your newspaper.

The Bible is still a major source of our authority. The Bible reveals that God chose to bless all people through a particular people. Then through one person to carry that blessing to all people. That all might become one in Christ Jesus. Christians don't believe other religious paths to God are equally valid.

There is, among other brief evangelism sayings, one that says: "Christianity is not a religion, it is a relationship." To be a Christian is to have a real relationship with the risen Lord Jesus Christ. This makes Christianity fundamentally different than all other religions.

**The Rev. Geoffrey Schmitt**  
Charlotte, N.C.

## Those seeking 'dialogue' just want their way

The Rev. John Nieman writes that "although the authors of the evangelism report briefly acknowledge that we live in a religiously pluralistic world, there is no evidence that they have seriously engaged in any of these questions."

I think I am going to scream. When Mr. Nieman (and others) who describe someone as not having seriously engaged in [or examined] any of these questions, what he (or others) really means is that the others have not come to his position.

No, the authors of the report have looked at pluralism, reaffirmed the biblical position of the centrality of Jesus and rejected the so-called "inclusivist" position.

Ditto, when it comes to calls for "dialogue." Like Ivory soap, 99.99/100 percent of those who call for dialogue are dissatisfied with the rejection of their position: dialogue means getting others to reject their positions.

Sorry, the call for dialogue won't wash, unlike Ivory. The call for further dialogue on sexuality is not a call for further "dialogue." It is an attempt to wear down those who continue to affirm the position of the church over a 2,000-year "dialogue" until the latter give in.

**The Rev. Winston F. Jensen**  
Superior, Wis.

## CNN was wrongheaded

Help! On television, CNN repeatedly stated that the "head" of the Church of England is the queen.

Please put a "stop the press" statement in Episcopal Life telling us who really is the head of the Church of England — the queen or the two archbishops?

We assume that Jesus Christ is the head!  
**The Rev. Howard R. Kunkle**  
Winfield, Kan.

## letters

Episcopal Life welcomes letters from readers. Letters should include the writer's name, address and telephone number, and should be addressed to The Editor, Episcopal Life, 815 Second Avenue, New York, N.Y. 10017.

Letters will be edited for clarity and brevity. Because of the large volume received, letters may not be acknowledged.

## Would Jesus condemn hitting a bull's-eye?

After reading letters in the April issue of Episcopal Life, I felt compelled to respond to Will McClain, who states "advocates of guns cannot dare to call themselves followers of Christ."

I am not an advocate of guns. However, I do enjoy the sport of target shooting and I do own a .22-caliber pistol, which I use only for that purpose. I am also a mature woman who has been a "follower of Jesus" in the Episcopal Church for 53 years.

I fail to see how enjoying shooting firearms, especially the sport of target shooting, could in any way keep one from being a "follower of Jesus." Actually, many times as I enjoyed a sunny day in the New Jersey pinelands, surrounded by the beauty God has created there, I think Jesus, rather than viewing my actions despairingly, might just smile to see I was a comparatively good shot.

**Winifred P. Scheid**  
Trenton, N.J.

## Women priests bring dedication and love

I must take issue with George T. Webb ("Is withholding money from the national church a Christian form of protest?" March). His statement that "Gaggles of giggling girls have been introduced into the sanctuary in the form and function of priests" is patently untrue and reflects on his credibility.

The average age of women seminarians is well above 30 and the rigorous screening process they undergo to become postulants is no laughing matter. What they give up to study, serve and live in cramped quarters takes sacrifice and commitment. Upon graduation, girls are not ordained, women are.

One hundred years ago, women were denied the vote, implying they were incapable of making intelligent decisions. Is Mr. Webb implying a woman should be denied the priesthood because her dedication to our Lord is less than that of her male counterpart?

I am neither a woman priest, flaming liberal nor ardent feminist, but an aging conservative New Englander who feels extraordinarily blessed and enriched by hearing the Eucharist celebrated from Maine to Florida by a series of devout, gentle and loving women who bring a sense of dignity, serenity and peace to the service.

I invite Mr. Webb to my church, Emmanuel, in Orlando the next time he comes to Disney World, where our assistant priest, the Rev. Patricia Turk, embodies all the qualities I have described not only at the altar, but in all her pastoral duties and personal life.

**Barbara Dow**  
Winter Park, Fla.

Continued on next page



## LETTERS

## Church engages in trivia in battling team names

The Rev. Bradley Hauff's impassioned letter regarding the "vital moral issue" of the use of American Indian names for sports teams strikes at the very heart of our failings as a church.

Forget issues such as poverty, alcoholism, disease, homelessness, old age, unemployment, drugs and the myriad of human ills crying out for the redemptive and healing hand of the Christian faith. The true need lies in expunging from our language terms (presumably selected in times past to honor fine qualities, such as bravery, athletic prowess, etc.), which some enlightened souls now find offensive.

I propose that Mr. Hauff did not go far enough. Surely, in the light of modern sensibilities, we must cease to identify ourselves and our churches as "Christian" because the term is "offensive" to Jews and atheists. Here in San Diego I am thinking of starting my own crusade to demand that the Padres change their historic identification, since to my knowledge there is no ordained clergy on the team, some of the members are not even professing Christians, and, worse, the team has had a lousy year.

And there are the Giants, clearly a term denigrating to persons of unusual height, to say nothing of the Buffalo Bills (demeaning to bovines named William), and the host of Penguins, Dolphins, Tigers, Lions, Bengals and Fighting Banana Slugs (University of California at Santa Cruz) which should rouse the righteous wrath of endangered-species lovers everywhere.

Forget the old adage; it is not sticks and stones, but names that do us in. "Ye shall be my witnesses," says the Lord, "by becoming experts in the game of Trivial Pursuit!"

The Rev. Frank Carson Knebel  
San Diego, Calif.

## Listing only withholders unfair to the majority

Please list all the dioceses' givings to the national church. It is unfair to print the ones that vote to withhold funds, when for years

many large dioceses have paid more, or less, than their asking.

Also please note that San Joaquin voted to pay its full share, and that it is larger than many so called "large" dioceses.

The Rev. Thomas Foster  
Modesto, Calif.

*Editor's note: Space limitations prevent Episcopal Life from listing all dioceses and their apportionments. However, stories have noted dioceses that have given their full asking or increased it.*

## Church in Moscow reopened by American

I enjoyed the articles on the trip of Episcopal communicators to Moscow. Your readers might be interested in the fact that there is an Anglican presence in Moscow in the reopened St. Andrew's Church. The Rev. Tyler Strand, an American Episcopal priest working in Finland through the Diocese of Gibraltar in Europe, celebrates the Eucharist monthly (other Sundays Matins is said) at the church. He is from my home Diocese of Chicago.

James M. Rosenthal  
Anglican Communion Office  
London

## Quote was incomplete

I am quoted in the April 1992 issue as saying, "There's never been any effort to create a para-Anglican Communion alongside of the present one." That was an incomplete and somewhat misleading quotation.

What I actually did say to your staff member who interviewed me over the phone was, "Historically there has never been any effort by the Anglo-Catholic movement to create a para-Anglican Communion. The Anglo-Catholics have stayed steadfastly within the Church of England and the Episcopal Church."

Bishop William Louis Stevens  
Diocese of Fond du Lac  
Fond du Lac, Wis.

*Editor's note: Episcopal Life stands by the statement as quoted, although we acknowledge that the Anglo-Catholic context was unclear.*

## COMMENTARY

## A revitalized urban focus means leaving 1800s behind

By Ed Rodman

Unless there is a dramatic turn of events in the next seven years, the 20th century may well be marked as the beginning of the nadir of urban ministry in the Episcopal Church.

While the "suburban captivity of the church" may be the epitaph for this period, the failure to deal with what the British call redundancy will be the cause. If we are to have a hopeful strategy for the future, we must first clearly understand our moribund situation.

In most urban centers on the East Coast and many cities of the rust belt, the classist-oriented mission strategy of 19th-century church growth has shackled us with too many massive downtown structures erected as monuments to the ethnically elite "proprietors" who endowed them, and too many neighborhood "chapels" erected for those not deemed worthy of rubbing shoulders with their upper-crust employers.

This pattern in turn lent itself to racial and ethnic segregation based on dependency and, in some cases, encouraging black and white upper-class flight. The final nail in the coffin was the church's move to the suburbs in these same racially and class-oriented patterns, which abandoned the notion of parish as a geographic focus for ministry, while encouraging organizing principles based on taste, fad, comfort and convenience.

Issues of deferred maintenance, soaring utility and insurance costs and a declining economy combine to paint a bleak picture for most urban congregations struggling with the daily issues of survival for themselves, and ministry to the hungry, homeless and hopeless communities that surround them.

When this scene is compounded by cultural, racial or linguistic minorities (who in fact may be the majority in the neighbor-



hood) uncertain of whether they are welcome, regardless of what the sign out front might suggest, the need for a new approach and bold leadership is painfully apparent.

To see hope, we must first base a new mission strategy on the firm conviction that it is God's church and not our safe haven.

Second, we must view training for ministry (for both clergy and lay people) in a new light that is focused on mission rather than on cultural or class loyalty.

Third, we must make some hard choices regarding the nature of the church as the community gathered as opposed to the community sheltered.

And finally, we must empower ministry as engagement with the tangible needs of people rather than fostering a false dichotomy between spiritual health and social and economic justice.

In order to do these things we must free ourselves from our 19th-century vision of a church triumphant, modeled on and financed by an establishment whose wealth no longer remains in this country, much less the neighborhood.

We need to envision what a house of prayer for all people should look like, be about, and how it would be supported. We need to recapture a spirit of mutual respect and interdependence on the diocesan, provincial and national church level so that our urban mission is lifted up rather than left to fend for itself.

When we begin to think and act on this vision, issues of inclusivity, diversity and cross-cultural sensitivity are placed in a context where the power of the Holy Spirit could work wonders if we were open to it.

If we choose not to face this reality and begin to act now to change our patterns of community building and parish development, our once proud denomination may find its memorial to be some crumbling artifacts, of interest only to 22nd-century archaeologists. ■

The Rev. Canon Edward Rodman is canon missionary for the Diocese of Massachusetts.

## Some things fit together

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## FORUM

# Q. Should Episcopal churches display the national flag?

## A. Yes

By DIANE KNIPPERS

Just before Christmas, a friend showed me a card he had just received. The card, from the National Rifle Association's "Christmas Card Collection," reproduced a painting of the American flag flowing behind a steely-eyed American eagle. The greeting read, "Peace on Earth, Goodwill to Men." It was a stunning example of the inappropriate mixing of sacred and secular symbols, to me implying a parallel between U.S. military peacekeeping and the coming of the Prince of Peace.

Does that mean that there can be no appropriate juxtaposition of symbols of faith and those of public life? Not in my opinion. I believe that displaying a nation's flag in a place of worship can be a proper and useful reminder of the church's public responsibility.

Some disagree. They warn against encouraging blind nationalism or chauvinism. The church must clearly teach that it transcends every national border or human institution. In fact, when the flag is properly subordinated to the cross and other symbols of faith, this truth can be powerfully and clearly illustrated before the worshipping community.

Then there is the particular fear of identification of America with the kingdom of God. America is not God's chosen people. But to eschew the flag because our history (and present) contains sin and evil would be the equivalent of disallowing the cross because of the Inquisition.

While displaying the flag is not imperative, a case can be made that the flag has a positive contribution to be made in corporate worship.

The flag is a symbol of our nation. Within the church, it is a symbol of public life. In worship, the flag reminds me that the church has a public face. The flag argues against withdrawal into narrow pietism. As Christian citizens and as the body of Christ, we have solemn responsibilities to our society, our nation. The flag can call us to consider those responsibilities.

Furthermore, the flag reminds us that we worship the God of the nations. We are living in an era of history in which we are reminded that nations can be raised up and brought low. How do we make the link between the compelling stories in the daily newspaper and our worship of a God who "reigns over the nations" and who "will bring justice to the nations"? Elsewhere, the U.S. flag is placed above other symbols and represents our nation's power. In the sanctuary, subordinate to the cross, it reminds me that even mighty America is under the lordship of Christ and will stand in judgment.

Wouldn't a less particular symbol — a globe or U.N. banner, for example — accomplish the same end? I believe that it is the very particularity of the flag that makes it efficacious. We Christians need to be challenged by our responsibilities to our neighbors, our community, our nation. The command that "everyone must submit him-



self to the governing authorities" was first written to believers who endured governing authorities much more onerous than ours. But whether Roman Christian, or American, each

of us must wrestle with the admonition to submit to a particular governing authority.

As an adult convert to the Episcopal Church, I have been particularly impressed by the Anglican tradition's careful approach to the church's national role. We consistently pray for our nation and our leaders. We avoid the radical separatism of Anabaptists, the knee-jerk anti-Americanism of some on the religious left, and the unthoughtful patriotic boosterism of some in the fundamentalist camp. Displaying the flag in our sanctuaries can be a significant aid to sustaining the best in our tradition.

*Diane Knippers, who serves on the steering committee of the Episcopal Committee on Religion and Freedom, is the executive vice president of the Institute on Religion and Democracy. She is a member of Truro Episcopal Church in Fairfax, Va.*

I see no problem in displaying the national flag in congregations that have strongly held devotion to the flag. Somewhere in one of his letters St. Paul tells us not to set up stumbling blocks for our brothers and sisters in the faith. Not displaying the national flag would be such a stumbling block. I am sure that we have all heard stories of churches that took out the flag only to see members go out with it.

Another aspect to consider is that the Episcopal Church — the U.S. province of the Anglican Communion — is a national church. In our country, national and patriotic gestures are voluntary. In some parts of Anglicanism I don't believe that they are. I find no problem in voluntarily making the gesture of displaying the national flag.

**The Rev. Mike Shank**  
Bellmawr, N.J.

Yes, the American flag should be displayed in the Episcopal Church.

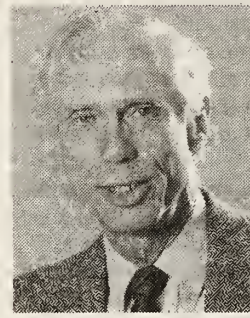
Our forefathers came to this country for freedom of religion, speech, press and the like. Men have carried the American flag into battle and some have died in battle under the American flag. We display the flag in schools and we want prayer in school!

The prayers in the Episcopal prayer book are for peace, members of the government, the president. Why not combine church and state? I am proud of the flag. I served in the service and so did many of the members of my family. I thank God they all came home safely. I would hate to have the hammer and sickle flag or the swastika flying in this country. I would not be able to worship God in the church that I was brought up in.

**Doris C. Arzt**  
Toms River, N.J.  
See YES next page

## A. No

By SCOTT PARADISE



Flags were not always in churches. After all, the church was often considered subversive by the Roman government and suffered persecution because it denied the emperor's pretensions to divinity.

All this changed when Constantine became the first Christian emperor, and the church and state made a deal. It is known as the Constantinian Compromise. The state ceased its persecution of the church and instead protected it and granted it property and privilege. In return, the church became the chief education and propaganda arm of the state.

To be a good Christian and to be a good citizen became almost the same thing. This was relatively easy because very soon those who ran the affairs of state were the same people who determined how things would go with the church. (And so the Emperor Constantine presided at the Council of Nicea.)

This arrangement has served both parties ever since. In England the sovereign is the titular head of the church, and at its regular services the church is required by law to pray for the queen.

In this country our prayer book provides for prayers for the president and all in authority. Our hymnal includes patriotic hymns. Our church even appoints chaplains to serve with the armed forces. And not to be forgotten, church property is not taxed. The placing of American flags in our churches has seemed entirely acceptable.

Underlying all this rests the unstated proposition that the church and state are about the same business. Both are concerned with maintaining order, establishing justice and freedom, seeking the welfare of the whole community and peace in the family of nations.

Flags in the Episcopal Church only became all but universal during World War II. At that time many churches began the practice of carrying the flag in the processional and singing the final verse of "America" at the end of the service with the flag and the cross held up together before the altar. When our enemy epitomized evil, as for us Nazi Germany did, the placing of American flags in our churches seemed entirely good.

Today a terrible thing has happened. It is a thing that can open our eyes and cause us to question the acceptability of the Constantinian Compromise and the legitimacy and goodness of the placing of flags in our churches. Our nation, with 6 percent of the world's people, has 40 percent of the world's wealth.

After World War II our government was able to organize the world system of trade and diplomacy so as to maintain that disparity. It has built up unrivaled military power. It is not averse to using that power anywhere in the world if it sees any threat to our wealth, power and security (read American interests).

So instead of establishing justice, American power is organized to maintain Ameri-

can privilege and thus perpetuate injustice. Since without justice peace is not possible, American power is deployed so as to protect our privilege in any war that might occur.

If we believe

that God loves all people and not just Americans, and if we also believe that God is the God of justice and takes the side of the poor and the oppressed, American Christians are faced with a conflict between their uncritical allegiance to the state and their loyalty to God.

We want desperately to believe that we can serve God and mammon at the same time. This is a form of idolatry.

Whether or not our foreign policy contradicts our understanding of God, however, we should have known that flags in our churches increase our vulnerability to the danger of national idolatry.

*The Rev. Scott Paradise is Episcopal chaplain at the Massachusetts Institute of Technology in Cambridge.*

The use of symbols and images is an important part of the Episcopal tradition. These enhance the liturgy, worship and sacraments. It is inappropriate to mix secular symbols, such as a national flag, with religious symbols in the rites of the church. The message is confused. It can imply the state has some role in worship or the state is on a par with God.

Much too often in this country, the American flag has been appropriated as the symbol of right-wing political causes or identified with fundamentalist religion. It is also used in a disgraceful manner for advertising by some businesses.

An American civil religion has also developed in this country. This "religion" uses the flag as an icon or even an idol. Some churches try to combine the civil religion with Christianity. Doctrines such as "America is the new chosen people" are the result.

See NO next page

## FORUM

Forum encourages reader participation in order to promote dialogue within the church. EpiscopalLife welcomes responses to this question for July:

**"Is intinction a more responsible way to receive the sacrament in this age of AIDS?"**

Answer "yes" or "no" in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, N.Y. 10017 or fax to 212-949-8059. Answers must be received by June 1.

Replies to the question for June — **"As Christians are we called to try to prevent schism?"** — will not be accepted after May 1.



## FORUM

Yes from preceding page

All of what we do in our service is symbolic — outward signs — the elements of Communion, the kneeling, singing, viewing the cross, and seeing the flags as part of the celebration. The flag identifies a place on this planet that is more free, more tolerant, more culturally diverse than any place I challenge you to find.

God knows we have problems, but that flag has protected property rights, taken up the continuing struggle for civil and human rights, and it has shielded speech and made it possible for Americans to say and think anything they wish — worship in any way, in any church without fear of retribution.

I truly believe the hand of God moved the men who crafted our nation some 200 years ago. It was a unique, transcendent moment in history, and we remember it through the flag's presence in our worship.

**Ruth and Bill Hower**  
Hatboro, Pa.

One need only recall the happenings in Nazi Germany to realize a strong need of Christian influence and support for everything our flag represents.

God bless America! I vote a resounding "yes" for flying the flag in the Episcopal Church. I think it is disgraceful that this is even open to question.

**Edna Justice**  
Hatboro, Pa.

Freedom of religion is something that many Americans take for granted. Unfortunately, history has proven from the beginning of time that not all of God's people are so fortunate. It is because of what the American flag represents that we have the freedoms that we all hold so dear.

Yes, the American flag most definitely should fly in the Episcopal Church as a reminder for us to thank God for another of his many blessings.

**Jean Collins**  
Richboro, Pa.

The American flag stands for more than religion and beliefs. It stands for ideals and

dreams of people past and present, not only in the U.S.A. but the world. Please raise the flag. It would mean a lot to a lot of people.

**Brian Collins, 13**  
Richboro, Pa.

*Editor's note: The Howers, Justice and the Collinses are members of the Church of the Advent in Hatboro, Pa. The parish recently moved into a new church building and the Rev. Robin Martin, rector, did not display the U.S. or Episcopal flag. Martin said the vestry is planning to decide whether the flag will be displayed.*

Yes! Civic leaders are a part of reality, and so are national identities. Jesus and Paul recognized the Caesars of their time: Paul prized and made good use of his citizenship.

Christians are a people of faith and responsible members of their communities and country. Certainly a democracy can be influenced by the faithfulness of many of its people. Yes, I believe we should display both flags as most of us do — flanking the cross. This makes a statement of priorities.

**The Rev. James. G. Estes**  
Pauma Valley, Calif.

No from preceding page

The flag is incorporated into religious services while such doctrines are preached. Mixing Christianity with the American civil religion is neither in keeping with the teachings of the apostles nor the separation of church and state. The Episcopal Church should avoid the appearance of such practice and not display the American flag in a religious context.

**Michael Richerson**  
Wichita, Kan.

Absolutely not.

Church and state should be as separate as possible. After all, this country was formed to eliminate the control of the state on the church. Do what you wish and display what you wish in your home, but leave the flag out of the Episcopal Church.

**Patricia Meynarski**  
Burlington, N.J.

## IN REVIEW/VIDEO

## Series takes viewers down the unbeaten path

**Millenium: Tribal Wisdom and the Modern World**  
**Adrian Malone, executive producer**  
Premiering 9 p.m. (EDT), May 11 on PBS. Check local listings.

By **BRUCE CAMPBELL**

"Where did we come from? What are we? Where are we going?"

With these questions, taken from scribbles on a painting by Paul Gauguin, anthropologist David Maybury-Lewis begins "Millennium," a remarkable 10-part PBS series.

The series is a riveting trip around the world to people and places usually left unvisited. Its purpose is to look at tribal cultures from the inside out — including the tribe that is white America and Canada.

We learn that Maybury-Lewis' own roots lie in his education in a Franciscan monastery. As the series progresses, it becomes clear that this early Christian imprint has compelled him not to conquer or to renovate others' cultures, but to ensure that they flourish or, often, simply that they survive.

"Millennium" is non-fiction television, but to call it a documentary series would be misleading. The film makers have applied every distorting technique available to render Maybury-Lewis' journeys as emotionally as possible, from the wall-to-wall musical scoring of feature-film composer Hans Zimmer, to MTV-style camera technique, to retellings — and even some acting — by the tribal peoples themselves.

The producers are clearly attempting to display all the kinds of truth about the world's tribal cultures, especially those not yet technologically developed. "Millennium" is public television at its best, although the series, a product of a media-savvy culture, can only partially deliver the richness of the cultures it visits.

The series' first episode, "The Shock of



the Other," illustrates. Its focus is the trek taken by Maybury-Lewis and his film crew to try to photograph the hidden Mashco Piro tribe of the Peruvian Amazon. They and other tribes have heretofore successfully avoided contact with the outside world, but encroaching rain-forest development — and missionary work — has brought disease to these peoples and is gradually flushing them out.

Suddenly, the film crew turns its cameras on itself and debates whether its own presence, the making of this very episode, is part of the problem. In what is probably a reenactment of a production meeting, the series' producers grapple with the delicacy of their situation, tartly wondering what would be served if they simply chose to turn around and "go home like good chaps."

The issue of how one culture makes contact with another looms large over the entire series. It seems impossible that, after viewing the series, Christians would return to their own daily, cross-cultural contacts without a renewed respect for one another's strangeness and an urgent sense of the work we all must do if we are to inhabit a planet together. ☐

*Bruce Campbell is on the communications staff at the Episcopal Church Center.*

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May 4

## Monnica, Mother of St. Augustine

Monnica's life story is enshrined in the spiritual autobiography of her eldest son, "The Confessions of Saint Augustine."

Born in North Africa about A.D. 331, of Berber parents, Monnica was married to a Latinized provincial of Tagaste called Patricius.

He was apparently coarse, unsympathetic, choleric and unfaithful, but she won him over to Christianity and he was baptized in 371, shortly before he died.

Her ambition for her gifted son's career as a scholar was transformed into a passionate desire to see him baptized. When she traveled to

Milan to be with him, the one dream of her life came true — he was baptized on Easter 387 by Ambrose.

Returning home to Africa, she fell ill at Ostia. When asked if she was afraid at the thought of leaving her body in an alien land, she replied, "Nothing is far from God, and I need have no fear that he will know where to find me when he comes to raise me to life at the end of the world."

Recent excavations at Ostia have uncovered her original tomb, although her remains had been transferred in 1430 to the Church of St. Augustine in Rome.

May 25

## Venerable Bede, Monk of Jarrow

Almost all that we know about the life of Bede comes from a short autobiographical

note attached to his most famous work, "Ecclesiastical History of the English Nation." He was born either in A.D. 672 or 673.

After an uneventful life, he became the greatest scholar of his time in the Western church. He wrote commentaries on the Scriptures. His treatise on chronology was standard for a long time. He also wrote about orthography, poetic meter and most especially, about history. "The Ecclesiastical History" was written in Latin and remains, to this day, the primary sources for the Anglo-Saxon period from 597 to 731.

He received the title Venerable more than a century after his death. According to one legend, the monk writing the inscription for his tomb was at a loss for a word to describe him, so he left a blank. That night, an angel filled in the blank: "Venerabilis."

May 26

## Augustine, First Archbishop

Augustine was in a position of authority in the monastery of St. Andrew, in Rome,



when Pope Gregory I asked him to lead a mission to the pagan Anglo-Saxons in England. He landed in Thanet in A.D. 597, carrying a silver cross and an image of Jesus Christ painted on a board. King Ethelbert gave Augustine and his monks a dwelling and allowed them to use the church of St. Martin, which dated to Roman times. Probably in 601, Ethelbert converted, thus becoming the first Christian king of England. With his help, Augustine established the monastery of Saints Peter and Paul, which was dissolved in 1538, after centuries of chronic enmity between it and the cathedral. It is now St. Augustine's College. The first 10 archbishops, including Augustine, and several kings have been buried there. Augustine was consecrated bishop by Vergilius in Arles and became "Archbishop of the English Nation."

—from "Lesser Feasts and Fasts" and other sources

## BOOKS IN REVIEW

### The patriarchy failed when women were abused

**Is Nothing Sacred? The Story of a Pastor, the Women He Sexually Abused, and the Church He Nearly Destroyed**  
By the Rev. Marie M. Fortune  
Harper San Francisco; 167 pp.; \$10

By ROSEMARY HAUGHTON

This is not the book to read for journalistic sensation and revelation.

The author, a clergy woman, was called to serve as an advocate and pastor to the women concerned as director of the Center for the Prevention of Sexual and Domestic Violence in Seattle.

She presents the persons and events with directness and simplicity. She writes with clarity and honesty, without trying to be 'objective' in the sense of withholding judgment, for judgment is required.

Part of the failure of the churchmen involved was that they failed in the prophetic duty of judgment.

In this book, Fortune tells the story of how a gifted and charismatic pastor exploited his position and his undoubted charm to manipulate the feelings of the women he counseled, or worked with. His behavior included seduction, rape and verbal abuse.

The book, however, does not concern the victims so much as the behavior of the church officials, who eventually believed the women, could not act decisively and openly to call the pastor to account, or to inform the church clearly.

The result was that although the pastor was eventually obliged to resign, he was able to pose as the victim of conspiracy, and left in a cloud of martyrdom and affection, while the women were vilified and shunned.

At the end, Fortune gives her sad and reluctant conclusion: "I finally realized that women will never have perfect justice in a patriarchal institution."

She explains how this is true by quoting the social scientist Albert Bandura: "It is easier to reduce the discomfort by designating the victim as a bad person, than to challenge the bad practices that are an accepted part of the social order."

This quiet, damning book is important if we want churches ever to become places where truth and compassion are more important than patriarchal respectability. ■

Rosemary Haughton, author and theologian, lives in Gloucester, Mass.



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- \* Music and Liturgy Conference, June 28-July 3
- \* Renewal Conference (with Jim Forbes—Riverside Church, New York City), July 5-July 10
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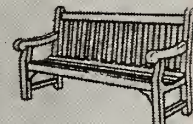
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# CHURCH CALENDAR

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5 Judaism, Christianity & Islam: A Lecture Series, Washington National Cathedral, Washington, D.C. Series continues May 12, 21, 26 and June 2, 9, 16. Tickets required. Contact: Washington National Cathedral, Massachusetts & Wisconsin Aves., Washington, D.C. 20016; 202-537-6237.

7-8 1992 Episcopal Evangelical Assembly, St. Michael's Church, Charleston, S.C. Theme: "The Bible and the Church: A Question of Authority." Cost: \$75 (students \$50). Contact: The Rev. William Lovell, Fellowship of Witness, 149 Asbury St., S. Hamilton, Mass.

8-9 Cathedral College Lectureship, Trinity Cathedral, Columbia, S.C. Theme: "A View of Power: Jesus' Third Way," Cost: \$55 (students \$30). Contact: The Rev. Carol Spigner, Cathedral College, 1100 Sumter St., Columbia, S.C. 29201; 803-771-7300.

14-19 Catechumenal Process Training Institute, Glorieta Conference Center, Glorieta, N.M. Contact: Evangelism Ministries Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626.

15-16 The Inviting Church: Ministering to

New Members, Milwaukee, Wis. Cost: \$165-195. Contact: Alban Institute, 4125 Nebraska Ave. N.W., Washington, D.C. 20016; 800-457-8893.

## ✠ 28 Ascension Day

29-31 Total Ministry Conference, Kanuga Conference Center, Hendersonville, N.C. Cost: \$110-135. Contact: The Rev. John Docker, Office for Ministry Development, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 212-922-5246.

30 Episcopal Women's History Project annual meeting, Episcopal Theological Seminary of the Southwest, Austin, Texas. Cost: \$10. Contact: Helen McAllister, 507 Bluff Estates, San Antonio, Texas 78216; 512-494-7974.

30 The Holy Spirit: Breeze or Tornado?, St. Hilda's House, New York, N.Y. Cost: \$35. Contact: Director of Programs, St. Hilda's House, 621 W. 113th St., New York, N.Y. 10025; 212-932-8098.

## JUNE

### ✠ 1 The Visitation of Mary

## BOOKS IN REVIEW

### The gospel according to Robert Williams

**Just As I Am: A Practical Guide to Being Out, Proud and Christian**  
By the Rev. Robert Williams  
Crown Publishers, 320 pp., \$19, publication in June.

By JIM LAMACCHIA

In his introduction, the Rev. Robert Williams confesses to a taste for the "controversial and strident." Those readers of "Just As I Am" who have grown accustomed to these tiresome qualities in Williams will not be surprised to find them again here. Hardly a single page of this "radical" book lacks some statement guaranteed to challenge the beliefs of more orthodox Christians.

Williams got headlines when he was ordained by Bishop John S. Spong of Newark, and more when Spong fired him for disavowing monogamy. He has since left the

1-12 Earth Summit, U.N. Conference on Environment & Development, Rio de Janeiro, Brazil. Contact: UNCED New York Office, Room S-3060, United Nations, New York, N.Y. 10017; 212-963-5959; fax 212-963-1010.

5-7 Faith Alive annual conference, Kanuga Conference Center, Hendersonville, N.C. Contact: Faith Alive, P.O. Box 1987, York, Pa. 17405; 717-848-2137.

5-7 Feminine Spirituality retreat, Convent of St. Helena, Vails Gate, N.Y. Contact: Convent of St. Helena, P.O. Box 426, Vails Gate, N.Y. 12584; 914-562-0592.

5-7 Women's Conference, Kanuga Conference Center, Hendersonville, N.C. Theme: "Enhancing Personal Relationships." Cost: \$145. Contact: Kanuga Conferences, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

## ✠ 7 PENTECOST

9-12 Integrity national convention, Houston, Texas. Contact: Integrity, Inc., P.O. Box 19561, Washington, D.C. 20036.

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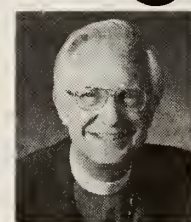
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**A Book of Revelations: Lesbian and Gay Episcopalians Tell Their Own Stories.** A 211-page paperback in which 52 Episcopalians witness to their love of Christ while reconciling their sexuality with their church. Resource for pastoral response to individuals struggling with sexuality issues, for initiating dialogue about human sexuality, or for introducing parishes, parents, families to Episco-

pals who happen to be gay. Cost: \$9.95 plus \$2 postage from Loudene Grady, 24285 Pheasant Court, Salinas, Calif. 93908.

**Foundation Grants Index.** The 20th edition of The Foundation Center's index, 1,749 pages, provides an alphabetical list by subject, such as animals and wildlife, housing and youth. Expanded by 75 percent to cover 832 foundations and 57,443 grant descriptions. Cost: \$125 plus \$4.50 shipping from The Foundation Center, 79 Fifth Ave., New York, N.Y. 10003; 800-424-9836; 212-620-4230 in New York state.

**Living With Cancer.** A one-hour audio tape, second of four, in which patients and their families talk about their experiences, emotions, changes and deepened spiritual lives. Available soon: "Living with Stroke," "Living with Kidney Disease," and "Living with Heart Disease." Cost: \$11.55 each, includes postage, from Good Neighbors Project, 2533 Erie Ave., Cincinnati, Ohio 45208; 513-871-7047.

**Eco-Church: An Action Manual.** A 128-page paperback manual to help church leaders, social justice workers, youth leaders and Christian educators create a model church environment that uses space well, conserves energy and resources, understands ecological principles and teaches them to others. The book examines church buildings as well as lifestyles and provides "options for action." Cost: \$14.95 plus \$2 postage from Resource Publications, 160 E. Virginia St., Suite 290, San Jose, Calif. 95112;

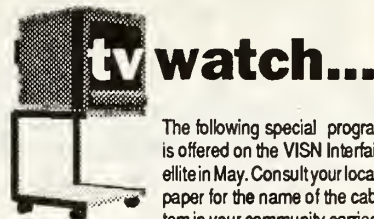
800-736-7600.

**Tools for Building Your Volunteer Ministry.** A 160-page paperback guide listing tools, resources, samples and ready-to-reproduce forms for volunteer directors in churches. Includes program and marketing ideas from churches around the country. \$16.95, plus \$3 postage from Volunteer Impact Press, 929 S. Crockett, P.O. Box 2131, Sherman, Texas 75091; 800-525-5670.

**The Church and Society in the Nineties.** A 43-minute videotape of Bishop Barbara Harris' biblically-based lecture about hope in a time of hopelessness, in which she urges taking up the struggle for justice and peace for all people. Cost: \$29.95 from Episcopal Parish Services, 815 Second Ave., New York, N.Y. 10017; 800-334-7626. Ask for resource 50-362.



**Into Action, A Resource for Participation in the Ecumenical Decade: Churches in Solidarity with Women.** A 104-page paperback of stories from a variety of cultural perspectives, reports on decade events, project and program suggestions, worship resources and bibliography. Cost: \$8 from Ecumenical Decade Office, World Council of Churches, 475 Riverside Drive, Room 915, New York, N.Y. 10115; 212-870-2665.



The following special programming is offered on the VISN Interfaith Satellite in May. Consult your local newspaper for the name of the cable system in your community carries VISN.

**VISN Special In May:**  
May 15: 3:30 a.m.; May 17: 6 p.m.; May 18: 7 a.m.  
"Anglican Celebration with the Archbishop of Canterbury." Archbishop George Carey will preach at St. James Episcopal Church in Hendersonville, N.C., during a meeting of the standing committees of Anglican primates and the Anglican Consultative Council at the Kanuga Conference Center.

**C.S. Lewis Festival**  
May 4: 8 p.m. (EDT)  
The Lion, the Witch and the Wardrobe. This animated special on Prime Time Playhouse is a family classic. Produced by CTW (producers of Sesame Street) and master animator Bill Melendez (of Fantasia). Repeats throughout the week.

May 6: 10 p.m. (EDT)  
Shadowlands on VISN Showcase. Joss Ackland and Claire Bloom portray C.S. Lewis and Joy Davidman in this Emmy Award-winning television drama. With repeats throughout the week.

May 13: 10 p.m. (EDT)  
The Life of C.S. Lewis: Through Joy and Beyond. Walter Hooper, C.S. Lewis' private secretary, hosts a fascinating look at the life and legacy of this extraordinary man of letters and of Christian faith. From Ireland's rolling hills and the halls of Oxford University come the people, places and events that influenced the writing, life and faith of Belfast-native Clive Staples Lewis.

# Education Guide

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## Caring for Children spreads like prairie fire

By MARJORIE GEORGE

SAN MARCOS, TEXAS

Two years ago, when a group of college students at Southwest Texas State University were casting around for a project for their social-outreach class, they turned to the local Episcopal Church for help.

They had in mind a program that would provide medical care for children of low-income families in the surrounding Hays County, a program that was already in place in the Northeast.

"Our professor told us not to get too excited, that it would probably take five years to put in place, if it worked at all," says Lucretia Farmer, one of the students. Two years later, the program is on its way to providing medical care for hundreds of children in the Diocese of West Texas, and it has spawned similar programs all over the state.

Called the Texas Caring for Children program, the plan provides medical insurance for children of families in the "gray area" economically, who earn too much to receive Medicaid but don't have insurance of their own.

Farmer tells of one father of three who applied for the program. "The daddy was working at a minimum-wage job, but couldn't afford health insurance. He was scared for his children. He said it almost made him want to quit his job so he could qualify for Medicaid."

The Hays County program, which was begun by Farmer and St. Mark's Episcopal Church, has a goal of raising \$200,000 this year, some of which will be matching funds from Blue Cross/Blue Shield, and of providing insurance for 128 children. They estimate that in the county, 1,900 children are in need.

An estimated 35 million Americans have no health insurance, and millions more are considered underinsured. According to Christianity & Crisis, 70 percent of the uninsured are above the poverty line; one-fourth of them are children.

"The parents in these families are the working poor, they work in low-wage jobs or for companies who have no group medical program," explains the Rev. Frank Fuller, rector of St. Mark's. Were they poorer, they would qualify for Medicaid.

For \$26 per month per child, paid by the Caring for

Children program, the insurance covers routine doctor's office visits, immunizations, outpatient diagnostic tests, outpatient surgery, outpatient emergency care and prescription drugs with a \$5 co-payment.

Blue Cross/Blue Shield, which provides the insurance through 20 Caring for Children Foundations in 18 states, donates all administrative costs. In Texas, Blue Cross/Blue Shield also has donated \$100,000 in matching grants for the first year of operation.

The Caring for Children programs were started in western Pennsylvania in 1985 when that region of the country went into economic trauma. "The ministerial association there called on business leaders to assist families who had suffered from the layoffs," says Fuller. "The most significant response came from Blue Cross/Blue Shield in setting up the Caring for Children Foundation."

In each geographic area, the local ministerial alliance has often been the moving leadership force behind a program's inception. "And churches play important roles in the continuing programs," says Craig Jeffery, director of the Texas program. In Pennsylvania, for instance, 40 percent of the donations to the program come from churches, says Jeffery.

In addition to churches, each local program raises funds from area businesses, civic organizations, hospitals and individuals. "It's a community effort and it needs to be," says Jeffery. "It keeps families in the community, paying taxes and buying groceries."

The program often serves as a bridge, adds Jeffery. Many of these families later move into higher-paying employment or jobs with medical benefits. Children stay in the program an average 18 months.

It also keeps children out of emergency rooms because it addresses medical problems before they become serious. "For these families, every decision is a financial one," says Jeffery. "They have to ask themselves, 'Will we buy groceries or will we treat Johnny's sore throat?' If the sore throat waits, it may turn into severe medical problems."

In fact, when the Central Texas Medical Center donated \$10,000 to the program, it did so not only because it felt an obligation to the San Marcos community, but also because medical care in the



Dr. Sue Harrison, a pediatrician who is on the Texas Caring for Children steering committee, gives her son, Matthew Floyd, a checkup.

photos/MARJORIE GEORGE

physician's office often reduces the amount of acute care necessary.

Word of the program is spread by a local steering committee and by close contact with school nurses and social workers.

To be eligible, children must be between 6 and 12 years old, must be enrolled in school, must not have private health insurance and must not qualify for Medicaid.

In the Texas program, a family must have an annual income of no more than \$17,820, which is 15 percent of federal poverty guidelines. By comparison, in order to qualify for Medicaid in Texas, children must be in families whose income is no more than 24 percent of the federal poverty guideline—\$13,404 for a family of four. Jeffery estimates that the state, 200,000 children fall within the qualifying guidelines.

"The need seems overwhelming," says Jeffery "but you do it one child at a time." He estimates that across the nation, 15,000 to 18,000 children are being served at any given time by the programs and that since 1985 55,000 children have been served. "You think one person doesn't make a difference, but does," says Jeffery. "Texas was admitted to the Union by one vote."

Remember, too, says Frank Fuller, that the Texas Caring for Children program came about because of a group of college students in San Marcos. They did it by the way, get an A for the semester. ■

Marjorie George is editor of *The Church News*, the newspaper of the Diocese of West Texas.

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TED McNABB

## Prayer, praise and renewal set for May 3, 4

St. Andrew's On-the-Sound in Wilmington will again play host to the Rev. John Stone Jenkins and the Rev. Ted McNabb on Sunday, May 3, and Monday, May 4, for two evenings of prayer, praise and renewal. Sunday's subject will be "Coping With Tragedy"; on Monday, "Healing a Relationship."

John Jenkins is the creator of DOCC—Disciples of Christ in Community, a program of Christian community building in place in many parishes in the diocese. He is the former rector of Trinity Church in New Orleans and was Bishop Sanders' predecessor as dean of St. Andrew's Cathedral in Jackson, Mississippi. He has been described as the leading Episcopal evangelist in the church today.

Father McNabb is rector of Trinity Church, Pinopolis, South Carolina. He has been featured in concerts from coast to coast and has recorded two albums: "Walker of the Way" and "Take to the Wing."

The preaching mission will start at 7, May 3 and 4, at St. Andrew's On-the-Sound, Airlie Road and Oleander Drive, Wilmington. For further information, contact the church office at 256-3034 or Pat Howe at 270-4172.

P.H.

## What is DOCC?

Disciples of Christ in Community (DOCC) is an adult education program which gives experience in building Christian community while encouraging individual spiritual growth. It began in 1975 at Trinity Church, New Orleans, under the leadership of the Reverend John Stone Jenkins. It is now under the auspices of the School of Theology Extension Center of the University of the South.

DOCC provides an opportunity for participants to experience the Christian gospel in the context of the late 20th century world. But it is clearly centered in the experience of the early church, as described in Acts 2:42: *They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.*

Modeling that early church, small groups of about ten, led by two lay persons, gather after a weekly teaching to discuss its significance for their lives.

DOCC is congregation-centered and needs the active support of the rector, who usually serves as the presenter of the program material. Churches can use DOCC only after lay persons are trained as group leaders, and a priest or a theology-familiar lay person is trained as the presenter by participating in a DOCC training conference. These are held at churches around the country and in Sewanee each summer.

There are six second-level DOCC programs which provide subsequent learning for those who have completed the basic DOCC course. Churches are assessed \$30 per participant in any of the courses, which they may want to pass on to the participants themselves.

Basic DOCC is written for 25-33 weeks; its length can be modified to suit the needs of each church. The specific goals are to help individuals

- experience a deeper spiritual life
- learn "the basics" of the faith
- develop a greater commitment to Jesus Christ
- experience being a part of a caring community
- feel challenged to exercise a ministry within the church and beyond, appropriate to the call given to each
- learn to enhance particular skills, such as active listening.

## EVENTS

The ninth annual Carolina/Virginia Small Church Leadership Training Conference will take place May 26 through May 29, 1992, at Trinity Center. This conference is co-sponsored by the eight Episcopal Dioceses of North Carolina, South Carolina, and Virginia. It brings together leaders of small parishes from all eight dioceses, and provides an opportunity for sharing of experiences in small parish life, interaction with diocesan and national church leaders with particular expertise and experience with small congregations, and fellowship and fun for all participants. Space is limited. Registrations need to be placed as early as possible. If you are interested and want more information, or a registration blank, call Judy Glick at 253-6051.

St. Mary's, the Episcopal retreat and conference for the Episcopal Diocese of Tennessee, is introducing Elderhostel into its programming. Faculty will be drawn from the University of the South, including the Episcopalian School of Theology. The opening session, May 31-June 6, is offering the following courses: The Civil War in the Sewanee and Chattanooga Area—A Bird's Eye View of our Feathered Friends and the Cultural History of Europe Mid-twentieth Century. The cost of the program

is \$275 and includes meals and lodging. Scholarships are available. For further information contact Jennifer Richardson at (615) 598-5342.

**A Festival of Liturgical Dance**—a week of dance and prayer—will be held at All Saints' Episcopal School, Vicksburg, Mississippi, August 9-14. Carla DeSola, liturgical dancer, will lead the week-long festival. The program is open to all denominations.

Each day participants will take part in plenary sessions focusing on scripture reading and chant with movement and reflection on liturgical dance; techniques of liturgical dance; choreographic technique; sharing sessions; evening activities in various styles of dance.

Ms. DeSola, a graduate of Juilliard School of Music, is founder and former director of the Omega Liturgical Dance Company, in residence at the Cathedral of St. John the Divine, N.Y.C. She is currently an artist-in-residence at the cathedral, the west coast coordinator of the newly formed Omega Peace Arts, as well as teaching and studying at the Pacific School of Religion, Berkeley, California.

For more information about the festival, contact Jan Luckett, 1-800-748-9957 or 601-636-5266.

At its recent annual awards luncheon at the Sheraton Crabtree in Raleigh, the North Carolina Press Club presented a first place award to the Diocese of East Carolina for its publication *CrossCurrent*.



THE HOLY EUCHARIST ministry of Christ Church, New Bern, is dispensed from special pottery vessels made by David Eckberg, carried in mahogany cases made by Dale Millns, Christ Church parishioners.  
photo—Ede Baldrige

## Altar goes into community

by Lisa S. Nance

"In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the Communion of Christ's Body and Blood. We, who are many, are one body because we all share one bread, one cup." It is with the words of this commission prayer that the Rev. Charles Riddle, interim rector of Christ Church, New Bern, sends out the Lay Eucharistic Ministers with the bread and wine used during the service to administer communion to those people unable to attend.

The Lay Eucharistic Ministry program was authorized by the General Convention in 1988. Christ Church has nineteen Lay Eucharistic Ministers involved in this program. According to the Rev. Mr. Riddle, "The whole concept is really based on extending the altar of Christ Church out beyond the chancel and the nave and the narthex into the entire community of New Bern." Carrying the consecrated bread and wine to nursing homes and others who are otherwise ill or infirm, this unique outreach program uses *A Manual for Lay Eucharistic Ministers* by the Rev. Beth Ely as its guide.

### Special benefits abound

Those interested in becoming Lay Eucharistic Ministers must attend training sessions which include learning the service as well as role playing to practice giving communion. After completing this training, they are commissioned as Lay Eucharistic Ministers. Usually visiting in groups of two or three, the ministers give a short service and administer Holy Communion. After the service there is time for a short visit, which helps give the communicant a chance to keep up with what is going on in the life of the church.

One of the benefits of the program is that people unable to attend church on Sunday still get to receive Holy Communion on "the Lord's day" instead of having to wait for a day usually later in the week, says Riddle. The Lay Eucharistic Ministers from Christ Church visit on Sunday after the regular service, and enjoy a special benefit from the program. Riddle says often they return from a visit feeling they received the ministering as much if not more than those they ministered to.

### Eucharist sets made by parishioners

The Eucharist is dispensed from charming pottery vessels made by David Eckberg, M.D. These are carried in beautiful velvet-lined mahogany cases designed and built by Dale Millns, M.D. Dr. Millns explains that the wood, imported from the Far East, was originally intended to be used to manufacture desk drawers. But when the furniture manufacturer went out of business a friend picked it up at an auction, and knowing Dr. Millns was a gifted furniture maker, he gave them to Millns who has had the wood for the past twenty-five years. Christ Church has six of these special home Eucharist sets.

For someone sick or disabled and unable to attend church, the Lay Eucharistic Ministry program may prove to be as important as the medical attention they receive. Not only does it allow them to partake of this important sacrament but it keeps them connected to the life and family of the church. For those who administer the Holy Communion the ministering they receive in return is proof of the wondrous grace of God. As Christ Church extends its altar railing into the community it is also extending the love and compassion for others that the Gospel calls us to have.

*Lisa Stiles Nance is a member of Holy Trinity, Fayetteville.*

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## Why the Educational Center?

### Ask John Sanford

As a parish priest, I encouraged Educational Center discussion groups and materials in my church. Now as an analyst, I often refer people to the Educational Center when they want a place in which to grow spiritually and psychologically. The work of the Educational Center is unique and important.

— The Rev. John A. Sanford

### Educational Center 1992 Summer Workshops

Berkeley, California

June 21-26

Richmond, Virginia

July 26-31

St. Louis, Missouri

August 9-14

For information, phone 1-800-624-4644.

## Only faith healing

Occasionally I get asked what do I think of faith healing. I would say that there is no other kind. A doctor never cured anyone who did not have some kind of faith—faith in his doctor's medical skill, in the drugs, in the nursing care, in himself or herself, and, hopefully, faith in the God who is the source of all health and of all life. If a person lies limp on a bed with no desire or determination to ever get off that bed, and I have known such persons, then the chances are that no doctor in the world can help that individual. But when a man or a woman is determined to get well, to fulfill his or her life, to work with and for others, and to live his or her life to the glory of God, then half of the medical battle is already won. In my ministry I have also seen this type of person.

Someone has written, "Our faith is neither in pills nor in prayer but it is in the God who may use both pills and prayers as channels of His healing power."

*The Rev. Charles M. Riddle, III, Christ Church, New Bern.*



# A special 'thank you' from Thompson Children's Home

by Brenda W. Lea

She is frail and tiny with scraggly hair, a few strategically-placed freckles, and eyes and a smile that would melt an iceberg.

When she arrived at Thompson Children's Home eight months ago, the workers there discovered they had a frail and tiny hellion on their hands; a sad, angry little girl, tormented by past evils unknown, who would, at the least little slight of frustration, burst into a wild, uncontrollable rage.

Screaming, wailing, assaulting the nearest human, bouncing off the walls. Therapists and other caregivers struggled just to hold the tiny, fragile child in the "bear hug," a firm but gentle grip used to protect violent children from hurting others or themselves.

Almost a year later Beth still throws occasional tantrums, but they are not so severe or frequent. She's stable enough to attend public school—several Thompson residents do—and, she is on the adoption list.

Have a sense of pride for supporting Thompson? Have any new ideas for helping?

## Episcopal Church outreach

Thompson Children's Home, a 106-year-old organization, is an Episcopal Church outreach in all three dioceses of North Carolina. Thompson whales away against social ills, especially child abuse and neglect.

One way or another, tax dollars support Thompson. But, so do taxpayers who go beyond that call and give extra funds, or extra time, to help.

Thompson is not necessarily the best or the neediest Episcopal agency, but it is one that does make a difference and does need help.

Care for children like Beth costs \$45,000 a year or more. They must be fed, clothed, sheltered, and most of all they must be...rebuilt. Thompson isn't an orphanage anymore, as it was when it was first opened in 1886. It's a residential treatment center for children ages five to twelve who are referred by departments of social services, mental health agencies, churches, and sometimes families themselves ask for help. Its main campus is located on forty acres—the old orphanage farm—just off Margaret Wallace Road in East Charlotte.

The Beths of the world don't come to Thompson first. Typically they have been

through foster and adoptive homes, perhaps several other placements. However, Thompson isn't a last resort. It is instead a special place where shattered lives may be sorted out.

Whether the children realize they are being counseled or not is hard to say. Most seem to accept it as just a time to play with their therapist, but Jan Jernigan, therapist at Thompson, also notes that nearly all of them come to grips with certain psychological terms.

## Varied care and programs

"They all know what a therapist is when they leave here," she says. "They know what 'inappropriate,' 'provoke' (and) 'manipulation' mean, too. I'm not sure what they think about it, but I do think we do some good."

Not every child who comes through Thompson is "cured." But many are helped to where they can at least take the next step—adoption or a foster home or a return to their family. Thompson's takes children who are without parents, or at least without parents who can be trusted with their care; but it also takes children whose parents simply can't deal with their child's emotional problems. The average stay at Thompson is 18 to 24 months.

Thompson is a statewide Episcopal home. The Charlotte campus provides residential treatment; weekend respite care for youths who are mentally handicapped; after school and summer day camp for latchkey children; in Goldsboro, Thompson provides community group home care to teenage boys. Long-range plans call for the development of a similar group home in Western North Carolina.

For more information on how you can help, call Bill Moore or Brenda Lea (704) 536-0375. A 13½ minute slide show/video, narrated by Charles Kuralt, is available for churches, church groups or civic groups. We will be happy to visit with you or simply send a video.

Brenda Lea is director of development and public relations at Thompson Children's Home.

(Portions of this article are from *The Leader* magazine, Charlotte, N.C., Tucker Mitchell, reporter.)



**PARTICIPANTS OF HAPPENING #19** recently enjoyed a special treat when Bishop B. Sidney Sanders played and sang a song just for them. The next Happening is scheduled for October 9-11 and will be open to second semester 9th graders through 12th graders and to adults who work with the youth of the diocese. For further information contact Cookie Cantwell (919) 763-5910.  
photo—Cookie Cantwell

## Answer: What is a diocese

A diocese is a geographical entity, led by a bishop-overseer, consisting of many congregations spread across the diocese's territory. Each congregation has elected leadership called a vestry. Each vestry or congregation selects representatives to attend the diocese's annual convention—a gathering that discusses and legislates about the mission and ministry of that diocese, its congregations, college ministries, outreach involvement, and camp and conference program. Also on the agenda of each convention are issues of the church's and diocese's connection to the larger Episcopal Church (other dioceses) and to other Christian and religious bodies.

(The Diocese of East Carolina encompasses thirty-one coastal counties, stretching

from Elizabeth City in the northeast to Fayetteville in the south central part of North Carolina and includes 73 congregations.)

The diocese is *us*—not *them*. Through the diocese we are able to support outreach projects in which we might not be able to engage as a single congregation. Likewise, as the Episcopal Church in the United States the diocese, through our connection with other dioceses, can do things—both foreign and domestic—that as a single diocese we could not do. The General Convention of the Episcopal Church of the United States is held every three years, the last during the summer of 1991.

The Rev. Robert Hobgood, rector of St. Timothy's, Greenville.

## Book review

### Deceptively simple—hard going

by the Rev. William Buttrick

Loren B. Mead, *The Whole Truth about Everything Related to the Church in Twelve Pages (If You Don't Count the Introduction and the Conclusion)*, Washington, D.D.: The Alban Institute, 1989. \$6.50

The Alban Institute, which the author of this splendid little gem founded in the early 1970s, has justly earned its leading reputation for researching the dynamics of church and congregational life. It has produced hefty reports and papers covering every phase of a local parish's activities.

If all its research vanished, the Alban Institute would preserve its reknown on the basis of this slim little volume alone. It consists of 12 simple, almost obvious, rules for bettering the life of a church. Here they are, with a short excerpt from the author on each:

1. *Nothing works*—"It means that failure is inevitable. You can quit thinking that if you were good enough you wouldn't mess up so much."

2. *Almost anything can work a little better*—"You have got to get used to the idea that most of us go through life cleaning up messes...But that is not all bad news."

3. *There are no easy answers*—"Anything you do requires a lot of hard preparation."

4. *There are no quick answers*—"If it doesn't take time, it probably won't stay."

5. *There may not be an answer*—"The reality is that we have to slog along as best we can with whatever hunches we've got, moving from semi-failure to slightly less semi-failure, often not at all sure we're even going in the right direction...That's part of what's meant by 'living by faith.'"

6. *There's no such thing as strategy, just tactics*—"Great armies have strategies. Guerilla bands have tactics."

7. *There are no big deals any more*—"Most of us live most of our lives without any big deals. We make a little gain here, lose a bit there, and hang on to pretty prosaic reality... So let go of the fantasy."

8. *Money won't solve your problem*—"So you can't make the budget this year? Well, how can you do what you want to do differently? For half the budget?"

9. *A new bishop (or pastor or executive) won't solve your problem*—"Real change has to be effected by people who are living in the problem."

10. *You can't get there from here*—"The main reason is we don't know where there *can't* on page H

## The difference between a suffragan and a coadjutor bishop:



DAVID SUMNER © '92



# New Beginnings 1991-92 ... 'making a difference ...'

by Powell Bland

## Mission Statement

*The New Beginnings program in the Diocese of East Carolina is offered in an attempt to enable junior high youth to experience the love of our Lord Jesus Christ through exploration of their relationships with their friends, family, self, and Lord in a program led primarily by junior and senior high youth.*

Have we fulfilled this mission in 1991-92? Please decide for yourself upon reading the following reflections written by the youth coordinators for the two New Beginnings weekends held this year, as well as excerpts from "Letters to Jesus" written by the participants in their "family" or small groups during the weekends. I believe you will find that we have indeed fulfilled that mission, but this is just a starting point.

And do yourself a favor. Take a few moments to talk with a young person who has attended a New Beginnings weekend. You can make a difference too by sharing your walk with Jesus with him or her.

*From Missy Howell, Goldsboro  
Program coordinator, NB #9 (Spring 1992)*

Of all my personal accomplishments, I am the most proud of my experience with the New Beginnings program. We spent countless hours over many, many months planning, preparing, organizing, and then reorganizing. Was it worth it? ABSOLUTELY! When the participants arrived on that Saturday morning, and I saw all those smiling anxious junior high faces, I knew that God had sent me, along with many others, to make a difference in a few lives.

Slowly, the participants let down their walls, stepped out of their shells, and were open to be themselves and make new friends. In today's world, it is very hard to be yourself, and I think one of the most positive things a teenager could learn is that he or she is special and unique—a child of God. For many, this weekend was the first "church thing" they had ever done. Just the thought of a weekend full of talking and learning about Jesus Christ could scare even adults into hiding! Through fun skits, songs, talks and games, we all learned together as a family. We focused on our relationships with ourselves, our friends, our families, and our Lord. It was a wonderfully open weekend full of growth and love.

I learned a lot about myself at NB #9; I learned that I am special and important, and that I do make a difference in the lives of those around me. I also learned that the friendships made with the bond of Jesus are the strongest and best friendships ever!

One participant I knew didn't participate or care much in her parish youth group. Of course, she would never wear or do anything silly; that just would not be cool. Well, she slowly opened up, got silly, and had fun. The New Beginnings experience really made a difference in her whole life.

## Camp this summer!

Some spaces are still available for several of the summer sessions. Please send applications to: Jo Parrott, Camp Registrar, P.O. Box 1336, Kinston, NC 28503 or call (919) 522-0885 for more information.

Applications for the Counselor-in-Training Program or Volunteer Companions at the Adventurers Session should be requested from Carol Taylor, P.O. Box 1336, Kinston, NC 28503 or (919) 522-0885.

New Beginnings is a program that has made many, many changes in many, many lives. I am so lucky to have had the chance to help others learn and grow in the love of Jesus. From all the love shared, the changes made, the friendships made or strengthened, through our Lord Jesus Christ, I truly know that I helped to make a difference.

*From Stewart Hackney, Washington  
PSC coordinator, NB #9 (Spring 1992)*

New Beginnings is a fun-filled, wild, and wonderful weekend retreat for junior high youth in our diocese. The participants do many cool activities throughout the weekend while becoming closer to our Lord through several very meaningful talks, given by the staff.

A lot of work and preparation goes into a New Beginnings weekend, as I found out while serving as Prayer, Share, Care (PSC) coordinator for NB #9. The PSC staff and I handled all the "behind the scenes" execution of the weekend. It was a fun and rewarding experience, and one that taught me a great deal about organization and responsibility. The PSC staff deserves a lot of credit for the success of NB #9.

New Beginnings is a program that is on the rise in the diocese and will continue to move to new heights with the help of great staffs and great participants.

*From Bess Harrell, Edenton  
Program coordinator, NB #8 (Fall 1991)*

New Beginnings has been a wonderful part of my life for the past three years. It has made me grow as a person and also as a Christian. The leadership responsibility of NB program coordinator was both an honor and an enriching experience. The smiling faces and the forming of new friendships were a wonderful beginning of the weekend. As our time together developed, I was overwhelmed by the growth in relationships and the presence of God's love.

My experiences at New Beginnings have made a tremendous impact on my life, giving me a sense of personal worth, a feeling of community closeness and the presence of the Holy Spirit, and a plain old FUN TIME! I am very thankful to have been a part of East Carolina's New Beginnings!

*From John Hobgood, Greenville  
PSC coordinator, NB #8 (Fall 1991)*

My first New Beginnings experience was in the spring of 1991, as the observing PSC coordinator and a family group leader at NB #7. New to the diocese, I was unsure of whether or not I had made a good choice in my deciding to commit a weekend to be with a bunch of junior high kids. Once I was there, I knew I had made the right decision. The participants were of a wide variety, mostly in the two categories of the very enthusiastic and the very shy. As we met and had some deep discussions, and some very lighthearted games, we all began to mold into one gigantic family and had fun as a whole.

After that weekend, it seemed like no time until the fall weekend. For me it was different because I knew a lot of the staff. More rewarding was that the participants who had become staff were excited, not knowing what lay ahead. That is one thing you hear a lot at NB by the end of the weekend. It seems everyone wants to find out how to be on staff, and knows how wrong they were to think it wouldn't be worth going.

From what I have seen and experienced myself, my advice to those of junior high age is to go ahead and give NB a shot. The worst thing that could happen is that you would have just a little fun and make a lot of lifelong friends.



GOING OVER PLANS are Missy Howell, Happening #9 program coordinator, St. Stephen's, Goldsboro, and Stuart Hackney, Prayer, Share and Care coordinator, leaving no detail to chance.  
photos—Carol Taylor



NEW BEGINNINGS #9

*From participants at New Beginnings:  
(excerpts from "Letters to Jesus" written during the weekend)*

Dear Jesus,  
Thank you for letting us come to New Beginnings.  
Thank you for new friends.  
Please send us a picture, so everyone will know what you look like.  
Guide us with our friendships.  
Guide us with our families.  
Please help my friend to walk again.  
Please help my friend to see again.  
Thank you for Easter and saving us from our sins.  
Thank you for surfing.  
Thank you for the comfort of knowing, that no matter where we are or what we do, you are always with us.  
Thank you for a safe trip home.  
Amen.

As the adult coordinator for the program, I express my sincere thanks to the staff, clergy, board members, youth advisors, parents, and the many others who gave the needed love and work necessary to make a difference through New Beginnings in 1991-92.

**Extra special thanks to all the participants who came, shared, and made the difference for New Beginnings 1991-92!**

To find out more about New Beginnings, talk with your youth advisor or a friend who has been. You may also feel free to call or write Powell Bland, New Beginnings Coordinator, 110 Regalwood Road, Greenville, N.C. 27858, (919) 756-5112. Registration materials will be available soon at your church office or from your youth advisor. Future New Beginnings weekends to be held at Trinity Center are New Beginnings #10, November 13-15, 1992, and New Beginnings #11, March 5-7, 1993.

We hope to hear from you soon!

## Chronicles of Narnia videos now available

Video cassettes of the popular "Chronicles of Narnia" series are now available and can be ordered through the Episcopal Radio-TV Foundation's exclusive distributor, Morehouse Publishing. The four programs are contained on three cassettes: "The Lion, the

Witch and the Wardrobe," "Prince Caspian" and "The Voyage of the Dawn Treader," and "The Silver Chair." Prices are \$24.95 for each and \$64.95 for the set of three. Orders may be placed by calling 1-800-877-0012.





**SUNDAY SCHOOL'S OUT** for these youngsters from Christ Church, Elizabeth City, who, accompanied by their teachers, are taking food to the city's food pantry in carefully decorated grocery bags.

photo—Debbie Boyle

## Bishop Sanders' Confirmation Calendar

April 5	- Grace, Whiteville
April 12	- St. James, Wilmington
April 26	- St. Thomas, Oriental
May 3	- Christ, New Bern
May 17	- St. John's, Wilmington
May 31	- St. Christopher's, Havelock
June 7	- St. Andrew's, Nags Head

## Bishop Elebash's Confirmation Calendar

May 3	- Trinity, Lumberton
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## Bishop Charlton's Confirmation Calendar

April 5	- St. Andrew's, Goldsboro
May 3	- St. Andrew's, Morehead City
May 10	- Christ, Hope Mills
May 17	- St. Stephen's, Goldsboro
May 31	- St. Paul's, Edenton
June 7	- St. Paul's, Beaufort
June 14	- Holy Trinity, Fayetteville
June 28	- Christ Church, Hope Mills

## Convention address of Bishop of Nairobi

Greetings from the bishops, clergy and laity of the Church of the Province of Kenya.

Today as always we have repeated the words of our Lord in the Lord's Prayer saying: "Our Father who art in heaven. Hallowed be your Name. Your kingdom come: Your will be done on earth as it is in heaven." Daily we praise God. Daily we ask His kingdom to come to us here on earth. Daily we ask God to enable us to live as we would live in heaven.

We recognize God as both our heavenly and earthly Father. We call Him our heavenly and earthly Father. Our God is the King of Kings. The Lord of Lords who through Jesus Christ, the Prince of Peace, brought the heavenly kingdom here on earth.

In the Book Genesis, we read the story of creation which says: That when God created all things in the beginning. Behold everything was good. All things were good. God was pleased with what He saw.

We all know what happened. As when Satan the Devil, the old serpent, the enemy of God and many came into the garden of Eden and interfered with God's creation by tempting and misleading Adam and Eve. He made them fall. He made them disobey God. He spoiled God's earthly kingdom which had to be restored by the coming of our Lord to earth.

### Believe the Good News

Our loving Father had to send His only begotten Son to save us from our sins. To redeem us from the slavery of darkness. He restored the Kingdom of God here on earth. In Mark 1:15 Jesus said, "The right time has come and the Kingdom of God is near - Turn away from your sins and believe the good news. Do you want to see the Kingdom of God here on earth?" Believe the Good News. Turn away from your sins. Accept and receive Jesus. Let Him change your life and make it Holy. The prayer of the psalmist in Psalm 5:2 is, "Listen to my cry for help My God and King. In Psalm 10:16 He says "The Lord is King forever. Those who worship other gods will vanish." And in Psalms 24:10 he asks "Who is this great king? The triumphant Lord. He is the Great King. Who is the King of Glory? Even the Lord of Hosts. He is the King of Glory. This is our God. This is our King. This is our Father. This is our Lord. This is our Saviour. He is our Redeemer and Sustainer. He is our Leader. He is our Teacher. He is our Everything. He is All in All.

We preach His gospel. The gospel of Jesus Christ. The heavenly and earthly gospel. The Good News of the salvation of the total man.

The gospel of the Holy Spirit. The gospel of Peace and Justice. The Holy Gospel which is wholistic.

This is the gospel which Jesus preached when He said in Matthew 11:28 saying "Come to me all of you who are tired from carrying your heavy loads and I will give you rest. Take my yoke and put it on you - learn from me. Because I am gentle and humble spirit - and you will find rest. For the yoke I give you is easy and the load I will put on you is light.

### A wholistic gospel

This is the gospel of love. The gospel of peace and gentleness. It is a humble gospel and brings new life to those who receive it.

Being a wholistic gospel it includes the salvation of soul, body, and mind. It is sacred and secular. It affects spiritual, physical and material aspects of human life. This is the gospel we have been called to preach and practice. It is the gospel of faith and work combined. It is the gospel of the infilling of the spirit and exercising the ministries and the gifts of the Holy Spirit.

James in chapter 2:26 says: "As the body without the spirit is dead, so also faith without action is dead."

He also says in James 2:14: "My brothers and sisters What good is it for someone to say that he has faith if his actions do not prove it?" Can the faith save him? Suppose they are brothers or sisters who need clothes and don't have enough to eat. What good is their saying to them "God bless you. Keep warm and eat well."? If you do not give them the necessities of life? So it is with faith. It is alone and includes no actions. Then it is dead. Where there is hunger, thirst, sickness and illnesses - where people are displaced, disabled, and ignorant. Where there is affliction, oppression and political turmoil. Where there is racial, tribal, ethnic, class, age, and sexual discrimination. There can be no love, true justice nor peace. There can be no fellowship - communion nor unity.

Jesus said John 14:27: "Peace is what I leave with you. It is my own peace that I give you. I do not give it as the world does. It is my peace I give you." It is Jesus's peace we preach. It is His Peace we must preach and practice together in partnership. And now the God the Father, the Son and the Holy Spirit Be all honour - glory - dominion and majesty for ever and ever. AMEN.

The Most Rev. Manasses Kuria is Bishop of the Diocese of Nairobi and Archbishop of the Province of Kenya.

## Book Review *con't* from page F

is...The 'there' your congregation is headed for is inside the mind and heart of God, and it is pulling at you as surely as a magnet pulls at iron filings."

11. *You won't get anywhere if you don't start from here*—"Which means taking the 'here' very, very seriously. There is no other place for you."

12. *Ministry is the journey, not the destination*—"It's what you're doing already...But the point is living this as the real thing."

I've given enough of the book away already. Like most deceptively simple writings, it's hard going. For it will prompt many a person or lay church leader to review the opportunities, the failures and the joys of a lifetime's connection with a congregation. All 12 commandments win ready assent when perusing them in an easy chair. But try absorbing them when the heat is on. That's what makes this book so tough to take in—and also so spiritually rewarding.

Mead writes modestly with humor and charm. Above all, he's deady honest and realistic. He knows what he's talking about, and has the knack of taking the obfuscation out of congregational analysis and planning as he deals with the divine-human realities which are always at the bottom of every issue in the local church.

The price—\$6.50—is steep for such a small book, but worth it. Every church leader should own it and read it on holiday. Also, why not add it to your bedside reading? As a final step, try applying Mead's 12 commandments beyond your church to your life. That's when you really have to start slogging, and when the book pays off best.

Reprinted from the Virginia Episcopalian

## Archbishop's NC visit on cable television

The Archbishop of Canterbury, the Most Rev. and Rt. Hon. George Leonard Carey, preached at a worship service at St. James Church in Hendersonville during the recent Anglican Primates meeting at Kanuga Conference Center. VISON will carry a special half-hour program documenting this historic occasion of the first visit to a parish in the United States by the Archbishop.

Friday, May 15, 3:30 a.m. ET  
Sunday, May 17, 6:00 p.m. ET  
Monday, May 18, 7:00 a.m. ET  
Consult the guide or local newspapers for the name of the cable system in your community which carries VISON.



THE REV. JOSH MacKENZIE

**Christ Church *con't* from page A** ministries going on, and yet, they claim to be one family. Diversity found in a family that loves and supports one another is STRENGTH.

Debbie Boyle is a member of St. Paul's, Edenton.

## A rector's goals for each parishioner

That each parishioner would have:

1. A genuine and joyous relationship with Jesus Christ being immersed in the experience of prayer, Bible study, regular worship and serious stewardship.
2. The experience of a warm Christian family where in our Lord is the Center.
3. Regular participation in a small supportive fellowship of Christian friends.
4. The expression of a clear and articulate testimony (be able to give reason for the hope that is in him or her).
5. A personal ministry which is pleasing to him or her, to the Lord and to fellow Christians.

The Rev. Russell L. Johnson, rector of St. Paul's, Edenton.



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# Episcopal Life

JUNE 1992

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Church of the Servant, Wilmington

## An alternative to the more structured expression'

by Bobbie Marcroft

"I think the church has to lead the way in showing God's love to the world. We're not a club with restrictions as to who can participate."

Joseph Cooper, rector of Church of the Servant, Wilmington, has strong convictions about his faith and his church.

The church is the result of a study by Bishop Thomas H. Wright and Bishop Hunley Ebbash who, realizing the growth potential of the area, proposed the purchase of property for a new church, and then appointed a board consisting of two to three members from each Episcopal church in town to study the developing process.

"They decided we needed a church for people who were unchurched and the thrust of the church was not to duplicate what was going on in other Episcopal churches—but to offer a different church, to try to be an angelic church, to bring people back into the church who had wandered off or had never even embraced the idea of a church. And I think they also saw this as a ministry to college professors and students at the university. That's part of the reason for the location at 4920 Oriole Drive."

#### More programs than a big church

Prior to the building of the church, services began October 29, 1972, were held in the MCA and College Park School. The first rector was Clem Jordan who had been the assistant at St. James, Wilmington. The Rev. Joseph Cooper is the second rector and has been with Church of the Servant since 1982.

"We have 125 or so communicants and the average age of our parishioners may be 35 or 36. This is one of the issues the church has had to deal with since its conception—we have a lot of young couples who are mobile and they get promotions or whatever and move on to other communities, so it means we have a constant turnover of leadership in the parish."

"We have more programs than a big church because of the energy of the people. Most of our parishioners are in helping professions—nurses, teachers, counselors. We don't have a whole lot of lifetime Episcopalians. I happen to be one, so is the secretary here and maybe we have four or five others, but most of them are converts to the Episcopal church."

#### Innovative Christian Ed program

One of the strongest points of the Church of the Servant is a very active and innovative Christian education program which has its foundations in the Educational Center in St. Louis. "This approach to Christian education does not try to indoctrinate children, but tries to help them discover the power of God within them and help them discover their own spiritual journey as they try to become what God created them to be as opposed to putting them in a straight jacket."

Another strength of the Church of the Servant is the religious background of its parishioners. "We have a whole lot of Roman Catholics, some Baptists, Methodists, Presbyterians—we have quite a few people who had no church background—and that has been one of the important roles of this church in the

community. We have brought people into this church who would not normally be active in the life of a church and they're finding a home here. Hopefully, that enables them to become active if they move to another community."

Church of the Servant is a small church and fundraisers help to make ends meet. "But," Cooper emphasizes, "our members are very good stewards who give a high percentage of their income to the church. We don't have any wealthy people in terms of the average Episcopal church—most of them are middle income."

*CrossCurrent is not published in July and August. The next issue of CrossCurrent will be September, 1992.*

#### Strong volunteer group

Their volunteer group at the Good Shepherd House in Wilmington is one of the strongest. "We probably have more people working there for our size than any other church. I volunteer there one day a week and we have five or six others that volunteer there as well as many others who work in a support way. We gave \$1400 to Good Shepherd from an auction we held here."

A native North Carolinian and lifelong Episcopalian, Cooper's religious roots are in St. Thomas', Windsor. "I came here because I felt there were two things the church really did well—Christian Education and the liturgy. We have a wonderful liturgy on Sunday and the building, a multi-purpose structure, works with us allowing us to rearrange the furnishings to go with the seasons of the year. We

can really dramatize the liturgy. As commission chairman of the liturgy in this diocese, it's a great opportunity for me to have a place where we can do some of these things."

#### Respected pipes

Half of the Schola Cantorum, which performs throughout the diocese plus other special appearances, comes from Church of the Servant and is directed by Sam Burke, who has been organist and choir director since 1989. The year before he came, Church of the Servant acquired a four rank pipe organ in what Burke describes as "one of the better deals you can imagine" and what certainly can be considered a classic example of good timing and a lot of luck.

But to the matter at hand. Peyton Smith, a pipe organ technician and father of Ann Smith, a past senior warden at Church of the Servant, learned that Rhodes College in Memphis, wanted to have their Schantz pipe organ dismantled and moved before the arrival of fall term students. There was one stipulation—it had to be done within a week. Mr. Smith contacted the church and suggested they make an offer. Having no idea what to offer, it was suggested they offer a thousand dollars for a starter to which the college replied, "Fine, come and get it," or words to that effect, so the Rev. Mr. Cooper and a small group of parishioners went to Memphis, dismantled the organ in the allotted time, brought it back to Wilmington and with the help of Mr. Smith, reassembled it. The Schantz Pipe Organ Company is a respected

con't on page H



CHURCH OF THE SERVANT, WILMINGTON



THE PARISH FAMILY

photos—Ede Baldrige



# The Bishop's Letter

I am a free citizen and I live in a free country; therefore I am free. Well, maybe.

Because of my temperament and my stomach, I am not free to be a brain surgeon. And because of strength and agility I was never free to be a professional basketball player. So maybe we need another word to go with freedom to describe who we are and maybe that word is "called". Called by the talents, gifts, interests, parents, friends that God gave us, to a general field of endeavor, if not a specific vocation. So God would say the same words to us that He said to Jeremiah, "Before I formed you in the womb I knew you; before you came to birth I consecrated you." So there is a sense in which our freedom is found only in living out our calling.

Songwriter Kris Kristofferson has a different definition of freedom. In his song, "Me and Bobbie McGhee," he writes the following words, "Freedom's just another word for nothing left to lose". Perhaps that's not that bad a definition of freedom. It is the freedom Christ knew on the cross. He had nothing left to lose, not even life itself. And perhaps, it is in this kind of self-emptying that freedom is

found. He who would find his life must first be willing to lose it.

What is freedom for me? Weightlessness. Snoopy, head thrown back and eyes closed, dancing around his doghouse. Music. Knowing the joy and wonder in all God's works. Laughter. Holding the hand of a dying friend. Watching the musicals, "Les Miserable" and "Man of La Mancha". Preaching. Sharing Eucharist. Crying. Dressing up like the Angel Gabriel and playing his part for the children of St. Philip's, Southport. Being given, for just a moment, the grace of self-forgetfulness so that I am able to risk, just for the moment, the courage to live into my full humanity. Knowing and serving the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, for it is only in His service that perfect freedom is found.

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

The Bishop's Letter is reprinted, with permission, from *CrossCurrent*, March, 1990.

## Letter from Kinston

Dear Sisters and Brothers in Christ,

As you have probably heard, Bishop Sanders was hospitalized at Pitt Memorial Hospital in Greenville. He wants each of you to be fully aware of his condition, so I am writing on his behalf.

On April 23, the bishop underwent a colonoscopy in order to determine the cause of some lingering stomach pain. That procedure did not uncover any problems. While in the hospital in Kinston, his doctor asked that a sonogram be done on his gall bladder, and during that procedure, an abdominal aortic aneurysm was discovered. This is a weakening of the wall of the main abdominal artery that appears to be a ballooning of the artery in a particular location. It indicates a weak spot that may rupture in time. Bishop Sanders was referred to Pitt Memorial Hospital for a further diagnosis, and was admitted for testing and possible surgery, and surgery was performed to repair

the aneurysm. All indications at this time are that the surgery was successful in repairing the aneurysm. Bishop Sanders handled the procedure well and has experienced no complications. He is feisty, wants to get going, and is frustrated at being confined. All are good signs, I think, and Bishop feels that he will be back at work full time soon.

Right now, the bishop most needs your prayers. He gains great strength from knowing that the prayers of his diocesan family are at work on his behalf. We are in the process of reviewing his schedule with him, and will be making some decisions about scheduled meetings, conferences, etc.

On behalf of Bishop Sanders, I want to thank you for all your concern and love, and will keep you informed as things progress. Please let Jane or me know if there is anything you need. In the meantime, I remain  
yours in Christ,  
May 1, 1992 H. King McGlaughon, Jr.

## Basic necessities needed by migrant workers in diocese

by Barbara Houston

With summer here, one of North Carolina's major industries, agriculture, really goes into full production. What with planting, caring for and harvesting the crops, more labor is required than is often locally available. Because of this labor requirement, many people, whose work leads them all over the country, come to our area to augment workers who stay year-round but who are employed only during the crop season. With the low wages paid the migrant and seasonal workers, and the fact that their summer wage may have to sustain their whole year's living, they are seriously in need of basic necessities.

Through the clothing shed at Newton Grove, the Episcopal Farmworkers Ministry helps meet some of these needs. During the summer months, the clothing shed, located next to the Tri-County Medical Center, is open every day the health facility is open. Clothing, linens, kitchen utensils and personal hygiene items are made available by the generous people of the Diocese of East Carolina and the Diocese of North Carolina. But often during July and August, there is more demand for clothes and other goods than there are items available for distribution.

Especially needed and in short supply are: men's shoes, jeans and pants, shirts, underclothes and socks; infants' and children's clothes; large women's sizes; maternity clothes; sheets, pillow cases, pillows, blankets,

curtains, towels, washcloths, dishes, pots and pans. Summer clothing only is needed as we have no storage space available for winter clothes at this time.

Personal hygiene/health kits are always needed. They consist of a bar of soap, toothbrush, toothpaste, deodorant, washcloth, hand towel, shampoo and comb.

Also, greatly appreciated is the layette for migrant families which includes a plastic baby bath tub, disposable diapers (newborn size), infant wipes, baby soap (or Tone, Dove), box of Ivory Flakes for baby laundry, towel, washcloth, three infant shirts, two receiving blankets, two gowns or stretch suits, teething toy, small baby record book, Destin or A&D Ointment, and a card signed by all group members contributing to the layette.

The emergency food package for migrant families—two quarts shelf milk, four bags dried beans, two bags dried peas, two boxes macaroni & cheese, two cans tuna fish, one box cream of wheat, one bag rice, one can peaches, and dried soup mix—is most welcome.

Any of these articles would help to ease some of the hardships migrant and seasonal farmworkers endure. Items can be sent to the Episcopal Farmworkers Ministry, P.O. Box 1514, Rt. 6, SR-1636, Dunn, NC 28334.

Barbara Houston, St. Mary's, Kinston, is vice-chair of the Episcopal Farm Ministry.

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

### DEADLINE

Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

*CrossCurrent* is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in *CrossCurrent*, please send it in. If it is at all possible, it will be published. And, given enough notice, if it is at all possible, *CrossCurrent* will cover the event.

Don't imagine that *CrossCurrent* is fully aware of all that is going on in the diocese's 74 churches but, somehow, just choosing to ignore what's happening. To the contrary, *CrossCurrent* is here to serve the diocesan family by helping to keep its members informed about each other.

## Worldwide Anglican Encounter

## We are interdependent

by Nancy Craig

It was a great privilege to represent our diocese at this exciting encounter which took place recently in Salvador, Bahia, Brazil. The dream for this gathering was born in Nairobi at a United Nations gathering in 1984. It was developed as the Anglican response to the Ecumenical Decade "Churches in Solidarity with Women" proposed by the World Council of Churches.

We arrived in Salvador, Bahia, on the 493rd anniversary of the establishment of this sprawling city, a city of two million people located on the ocean 700 miles north of Rio de Janeiro. As we left the airport to board the buses bound for our hotels, we were immediately surrounded by street children begging for money and food. They were to become a constant reminder of the painful oppression and poverty of women and children in many areas of the world.

Our opening Eucharist on Sunday was a glorious celebration of the rich diversity of this group. Over 500 men and women came together to worship, exchange ideas and stories and seek ways to return to our own environments with a renewed commitment to justice and peace. We began each morning in Biblical reflection and this was a valuable time to interact with people from all over the Anglican Communion. There were forty-three countries and twenty-three indigenous tribes represented among us. I gained a new perspective of how the Episcopal church fits into the broader concept of the entire Anglican Communion.

Each day dealt with a particular issue and we heard keynote speakers in the morning and had workshops in the afternoon. The issues addressed were: "Justice and Peace", "The Americas Today", "Breaking Down Barriers", "Sexuality and Health" and "Perspectives of Hope".

The reality of the pain and suffering presently endured by women and children over the world, made a lasting impression on me. From the streets of Brazil to the factories of Honduras to the Indian reservations of the United States, most of the stories were filled with racism, classism and sexism. The continuing question was and is: WHERE IS THE CHURCH IN THE MIDST OF THIS PAIN? How does all of this relate to our lives here in the United States and in the Diocese of East Carolina? The Bishop of South Dakota, the Rt. Rev. Craig Anderson, summed it up when he said, "Unless we stand in solidarity with those who are oppressed and those who have been marginalized, we are not being the Church in any real way." If this is true, then we must find those in our midst who are experiencing these injustices and offer them our solidarity and hope. It is shocking to realize that even in the United States we are

can't on page.

## Church leader, Waverly Broadwell, dies

Waverly Broadwell, longtime member Holy Trinity, Fayetteville, and devoted servant to the diocese, died Wednesday, April 29. Funeral services were held at Holy Trinity May 1. Mr. Broadwell served several times as senior warden at Holy Trinity, as well as chairing search committees. Among posts served in the diocese were those as a member of the Board of Managers at Trinity Center, the Executive Council and the Episcopal Foundation.

Mr. Broadwell's wife, Nancy, is former president of the Episcopal Church Women the diocese and is national chairwoman United Thank Offering.

Memorial gifts can be made to Holy Trinity, Fayetteville, or Trinity Center.



# Christianity is not just a Sunday job

by Thomas M. Hengel

An incident of racism in Kinston touched my life today. The details are not important. What is important is that someone was hurt hearing words like "nigger" or "the dumb black one" used in reference to them. This hurts me and saddens me. I am saddened that this behavior continues in my community. I am frustrated because this individual has experienced racism forever and feels that nothing will change it. Well, something can change it. Awareness, education, and love with tolerance and acceptance will go a long way toward eliminating many of our old ills, racism included.

When this incident occurred, I first stopped and examined myself. Am I a racist? I don't know. My upbringing was lily-white. After having seen black people until I was a teenager means that I carry a lot of stereotypical and prejudicial baggage. I may have traces of bigotry, but I think this is normal for people of different cultures and backgrounds. After all, I am white, not black. Nothing can change that or change black people to white. What I can do is realize my shortcomings and be aware of my weaknesses in relating to other races and cultures. With this awareness I am actively working to ensure that my actions hurt no one. All people are equal in the eyes of God and under the laws of the land. I know in my heart that all men are equal and my brothers.

## Racism a form of hatred

It is in my heart that keeps me from being a racist. A heart that is filled with the love of Jesus Christ. This Christian heart is greatly troubled by the pain and anguish that racism causes today in our community and in our lives. God is not pleased with this. God is not pleased with any form of hatred. My heart aches and I feel ashamed when I realize that some of our racists consider themselves to be Christians. They don't act like Christ. Christians are called upon to repent and accept Christ as their saviour. They are commanded by Him to love God and to love their neighbor as themselves. Christians are called to love one another. This includes everyone, not just the "good" people who are similar to us. Racism is a form of hatred, and love. Too often, Christians lose sight of the simple commandments. Even our major Christian religions seem to think that sometimes they can meet in conventions and decide by majority vote who is a neighbor and what it means to love him.

## Letter to the editor

### Additional teachings in jeopardy

The editor,  
I am truly saddened by the recent newspaper articles concerning the Episcopal Church. The controversial ordinations and marriages have drawn national attention. I believe that in an effort to increase the church membership, there has been chosen a false direction, in total disregard for the traditional teachings of the Bible and the Episcopal Church. This failing membership has prompted a lack of ruling on this issue. It has been side-stepped at convention, which in effect lets the individual dioceses decide for themselves which path to take. There is a real need for compassion, prayer, and understanding concerning the people and this church. There is not the first one of us without a heartache. As we know, not all of Jesus Christ's disciples were popular with the people, but Jesus did not waiver in His ideals. My wife and I chose to be Episcopalians; we were not born into the faith. We came not to change, but to cherish the beauty of the traditional church service and beliefs. Over the past few years, we have seen considerable changes. I sincerely hope that in an effort to

## Using obscure biblical passages

People will even use the Bible to justify and rationalize all kinds of unacceptable behaviors. Because of some obscure Biblical passage they can quote, it is okay to be in favor of slavery, war, racism, sexism, etc. I would refer these people to Christ's sermon on the mount in which we are taught to love our enemies and to turn the other cheek. Using God's Holy Scripture to justify a non-loving behavior is wrong.

Many people believe that racism is a sin. But like their other sins, it is alright to continue because they've been "saved". They are born again. They are saved by grace. They go to church two and three times a week. Salvation by grace is a gift; there is nothing they can do to earn it and once they have been saved it can't be taken away. (Unless the sin you are guilty of is communism, homosexuality, or liberalism.) These "Christians" believe their salvation is intact however they choose to lead their lives.

## Wrong!!

Salvation by grace is a gift given freely by God and earned by Christ's death on the cross and His resurrection. Salvation is not something that has happened to a Christian. Salvation is an ongoing process that is happening to Christians. God's grace is there for us to accept whenever we choose. This saving grace may be free but it is neither cheap nor easy. Grace imparts responsibilities and it can not be stored up and saved for later use. You must use it or lose it! Grace empowers you to fulfill your Christian responsibility; to pick up the cross and follow Christ. To follow in Jesus' footsteps you must love your brother as yourself. Salvation by grace is no more than a free ticket to a crucifixion; your own.

How do I know that God is unhappy with racism in Kinston? It is simple. I listen and He tells me. Christ is in my head and in my heart. I may not know what it is to be "Born Again", but I have been baptized with water. I have also been baptized with fire and the Holy Spirit and this baptism was sealed at my confirmation. I am but a simple Spirit-filled Christian. It is through the Holy Spirit that God lets me know how He feels. Sometimes the flame of the Spirit's fire causes my soul unrest and moves me to act.

## Re-examine choices we make

Kinston is a wonderful, loving community. It can be more. It can be a Christian community in the best sense of the word Christian. We must love, tolerate, and accept all of our brothers and sisters. No matter their race, no

matter their creed. Our children need to be taught to love. They deserve to be shown moral and ethical behaviors from which they can learn. Morals and ethics cannot be legislated. They are taught by example. The fact that something is legal does not make it moral, ethical, or Christian. No matter what others are doing or getting away with, we Christians must hold ourselves to a higher accounting. In a country and a community with a Christian population majority, all people should see Christ in action every day in the behavior of His people, Christians. Being a Christian is not a Sunday job. It is

forever. Our children will become the example we set. I believe it should be a loving, tolerant, accepting, Christian example.

I know in my heart, my mind, and my soul that it is *not* the will of God for a child or anyone else to be called "nigger". But God forgives. Let us all re-examine the choices we make and the path we tread. Let us forgive and be forgiven and let us love one another. Do this for our community, our children, and for our salvation.

Thomas Hengel is a member of St. Mary's, Kinston.

## Five ways to help your rector help you

1. Let him know of spiritual need. When sickness or death strikes, the rector may not hear of it until too late, unless some thoughtful person calls him.
2. Attend worship services consistently. Only lay people can fill the pews. A capacity congregation encourages any preacher and enriches the fellowship.
3. Carry your share of the church's load. A rector who has to push everything soon becomes weary in flesh and spirit. Take some initiative yourself.
4. Share the visitation. No minister can make all the calls that ought to be made. Lay people can help.
5. Be his friend. A pastor is human and can know loneliness. The friendship you offer will be cherished.

Trinity Church Newsletter, Lumberton.



BENEATH THE PORTRAIT of St. Anne and St. Luke, members of the church's children's choir pose with Katherine Carpenter for their portrait. Members include Shannon and Tramaine Hill, Jason Damo and Shawn and Daniel Bradshaw.

photo—Debbie Boyle

## 'Practice random kindness and senseless acts of beauty'... a bumper sticker

by Debbie Boyle

On Easter Wednesday, St. Luke's-St. Anne's, Roper, dedicated a painting of their two name saints in an evening worship service.

This story actually begins after a Christmas service two years ago, when the Rev. Webster Simons, Jr. told his friend, Katherine Carpenter of Wilmington, about the inspirational service where the boys' choir first performed in the newly combined parishes of St. Luke's-St. Anne's.

This story continues when Kay Carpenter told her friend, Mary A. Reardon, a well-known artist from Boston. Ms. Reardon was so thrilled with the story she wanted to paint something for the church.

This story culminates with the beautiful painting of St. Luke and St. Anne hanging in the church in Roper. The saints are depicted with things to identify them. St. Luke has a feather pen and a scroll of paper in hand with herbs in the background to show he was the writer of scripture as well as the physician. St. Anne is shown hugging her daughter, the young Mary, with a spool of yarn in the

background to show she was traditionally a weaver. (When two of the choir boys were asked who was St. Anne, they replied instantly, "She was Mary's mother, the mother of Jesus' mother." Not bad for 10-year-olds!)

This story would not be complete without mentioning the boys' choir which sang two beautiful songs again for this service. Under the direction of Danya Redd, a graduate of Westminster Choir College, Princeton, New Jersey, these five young boys not only know all the words to their songs but a variety of musical styles...and they really enjoy singing! Through their music, this story of encouragement has come full circle, because now Ms. Reardon has encouraged them with this lovely painting.

Let their closing blessing be an encouragement, even if you are unable to hear them sing it:

*May the road raise to meet you,  
May the wind be ever at your back.  
And may God always hold you in the  
shadow of His hand.*

Lee H. Bristol, Jr.

Debbie Boyle is a member of St. Paul's, Edenton.





**THE NEWLY BAPTIZED** pause at the baptismal font following the Easter Vigil service at St. Christopher's, Elizabethtown. Left to right are: Chris Collins, Joshua Butler, Wescott Butler and Kelly Collins with the Rev. Frank D. Russ, Jr. and Tom Cure.

## Dramatic service at St. Christopher's

by Frank D. Russ, Jr.

St. Christopher's, Elizabethtown, observed its first-ever Great Vigil of Easter at sundown on Easter Eve. Over fifty people attended the service which dramatically portrayed the journey of Christ from the darkness of death to the radiance of His resurrection. Congregants were given candles as they gathered outside of the church, and were then led in a candlelight procession into the darkened church by the Rev. Tom Cure, who served as the deacon for the service. Fr. Cure, rector of St. Paul's Church in Clinton, carried the Paschal Candle which was lighted from a newly kindled flame. Dr. Betty Bradley,

cantor, sang the Exsultet when the Paschal Candle was placed in its stand.

The high points of the evening service were the baptisms of four young persons, ranging in age from eight to fifteen. The candidates were Chris and Kelly Collins, and Josh and Wescott Butler. A reception was held in their honor following the service. In addition, Zack Utterback, who is a third grader, made his first Communion during the Vigil. The congregation is looking forward to observing this beautiful and significant first service of Easter again next year.

*The Rev. Frank D. Russ, Jr. is rector of St. Christopher's, Elizabethtown.*

## 'Come to church in the wildwood'

by George Frederick

"Come to the church in the wildwood." This truly came true Sunday, March 29, at St. John's Church in Sladesville.

This beautiful little church sitting in a grove of pine trees was the scene of a wedding. There are many weddings held but this was a first since it joined together two persons who were a long way from their homeland. They are both employed in this country now and attend St. John's as part of the Mexican congregation that regularly attends services there.

Martha Gomez and Carlos Mora, who knew each other in their homeland but did not have the time to go back for their

wedding, decided to hold it here. They had many friends here so they really felt at home. The service was read in both Spanish and English so that all there could fully enter into the service. The service was conducted by the Rev. George Abele, priest in charge of the Hyde County Episcopal churches.

A reception was held with traditional Mexican foods and decorations and also Mexican music. This was truly an experience for those other than the Mexicans attending and part of the good neighbor policy established at St. John's, along with the ministry that they have established for these persons to make them feel at home in our country.

## Racism committee off to good start

by Augustine Joseph

It was the first meeting under its new leadership. And most members were eager to participate when the diocesan Committee on Racism met recently in Kinston, under its new chairman, the Rev. Canon Edwin E. Smith, St. Mark's, Wilmington.

With the invocation said, the business started positively. Discussions centered mainly on the resolution on racism passed at the convention held in February. It read in part, "Whereas the Good News of Christ is for all people; and whereas, Christian love is expressed in racial harmony, but ethnic and racial divisions exist among us as the people of God...Be it resolved, that the committee and officers of the diocese responsible for planning the 110th Annual Convention of the Diocese of East Carolina...gather at that

convention to discuss and encourage sound Christian living in order to arrest the problem of ethnic and racial divisions within the Body of Christ."

Bishop Sanders, who was present, brought good news about two churches in the diocese (St. Peter's and St. Paul's in Washington), one black, one white. They have decided to share pew, pulpit and altar on the fifth Sundays. The bishop also gave some helpful suggestions to the committee, and took the opportunity to comment on the bishops' optimistic meeting in Kanuga. Meanwhile, members were informed of the forthcoming conference on racism to be held in Fayetteville at St. Paul's in the Pines, September 18-19. Dr. Dudley Flood will be speaker and facilitator.

*The Rev. Augustine Joseph is rector of St. Joseph's, Fayetteville.*

## A billet doux for Christ Church

Dear Dr. Riddle,

It was a privilege to attend the Sunday School in the parish hall and the Eucharist at Christ Episcopal Church, New Bern, last Sunday. My introduction to you before you began to speak was so brief that I don't know if you will recall it.

I regret that Jim Solheim, news director at the church center, and I had no time to greet you after the service since we had to leave immediately after Communion to drive to Raleigh-Durham for a flight to New York. We had been in Asheville for the final day of the House of Bishops meeting.

At Christ Church, we were cordially welcomed by several people, offered coffee and a profile on the parish. One layman informed me we were visiting one of the largest parishes in the diocese and undoubtedly the most influential one!

May I add that the children's choir was a

delight, the singing of the congregation infectious and the sermon inspirational. I also found that our host and hostess at King's Arm and Harvey Restaurant, both of which we visited on Saturday night, were members of the parish.

I travel frequently and often attend unfamiliar churches, but rarely do I experience a congregation such as yours. Experience at Christ Church was an example of parish evangelism and hospitality at its best.

Yours sincerely,

Jerrold F. Harris

Editor, Episcopal Life

*Of course, the majority of the praise for this letter goes to Ed Sharp and all who have created such a loving and accepting environment at Christ Church.*

*Charles M. Riddle, III, interim rector of Christ Church.*

## AROUND THE PARISHES

Following the training sessions, twelve members of St. Peter's, Washington, have been licensed by the bishop to take the Eucharist from the altar to those who are homebound. "The Lay Eucharist Ministry" allows shut-ins to be included in the table fellowship of our Lord," says the Rev. William Bradbury, rector of St. Peter's.

The licensed Lay Eucharist Ministers are: Warren Lane, Dewey Walker, Jeanette Taylor, Ann Harrell, Martha Chambers, Ace Mann, Tomp Litchfield, Jr., Terry George, Flora Belle Brown, Philip Sterling and Hobart Brown.

Kudos to T. Dodson, Patrick Cantwell and Katie Stovall, St. James, Wilmington, who have been chosen to participate in the Governor's School program this summer.

Charles H. VonRosenberg, St. John's, Fayetteville, has been elected to the board of directors of Kanuga Conferences, Hendersonville.

Invitations were extended to all the members of St. Anne's, Jacksonville, to attend a kitchen shower, a pleasant means to improve, update, clear-out, replenish and generally revamp St. Anne's kitchen. The shower was the start in the kitchen's facelift campaign.

Jason Occena, St. Thomas, Windsor, is Bertie County Spelling Bee champion.

Plans are in place for a gift shop in the Old Rector's Study, St. Paul's, Edenton.

The Rev. Charles M. Riddle, III, interim rector of Christ Church, New Bern, has accepted a call to be interim rector of St. Paul's, Winston-Salem, beginning June 20.

## Univ. of the South host to DOCC conference

The University of the South will again be host to a summer training conference for the Disciples of Christ in Community (DOCC) program. The conference will run from June 15-19 at Sewanee's School of Theology.

DOCC is a major adult education program which provides both individuals and congregations the chance to further their understanding of the Christian faith and to build a Christian community with one another. It is modeled after the early church where small groups gathered to worship and study, and it brings together small groups of people to learn, listen, share, pray and to open themselves to growth in their discipleship.

This summer's program will train clergy and lay persons to conduct the week DOCC program within their congregations.

Three additional courses will be offered in addition to the conference, for those who have already had the basic DOCC training. These courses are titled: *The Gospel of Mark*, *The Old Testament* and *The Works of Flannery O'Connor*.

For a registration form or more information, contact Karen Keele, program director at SOTEC, University of the South, University Ave., Sewanee, TN 37375. Or, (615) 598-1341.

**Someday**, after mastering the wind, the waves, the tides and gravity, we shall harness for God the energies of love. And then for the second time in the history of the world, man will have discovered fire.

Pierre Teilhard de Chardin



# Episcopal Life

JUNE 1992



In Los Angeles, Presiding Bishop Edmond L. Browning witnesses the destruction first-hand with Bishops Chester Alton, far left, and Frederick Borsch, and talks with 70-year-old Young Sook Choung.

photos/AL BENDER

## Episcopalians rush to aid L.A.

BY CATHERYN FRANKLIN

LOS ANGELES

Within hours of the violence that tore at the heart of South-Central Los Angeles, Episcopalians and others were bringing aid and support to the stricken community.

Churches in the Diocese of Los Angeles mobilized quickly to offer physical and emotional support to a dozen congregations most deeply affected by riots and arson in the wake of the verdict acquitting four white police officers of beating a black man, Rodney King.

Presiding Bishop Edmond L. Browning,

on a visit to the area, announced that the Presiding Bishop's Fund for World Relief had designated \$300,000 for assistance to the diocese and the committee on investments and trusts would also provide \$300,000 to assist in local development projects.

Among the other agencies bringing relief were World Vision, an evangelical organization, and Catholic Charities.

Episcopal diocesan staff, working out of offices at St. James Church in South Pasadena after Diocesan House was closed, coordinated offers of help from churches in collecting food, clothing and money. Three

of the dozen churches eligible for relief set up food and clothing drop-off centers. By May 3, food was piled high on the lawn of All Saints Church in Pasadena, where the Rev. Jesse Jackson preached.

St. Francis Church in Simi Valley — the community where the trial was held — was among the most generous in responding to a special relief drive. The Rev. Barbara Mudge, vicar, said, "I had such a feeling of shame I didn't know what to do."

In a statement, Browning said the violence "compels us to confess that in the 25 years between the hopeful dream of Martin Luther King and the hopeless nightmare of Rodney King, we as a nation have made little moral progress." Browning toured riot-torn neighborhoods and offered words of

See AID, page 2

## Many challenge church to lead racism fight

BY ED STANNARD

The church must do much more to attack racism at its roots, matching action to rhetoric, say many involved in both church and political institutions.

The acquittal of four police officers in the videotaped beating of Rodney King and the rioting that followed heightened awareness of racism in the United States. Leaders interviewed generally agreed that the church has a role in countering racism — both its effects and its causes — but several said the church is much better at ministering to the suffering than challenging the powerful.

Judith Conley, president of the Union of Black Episcopalians, also said the Episcopal Church is better at talking than acting. "I think the church's role in combatting racism is to take a leadership role by example and I think the presiding bishop's vision and his theme is that the church is an inclusive church and that there are no outcasts."

The results have not measured up to the promises, though, said Conley. "My hope

was ... that there would be some kind of focus on the message, on processes. This needs to get into the parishes where the people are."

Presiding Bishop Edmond L. Browning renewed that message in a statement after the violence began, calling for the church to do more.

"As a nation we watched with horror and shame the video images of the beating of Rodney King by public servants bound to protect us all," Browning said. "With outrage we received news of the acquittal of those responsible, and asked what this says about our judicial system."

"Now, we must confront the further horror of violence unleashed — as despair and frustration are vented and meaninglessness takes a brutal form. And we must ask if this is what happens when a society does not govern itself guided by an inner conviction that every person is of equal value."

Many in the church believe that what is

See RACISM, page 5

### PROFILE

## Teddi Glover: Compassion on call

BY ED STANNARD

NEW HAVEN, CONN.

Theodora Glover, public advocate for Mayor John C. Daniels, is on the phone with a government agency, trying to help a woman who is about to lose her business because the building has been condemned.

"I'm just trying to work with the family because the family's devastated," she says evenly. "If you're saying it won't work because she doesn't have the finances, I'll stop now and try to work with her in a different way."

A different way. When one path is blocked, Glover looks for another. She does not give up.

"I always feel I've got to solve it," she says of the many problems that come her way. "My husband's always saying, 'Teddi, you can't do everything.'"

Maybe not. But in 30 years in working in New Haven, particularly in her Newhallville



neighborhood, Glover has done much. In her latest role, she seeks ways the city can be positive: organizing a celebration for the city's youth, intervening with agencies on behalf of local business people, visiting neighborhood police substations.

Pained by the Rodney King verdict, she credits the role of local clergy and community-based policing, which Daniels endorsed, with helping New Haven to avoid the destruction other cities suffered.

"I think they started early enough with the police stations out in the communities," she says. At one substation in the rundown Brookside housing project, neighborhood kids come in after school to study and play games. Because of this, "the kids are already comfortable with" the police presence in

See GLOVER, page 4

### INSIDE

## An in-depth look at a major crisis

Episcopal Life devotes several pages this month to racism, social justice and the church's work in the wake of the Rodney King verdict and the riots that followed. Special articles examine the root causes of racism and the plight of our urban cities today.

Contributors from Los Angeles, Washington, D.C., and five other cities comment in the aftermath of the destruction; columns and editorials focus on what the church can do and what steps society must take to step back from the brink of disaster in our cities. See also these stories and features:

• Church faces its own racism p. 2



• LifeLines: Crisis in the City pp. 11-14

• Editorial by Bishop Walter Dennis p. 16

• Presiding Bishop's column p. 17

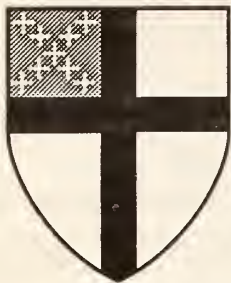
• Commentary by Dalton Downs p. 19

## HELPING WOMEN BREAK THE SILENCE

page 10







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### Editorial offices:

815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

### Advertising/Circulation:

Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

Bethlehem: Bill Lewellis

Central Pennsylvania:

Kenneth H. Quigley

Delaware: Lynn Kelleher

East Carolina: Ede Baldrige

Easton: William P. Chilton

Iowa: Nancy Morton

Milwaukee: Catherine Tyndall Boyd

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## NEWS

### AID *continued from page 1*

consolation and promises of financial support from the national church.

"Isolation just can't be a part of who we are," Browning said during a visit to St. Mary's Parish in the hard-hit Koreatown neighborhood. During a service in which he celebrated the Eucharist, Browning said that he felt the "same sense of dismay, shock and anger" as he did "when the Persian Gulf war began."

"I knew in the deepest recesses of my heart...that I had to come to Los Angeles and stand with you. I had to make that witness," Browning told the 275 worshippers.

Korean-Americans faced the brunt of the rage. An estimated 90 percent of Korean-owned businesses was destroyed or damaged, accounting for more than half of the \$750 million loss. Much of that anger went back a year to when a Korean grocer shot and killed a black teenage girl; he was sentenced to community service and probation.

A dozen Korean-American families in three Episcopal parishes had businesses that were looted and damaged or burned; two churches were damaged, although neither extensively, and one cleric's car was trashed.

A service for the Korean community to help ease the pain was held in the multicultural parish of St. James Church. Several speakers from the Korean community called for new resolve to rebuild lost businesses and foster a new understanding.

"Koreans are seen as very tough on the outside, but we are very warm-hearted people," said Steve Rim, a member of the Korean-American mission of St. Francis. "This creates problems for those people who are not aware of our backgrounds."

He called for lending a hand to

**Truckloads of food and clothing arrive at All Saints from other Episcopal churches.**

photo/DICK SNYDER



those who experience difficulties in their lives and stressed the need to learn one another's cultures.

For churches in the Los Angeles area, mobilizing the physical aid after riots was the easy part. More difficult was the struggle to deal with the horror and comprehend the genesis of the forces that sparked the eruption of the violence.

"It may be that the most important thing we can do now is to come together and pray," Bishop Frederick Borsch told 300 clergy and lay leaders while fires still smoldered and National Guard units were posted nearby. "People are angry and upset, deeply saddened and deeply hurt. Many people I talked with today are in desperate situations," Borsch said.

Suffragan Bishop Chester Talton said that he was at the First African Methodist Episcopal Church, along with other religious and city leaders on the night of April 29 as violence escalated in South-Central Los Angeles. "I find there is a considerable amount of openness to discuss some of the issues we have been avoiding for the last few years," Talton said later.

Other church leaders also voiced support. After a recent visit to riot-torn Los Angeles, National Council of Churches (NCC) General Secretary Joan Brown Campbell called on all candidates for public office "to commit to a 'Marshall Plan' for our cities focused on quality education, available health care, adequate housing and jobs that,

with dignity, put food on every table."

Saying that "our nation has experienced a major shock in a nation-wide social earthquake," Campbell declared that the "smoldering embers" that erupted in Los Angeles had long been evident to all those who cared to look. ■

Cathryn Franklin is assistant editor of Episcopal News, the newspaper for the Diocese of Los Angeles. This story includes Religious News Service and Episcopal Life reports.



**A crowd presses in upon Suffragan Bishop Chester Talton and Jesse Jackson at All Saints Church, Pasadena, Calif.**

photo/DICK SNYDER

# Cries grow louder for church to fight its internal racism

By NAN COBBEY

The rage of Los Angeles is proving a catalyst for the Episcopal Church, accelerating action to eradicate its own racism and prompting criticism that the pace has been too slow.

While Presiding Bishop Edmond L. Browning flew to California to express support to the diocese and walk the streets of South-Central Los Angeles, members of the Union of Black Episcopalians (UBE) and others, including Province 1 synod delegates, began to urge the church into greater and faster action to address its own racism.

When Judith Conley, UBE president, said after the Rodney King verdict, "The time for rhetoric is over," she spoke for many Episcopalians of all races.

Critics of the church's own racism express frustration with the speed of change, despite a racism survey at General Convention last summer, a witness to racism and convention's decision to make the fight against racism a priority.

The Rev. Austin Cooper, an Executive Council member from Cleveland, audited the elections to national positions held at convention. "We didn't do very well at all," he said, speaking of blacks and other minorities. Only one black was among the 12 people elected to Executive Council—an election, he pointed out, held after deputies participated in a program designed to increase sensitivity to

racism issues.

Cooper said the criteria by which Executive Council members this month revise and reduce the 1992 budget will also be a sign for minorities.

"Given the financial constraints with which we have to operate, I hope and pray we will be sensitive so that those least able to defend themselves will not suffer the most," he said.

Diane Porter, executive for Advocacy, Witness and Justice Ministries at the Episcopal Church Center, praised the presiding bishop and House of Deputies President Pamela Chinnis for their recent appointments to national church committees.

"They went to every effort to

include minorities," she said. Porter also said the racism commission was doing all it can within existing budget and personnel.

The commission works with dioceses that commit themselves to a yearlong racism audit with view to greater minority participation in decision-making.

"We are limited to working with 12 dioceses a year and we already have received requests from more than 12," she said.

Delegates to a Province 1 synod which met on the heels of the riot sent a message to Browning expressing frustration with the national church's lack of resources to deal with racism.

"Despite repeated requests, even the results of the racism audit [from General Convention] have not been made available," the letter said. (Porter said the results have been delayed, but would be available soon.)

On the other hand, the Province 1 delegates praised Browning.

See CHURCH page

## CONTENTS

Calendar.....	
Commentary.....	
Diocesan briefs.....	
Editorials.....	
Forum.....	
Letters.....	
LifeLines.....	11
Liturgical year.....	20
Marketplace.....	8-9
News/Features.....	1-3, 5, 10

News Digest.....	
Presiding Bishop.....	
Profile.....	
Resources.....	
Resumen de Noticias.....	
Review.....	
TV watch.....	



**Note:** The second installment of "From Call to Cure: The Making of a Priest" a four-part series training and need for ministry today's church, does not appear this month. It will resume in July.



NEWS

# \$3 million goal achieved on fund's 50th anniversary



Presiding Bishop Edmond L. Browning greets John and Ruth Carpenter of Corpus Christi, Texas, after the Eucharist.

By **JEFFREY PENN** NEW YORK  
More than 700 Episcopalians gathered here May 7 in the world's largest Gothic cathedral for a fund-raising dinner that Presiding Bishop Edmond L. Browning called a "turn of events for the development of the Presiding Bishop's Fund for World Relief."

The dinner, in the nave of the Cathedral of St. John the Divine, followed the commissioning of 170 members into the Society of the Anchor as part of a new fund-raising effort. Members pledge to donate, or raise, \$10,000 each.

"I am pleased to announce...that we have received pledges in excess of \$3 million," Bishop Furman Stough, deputy of the fund, told members of the Society of the Anchor, bishops, members of the church's Executive Council, United Nations diplomats and ecumenical representatives who attended the dinner.

It was the single largest fundraising event in the history of the fund. Officials reported the pledges equal or surpass revenues for any single year during the 1980s. The fund's goal is \$20 million annually by the year 2000.

"This will make a huge amount of difference in terms of our compassionate response," Browning said.

In a sermon at a festival Eucharist earlier at St. Bartholomew's Church, Stough described the fund as "a symbol of hope and a sacrament of healing, whose primary purpose is to make us a merciful people."

The former bishop of Alabama charged the congregation to "allow God to make us a merciful people. It's that simple and that demanding," he said.

The Eucharist reflected the international scope of the fund. Prayers were offered in English, Spanish, French, Korean and Russian.

At the Anchor Society investiture, the presiding bishop presented each member with the society's emblem — a red cross linked by four white anchors surmounted by a golden mitre.

"The Presiding Bishop's Fund relieves physical pain and brings a sense of family supporting you through prayer," said Bishop Sergio Carranza-Gomez of Mexico, who offered one of three testimonials to the fund.

Another, Pamela Bradley of New York City, describing herself as a "formerly homeless woman," said that grants provided much-needed support for Our House, a program to help the homeless. ■

Jeffrey Penn is assistant news director of Episcopal News Service.

CORRECTION

The Presiding Bishop's Fund for World Relief distributed more than \$3 million in grants and gifts throughout the world in 1991, according to the fund's assistant deputy, the Rev. Bill Caradine. A total of \$4.2 million was received in donations. Episcopal Life last month reported incorrectly that a majority of receipts came from the church's general budget. The fund receives no money from that source except for administrative salaries.

## News Digest

### Arizona elects bishop to succeed Heistand

Dean Robert Reed Shahan has been elected bishop coadjutor of Arizona, and will succeed Bishop Joseph T. Heistand when Heistand retires in December.

Shahan, 52, dean of Grace Cathedral in Topeka, Kan., was selected on the fifth ballot of a special diocesan convention. He said he expects to move to Phoenix in July; his consecration will be held Oct. 3.

An Episcopal priest for 20 years, Shahan has served several parishes and has taught preaching and church administration at Seabury-Western Theological Seminary.

Before going to Nashotah House seminary, Shahan spent eight years as an officer in the U.S. Navy and three years as a market analyst for Hershey Foods Corp. ■

### Wealthy, historic parish cuts budget, adjusts goals

One of the nation's most visible, and wealthiest, Episcopal parishes has announced staff and budget cuts and a major re-examination of its ministry goals.

Historic Trinity Church, in New York's Wall Street area, cut \$1.5 million from its budget and 15 people from the staff. The cuts were the direct result of a crisis in the New York real estate market, which is the source of 95 percent of the parish's operating funds.

"The reduction is the result of three forces," the Rev. Daniel Matthews, rector, told the staff. "The current financial crisis, a realignment of our operation and management style, and the retooling for new mission initiatives have all contributed to the re-examination of our current style and staff," he said.

Officials at the church insist that it will continue to provide a significant leadership role for the wider church, including Trinity's involvement in the VISN television network, providing religious programming for cable networks, and supporting networks for local parish clergy and the Trinity Lay Institute. ■

### Lutheran-Episcopalian panel to study full communion

The first meeting of a joint Lutheran-Episcopal coordinating committee developed strategies for discussing proposals for full communion between the

two churches that emerged after 21 years of official dialogue.

"At the present time the shape of the unity we see and toward which we work is one founded on the principle that we are a 'communion of communions,' each retaining its own particular kind of spiritual ethos and organizational life and yet so close to each other that we are inevitably going to shape each other's life in important ways," said Bishop Edward Jones of Indianapolis, Episcopal co-chair of the committee.

"How can we rediscover the basic problems of the historic impasse between Anglicanism and Lutheranism and bridge that historic impasse without doing away with the identity of either church?" asked the Rev. Richard Jeske of New York, Lutheran co-chair of the committee. ■

### Methodists publish Indian worship book

The United Methodist Church has released a worship book in the Native American tradition that may be the first "multi-tribal" worship book ever produced by a mainline denomination.

Called "Voices," the 92-page book reflects Christian worship traditions of 25 tribes and was developed by a committee of experts on Native American worship working with representatives of the church's Discipleship Resources unit.

It features prayers, songs and folk parables, such as "Embrace and Celebrate the Sacred Circle of Life" by a Seneca laywoman, "The Jumping Mouse" from the Lakota tradition, and the Eskimo "Parable of the Two Buckets of Water."

The book also includes familiar favorites like "Jesus Loves Me," which appears in English, Cherokee and Muscogee. ■

### Stewardship director on medical leave

The Rev. Robert Bonner, 61, director of stewardship at the Episcopal Church Center, is on medical leave of absence and receiving radiation treatment in Houston after two operations for brain cancer.

Bonner and his wife, Donna, returned to their home near Houston in April, where he continues radiation treatment. Cards can be sent to their home at 15 Rodney Lane, Baytown, Texas 77520. ■

## Episcopal church opens in New York's Chinatown

More than 400 people gathered on April 26 to celebrate the opening of the Episcopal Church of Our Savior and Community Center in the heart of Manhattan's Chinatown — the only independent Chinese-American Episcopal congregation east of San Francisco.

The new parish facility is part of an innovative \$7.25 million redevelopment of former tenements. A local developer acquired the deed to the property on the condition that, in addition to 32 market-rate residential units, the church would receive 14,000 square feet for a 174-seat sanctuary, a large reception area, offices, workshops and classrooms for the church's community center.

"This has been and will continue to be a gateway for newcomers, both to the Christian life and to this country," said the Rev. Albany To, rector. "The huge



A traditional Chinese ceremonial lion greets Archdeacon Michael Kendall, Canon George Packard, retired Bishop Paul Moore, and the Rev. Albany To, rector of the Church of Our Savior.

photo/ENS-JACK ABRAHAM

number of unchurched among Chinese makes our evangelistic imperative especially clear."

It is the first new Episcopal church building in New York City in more than 30 years. ■



## PROFILE

Glover *continued from page 1*

their neighborhood, she says.

Glover, 64, was honored last year by Connecticut's Bishop Arthur Walmsley for her lifetime of work. Her resume is long: a member of the diocese's Executive Council, life member of the National Association for the Advancement of Colored People, board member of the Union of Black Episcopalians, secretary of the African-American Women's Agenda. She boasts a lineage that includes Tuscarora Iroquois and Irish ancestry as well as black.

Thirty years ago, she began the first city-financed day care center at St. Andrew's Episcopal Church, where she is a member. The New Haven Child Development Program grew to 13 centers, now involving 548 families, which she directed until moving to

City Hall.

She also began the St. Andrew's Elderly Services Center about 20 years ago, where seniors receive lunch and fellowship. The children and the adults often get together, to the joy of both.

St. Andrew's has a special role in New Haven because of its location in Newhallville. Long a neighborhood of middle-class black homeowners, it is also ground zero for New Haven's drug wars. The church sits one block from the notorious Mudhole, a vacant lot that serves as a drug-dealing mall.

As in other poor neighborhoods, gunfire echoes daily in Newhallville and a number of teenagers have been shot down. Glover responded by starting a support group for the mothers of those boys.

Betty Lewis is a member of the group. Her son, Andre Shabazz Lewis, was murdered by a shot to the head in 1989, the day before his 21st birthday. The assailant was a juvenile.

"From day one, Teddi was there contacting me, being supportive, being a shoulder to lean on, a shoulder to cry on, a shoulder to just vent on," Lewis says. It was hard for Lewis to attend the trial of her son's killer. Glover accompanied her.

The two women talk about visiting the mother of her son's killer. Lewis thinks she's ready to do that. "I don't fault the child. I fault the people who allow guns to come into this country," she says.

Lewis credits Glover with helping her through her grief, even when it seemed overwhelming. "She has so much compassion in her heart. I just kind of wonder where Teddi draws the line ... She's never too busy to speak to me, she's never too busy to give me some good advice."

Partly because of Glover's inspiration, Lewis would like to become a counselor to help other grieving parents.

Glover earned her sense of compassion: her own son Arthur III, known as Chucky, died of cancer in 1959 at age 7, eight weeks after going into the hospital. Even then she was looking outward.

"I went every morning and spent time but I spent time with other kids and people coming from New York ... I just saw the suffering and the pain of the parents who can't be there much so I kind of picked it up."

Glover's husband, Arthur, says Teddi simply does what she's driven to do. "She's



*Theodora Glover at a National Youth Service Day celebration in New Haven, which she helped organize.*

photo/GENE GORLICK

just crazy about people, that's all." Arthur Glover said Teddi's community activism began shortly after they married and "she's been that way ever since."

Likewise, St. Andrew's vicar, the Rev. Overton W. Gilkes, says Glover is universally admired for her work, although she is personally humble.

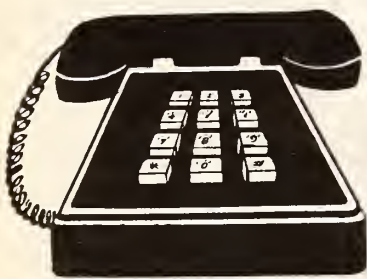
"She's not a person who speaks about herself very much," he says.

What's next? Perhaps some kind of street ministry, building on her ability to talk to the

youths hanging out on the Newhallville streets, many of whom know her as "Aunt Teddi."

"I'd like to continue to get the family concept back. Those that don't have a family I'd like to find a family to hook up with them."

She's willing to take people in, get them on their feet, and she's lining up others to do the same. "Right now it's kind of like a vision but I'm going to see it completed." ■



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NEWS

RACISM continued from page 1

needed is change in the basic economic structures that created many of the problems.

The Rev. Victor Kazanjian, director of the Episcopal City Mission in Boston, said, "The root cause is basic economic injustice ... defined as an inability for people to access the economic systems in this country. ... That inability is the result of, primarily, issues of class and race."

Dean Nathan Baxter, dean of the National Cathedral in Washington, D.C., agreed. "Before the issue of racism there is the growing problem that has a more immediate impact that coats racism and that's classism," he said. The church must address both, he said, not as ethical issues but as spiritual ones.

"We really challenge people to honor the dignity of all people, to honor our baptismal vows ... They are deep violations of God's expectations [and] that is sin."

The Rev. Ronald Spann, rector of the Church of the Messiah in Detroit, agreed that, even more than charity and training, a way of creating ownership is needed. Church of the Messiah is evenly split between black and white. Much of its ministry has been to rehabilitate apartment buildings to create owner-occupied co-ops and rental apartments.

"Compassion is when you give somebody a fish; social action is when you teach somebody to fish; economic empowerment is when [they] own the pond."

The Rev. Canon Harold Lewis, national

staff officer for black ministries, said another way the church can create change is by example, for example, getting more non-white priests into predominantly white parishes. The effects would go beyond the parish.

"I think black people in so-called high positions do two things," Lewis said. "No. 1, they serve as role models for black people and, more importantly, they destroy the stereotype for white people. ... I think image is important."

Lewis said that for blacks, functioning in white society is a "required course," but for whites, functioning among blacks is an "elective." That must be disrupted for real change to occur, he said.

"It is, as it were, against white people's religion to be in a situation where minority people are in charge," Lewis said.

U.S. Sen. John Danforth, R-Mo., who is also an Episcopal priest, sees value in creating an educational system similar to Catho-

lic schools, which he said have had the greatest success in graduating blacks of many faiths.

"Why couldn't we provide some sort of academy ... or some sort of mentoring or program after school? ... Why couldn't Episcopalians do that?" he asked.

Dean Baxter also stressed schools. "Education is going to be an ever-increasing crucial issue ... the church is going to have to make an effort to bring access to education" through supporting black colleges, tutoring and literacy programs, he said.

Conley and the Rev. Charles Virga have developed a training program being used by parishes and vestries that helps them look at their own racism and how they oppress others. The process helps people move "beyond the guilt stage into action."

Conley said the program proves more effective than discussions that too often fail to change hearts. "The days of sitting around a table and talking are over," she said. A

brochure is available from Dreamworks, P.O. Box 1204, Cedar Rapids, Iowa 52406-1204.

The prescription for ending racism may require every group intentionally including people who are different. Churches and religious bodies can be models of that. Spann said the Church of the Messiah's interracial membership has helped everyone confront their racial pride, for good or ill, and to stop projecting their fears onto the other. He places responsibility on all.

Minorities, he said, must throw off the victim role. "We can spend all our time talking about the sins of white folks and not deal with our own responsibility."

On the other hand, "White people ... the peers of the jury that failed to convict Rodney King's attackers must speak up."

It won't be simple. As Baxter said, "If we are going to seriously resolve the crises before us it is going to have to be a struggle for the long haul." ■

CHURCH continued from page 2

statement in which he expressed outrage at the jury's verdict to acquit the four police officers charged in beating Rodney King.

Browning called the nation's racism a sin" and said the church was committed to its eradication.

In Massachusetts, the Rev. Canon Edward Rodman, diocesan missionary, proposed a four-step program in which he said the church must: acknowledge the sin of racism and its complicity in it; seek forgiveness for the transgression; acknowledge the unearned privilege that the perpetuation of racist systems provides for the majority group; and make restitution to those who have been disrespected" and oppressed as a result.

Byron Rushing, a church activist and Massachusetts state legislator who represents a primarily black and Hispanic constituency, underlined Rodman's points.

"We should think seriously of a public confession in this church," he said, adding that repentance must include restitution. Restitution is a great word; it's in the prayer book," he said. "Then there follows amendment of life. How would you live differently? How would this institution look if you did that?"

To keep this issue visible in the church, BE leaders suggest wearing purple ribbons as a symbol of hope and anticipation at the church will take leadership to effect change.

Sarah McCrory, a South Carolina attorney and member of the racism commission, said it will be difficult now for people to say racism exists.

"The work of the commission is ... going as fast as it can with some of the people we have to work with," she said, pointing to some bishops "who think it [racism] isn't a problem.

"I don't see how anybody could have their eyes closed now," she said. ■

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## DIOCESAN BRIEFS

## EAST CAROLINA

Ramona VanNortwick, a retired dancer who is now blind, is trying to bring a daily, local radio program for the blind into the area. She is a parishioner at St. Paul's Episcopal Church in Greenville, and has recruited the help of the rector, the Rev. Middleton Wooten III, and several other members of the congregation.

Radio Reading Service began in Minnesota in the 1960s and now includes 105 regional programs across the nation. It's the regional material that VanNortwick is focusing on. "We can hear state and national news," she said, "but it's being deprived of everyday news and information that makes

us feel cut off from our surroundings."

She and the St. Paul's volunteers have talked to a radio station which is willing to broadcast their programing to a 10-county region and East Carolina University has agreed to give them studio space. They're now trying to raise funds for transmission and special receiving equipment. Readers will be volunteers from the community. ■

## EL CAMINO REAL

As vandalism has increased many churches have found it necessary to keep their doors locked. But the congregation of St. Mary's-by-the-Sea in Pacific Grove, Calif., has felt uncomfortable with such a policy.

So it organized a "church hosts" program. Volunteers working in pairs welcome visitors to the church at noon three times a week.

The idea for the program started when a vestry member read Bishop Richard Shimpfky's 1990 convention address, in which he said, "Churches sit silent and dark from Sunday to Sunday, and people wonder why our culture doesn't perceive us to be alive." ■

## INDIANAPOLIS

The Rev. Ed. Tourangeau, rector of St. John's Episcopal Church in Lafayette, and the archbishop of Canterbury are fellow men of the cloth.

Tourangeau's new green eucharistic vestments and altar hangings were designed by Juliet Hemingway and her embroiderers in Derby, England. They also created the vestments for the enthronement of George L. Carey as the 104th archbishop of Canterbury.

Funds for the purchase of the vestments came from parishioner memorials. ■

## KENTUCKY

Bishop David B. Reed survived a vote of no confidence by six votes during debate on the budget at diocesan convention.

With the budget debate focusing on resentments over staff cuts and "diocesan dysfunction," Gloria MacElearney, a deputy from Grace Episcopal Church, Paducah, moved that the convention withhold the bishop's annual cost-of-living raise. She also pressed to turn the vote into an expression of no confidence.

The motion failed 43-37, with 19 deputies abstaining and 14 not voting at all. On a technicality, the vote was declared invalid. Later, delegates voted overwhelmingly not to reconsider the motion.

Afterwards, when Reed asked for a detailed discussion of the issue, delegates voiced concern over his leadership style, which included allegations of heavy-handedness and inaccessibility.

In a response published in the diocese's Episcopal News, he asserted that he takes "responsibility for administration and management very seriously" but stressed that is only one aspect of a bishop's duties "within the eucharistic community." ■

## LONG ISLAND

The cathedral's schools, closed last June because of budget pressures, will reopen in September 1993.

The cathedral chapter had closed St. Mary's and St. Paul's and tried to lease the

property to Adelphi University. A group of parents objected and took the case to court, citing the deeds of Cornelia Stewart that gave the land and buildings to the diocese to be used only for school purposes.

Bishop Orris G. Walker eventually dissolved the cathedral chapter and, in effect, took over responsibility for the cathedral. A New York state Supreme Court decision has now approved his plan to keep the schools in the Episcopal tradition, blocking the attempt by parents to gain control of them. He is creating a new board of governors for the schools and has constituted a new cathedral chapter. ■

## LOS ANGELES



Homeless Hispanic residents of "Porterville" asked not to have their photos taken, but Cathy Chaney, an eighth-grader, was able to sketch her impressions of the camp.

When the Rev. Lisa Golden, chaplain at St. John's School in affluent Rancho Santa Margarita, learned last summer of a community of homeless Hispanic families living minutes away in rugged Trabuco Canyon, she took the matter to the Rev. Richard Harms, vicar of St. John of the Chrysostom Mission, in Orange County, just south of the city.

He, in turn, told his congregation, and the congregation promptly mobilized to help.

Parishioners volunteered translation and medical services, collected shoes, clothing, food and took it all out to the canyon, which can only be reached by dirt road.

They found about 100 people living in broken-down trailers and cardboard shacks, paying rent to property owner Sam Porter, who provided chemical toilets for them. Many in the settlement have green cards but most are illegal immigrants.

Women have come here and had babies, but now feel their own church will no longer accept them, Golden said.

She said the congregation has been able to provide not only food and clothing for the "Porterville" settlers, but also spiritual guidance, language classes and job counseling.

The future of the settlement is threatened by a legal battle in which Porter may lose his land to a developer. ■

**NEW YORK —**A Latin "Missa Brevis" by Pulitzer Prize-winning composer Charles Wuorinen, left, received its world premiere this spring at St. Ignatius of Antioch Episcopal Church, New York. It was a gift from parishioner Wuorinen to Harold Chaney, right, music director and organist for 20 years. With them is the Rev. Howard Stowe, rector.



photo/JONATHAN SIM

## PITTSBURGH

An ecumenical service was held recently at Calvary Cemetery, in Hazelwood, to dedicate a memorial to victims of abortion.

The memorial statue, "Rachel Mourning," depicts a modern Rachel grieving for her lost children.

Susan Boulden, a member of the National Organization of Episcopalians for Life, chapter at St. Thomas Memorial Episcopal Church participated.

She offered thanks for the gift of a place for parents who, she said, often feel loss and grief because of their decision. ■

## S'WEST. VIRGINIA

A monument was dedicated this spring to nine deaconesses whose work from 1910 to 1960 touched the lives of thousands in the coal fields of the region — and one of the deaconesses was present at the ceremony.

In the days before women could be ordained to be deacons or priests, deaconesses were specially trained and worked in areas where there were few priests, most often in Christian education.

The monument is in the churchyard of St. Mark's Episcopal Church, in the community of St. Paul. Edith A. Booth is the former deaconess.

She heard the Rev. Francis McCoy praise her and the women she worked with. "They provided education, health care, religious instruction, counseling, jobs, compassion and understanding," he said.

They established and operated Sunday schools throughout the region. Missions and churches were built and although none of those churches survive, McCoy said, St. Mark's was built as a result of the work they did throughout the area. ■

## VERMONT

Residents of Vergennes know it's spring for real when the members of St. Paul Episcopal Church take over an insurance company's parking lot and haul out the bags of cocoa mulch.

"The beams of our church's roof were badly cracked, so we had to replace the whole roof," said parishioner Doris Devine. "It cost us thousands."

To repay a loan from the diocese, parishioners four years ago began to sell the mulch, a cocoa bean byproduct they ship up from Hershey, Pa.

In each of the past three years, they've sold 15 tons of the mulch, Devine said, and averaged about \$3,500 in profit. Bags sell for \$5 each and the parish keeps a little left.

Continued on next page

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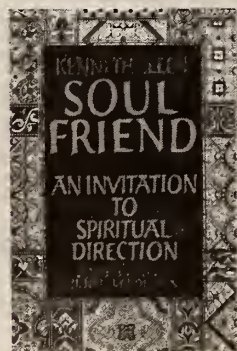
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DIOCESAN BRIEFS

han half.  
This year, because of their past success, they ordered 25 tons of the mulch and "sold pretty near all of it." ■

WEST TEXAS

The diocese this year embarked on a budget procedure that gives a greater voice to each parish.  
For 1992, parishes were happy to learn their apportionments had been reduced by 2 percent, but they questioned the strategy for creating the budget, in which spending was determined by the Finance Department, based on requests from each department.  
Canon Ed Dohoney said that this year the budget process began with eight convocations attended by clergy and representatives of each congregation in the diocese. They studied 16 diocesan programs to assess how well the programs were living up to the diocesan mission statement.  
The convocations established priorities, and Dohoney, and passed them on to the Finance Department and the Executive Board, which will use them as guidelines for the 1993 budget. ■

RESUMEN DE NOTICIAS

Los episcopales responden la crisis de Los Angeles

Las iglesias de la Diócesis de Los Angeles se movilizaron rápidamente para ofrecer sostén físico y moral a docenas de congregaciones profundamente afectadas por la ola de violencia que sacudió recientemente a esa ciudad.  
Asignaciones provenientes del fondo recreacional del obispo Frederick Borsch y la donación de urgencia de \$25,000 del fondo del Obispo Primado para Ayuda Mundial se repartieron de inmediato entre muchas iglesias con gran número de migrantes negros y coreanos para ayudarles a socorrer las necesidades de personas afectadas por la violencia.  
El obispo primado visitó la diócesis el 6 de mayo y anunció que el Fondo del O.P. había asignado una suma adicional de \$100,000 para ayudar a la Diócesis de Los Angeles; y el comité de inversiones y leicominos también contribuiría con \$100,000 para proyectos de desarrollo en la localidad. Sin embargo, "acaso lo más importante que podemos hacer ahora es unirse y orar," dijo el obispo Borsch al clero y los líderes laicos de la diócesis. ■

Fondo del O.P. celebra sus bodas de oro

Más de 700 episcopales de todos los Estados Unidos se reunieron el 7 de mayo en la catedral neoyorquina de San Juan el obispo para una cena a beneficio del Fondo del Obispo Primado para Ayuda Mundial que celebra medio siglo de existencia.  
La cena, que se celebró en la nave de la catedral, fue precedida por el acto de consagración de los 170 miembros de una nueva campaña de recaudación de fondos, la llamada *Society of the Anchor*. Los miembros de este grupo se comprometieron a dar o a recaudar \$10,000 cada uno a fin de alcanzar la meta anual de \$20 millones.  
Como resultado de esta cena conmemorativa el fondo recibió promesas por más de \$3 millones, lo cual, en opinión de algunos funcionarios de esta agencia de apoyo de la iglesia, igualó o sobrepasó los ingresos del fondo en cualquiera de los años

PEOPLE

HAWAII — Bishop Donald P. Hart recently presented his secretary, Ruby Nakamura, for baptism at St. Andrew's Cathedral, Honolulu, then went on to celebrate and preach at the service. "No one understands the tapestry of the diocese picture as well as she does," he said, "all the loose ends, the connections, the carryovers, the dropped stitches."

MONTANA — Dr. Daniel Henning, a member of St. Luke's Episcopal Church in Billings, spent a month working as a volunteer for Mother Teresa in Calcutta, India. He worked in the dying destitute ward of the Sisters of Charity, massaging men who had been "scraped off" the streets, many of them with tuberculosis. "There was death and pain, but there was also love and compassion and God," he said, "it was one of the most rewarding experiences of my life."

NEWARK, N.J. — The Rev. Petero Sabune, a native of Uganda, has been elected dean of Trinity and St. Philip's Episcopal Cathedral. A graduate of Vassar College and Union Theological Seminary, he had

been serving as Program Associate of Trinity Church, New York, responsible for ministry grants in African countries.  
Two Episcopal priests, married to each other, celebrated a combined 50 years of service in Union City early this May. They are the Rev. Katrina Martha Swanson, one of the first 11 women ordained in the U.S. in 1974, now rector at St. John's Episcopal Church, Union City; and the Rev. George Gaines Swanson, rector at Ascension Episcopal Church, Jersey City.  
PITTSBURGH — Dr. Samuel Wilson, a former missionary in Peru now serving as director of research at the Zwemer Institute of Muslim Studies in Pasadena, Calif., is the new head of the Stanway Institute for World Mission and Evangelism at the Trinity Epis-

copal School for Ministry, Ambridge, Pa. An ordained minister in the Christian and Missionary Alliance, he will also be the school's first professor of mission and evangelism.  
WESTERN KANSAS — The diocese made history in March when Roman Catholic Msgr. Raymond Menard was installed as an honorary canon of Christ Cathedral. Bishop John Ashby cited Menard's "53 years of ecumenical service to the Christian community." Menard said, "It is a little link, but the link may later become a solid chain for eventual unity of the churches." ■

Written by Tony Howarth from diocesan newspapers, Diocesan Good News Service and other reports.

The Presiding Bishop's Fund reaches out to touch the hands of Russians



Russian people turn out in droves to attend church services in St. Petersburg and other cities. Here, at the Smolensk Cathedral, they await the start of services that will last all morning.

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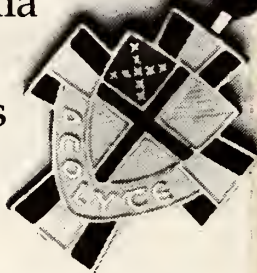
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# Episcopal Life wins awards for writing, graphics

ALEXANDRIA, VA.

Episcopal Life received top honors in news writing, feature writing and graphics last month from the Associated Church Press, an association of 190 magazines, newspapers and newsletters in North America. The newspaper also won a runner-up award for best in-depth reporting.

Rated top news story among newspapers was Ed Stannard's "Convention's legacy: Many views, one church," which summarized the decisions of the 70th General Convention last summer.

"The story is a fair and balanced account

of a potentially divisive conference — and the courage it took all concerned to save the unity of the church," the judges said. "It also captures well the vulnerability of the church as a human institution."

Nan Cobbe, features editor, received the award of merit for best feature for "Migrants get homes that roll," about an Episcopal ministry to migrant farm workers in southeast Florida, published in November.

The judges said, "This is a well-written account of the church at work in one of its fundamental ministries: caring for the less fortunate. The story uses anecdotes and well-

focused interviews to describe the efforts of one parish to provide poor migrants with food, shelter and human dignity."

Art director Jerry Fargo received the best newspaper graphics award for the LifeLines report on the environment in the March 1991 issue. "This four-page special report on ecology is an excellent example of how you can combine photography, graphics and typography effectively to cover a topic," the judges said.

A four-part series on clergy sexual misconduct by then-staff writer Julie Wortman and Ed Stannard won honorable mention for

best in-depth reporting of a current event.

The Episcopal Times, the Diocese of Massachusetts' newspaper, won top honors for general excellence. Other Episcopal publications receiving awards at the convention included The Witness, Episcopal News Service and four other diocesan papers — Episcopal News (Los Angeles), Interchange (Southern Ohio), East Tennessee Episcopalian and Diocesan Dialogue (Utah).

The judges were from the communication faculty of American University in Washington, D.C., and Virginia Theological Seminary. ■

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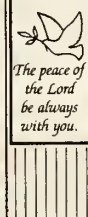
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## NEWS

# 'Get into trenches,' incest survivor urges church

By MARCY DARIN

BOSTON

When a Methodist deacon recently testified that an Episcopal priest had accused her of "abandoning" her husband after she endured years of abuse, she was greeted by silent nods of understanding.

But for the Rev. Peggy Day, one of several incest survivors at a recent consultation on violence against women, the church was a source of healing.

"It makes me sad to think that my experience was so unique, that as an abused

woman, I was supported by my priest and my church," Day told 80 participants from seven New England dioceses, most of them women and many survivors of domestic violence or sexual abuse.

Mobilized by the "daily domestic war," as Mary Meader, former chair of the Diocese of Massachusetts Women in Crisis Committee, called it, participants sought ways to counter violence against women. In the United States, Meader said, a woman is battered every 15 seconds and a national crime survey revealed 683,000 reported rapes

in 1990.

The consultation was one in a series sponsored by the national Committee on the Status of Women which will bring recommendations to the 1994 General Convention.

Participants recommended mandatory training for seminarians, preparation of resources for parishes, a liturgy for healing, a national day of prayer for victims of domestic violence and abuse and a revision of the lectionary to exclude passages that debase women.

Eight years ago, Day, a nurse from Orono, Maine, confided to her parish priest that her father had sexually molested her since she was 9. She feared he would also assault her older sister who was mentally handicapped.

"I was a basket case," Day recalls. "I remember thinking that God must really hate me, that I must have done something really awful for this to happen."

Her rector listened and encouraged Day to tell her story to the congregation. It was a leap of faith; within the next three years, the

parish, St. James of Old Town, developed the Center for Family Non-Violence, offering workshops and training in domestic violence and sexual abuse.

Shrinking resources have now curtailed this outreach, but the center represents pioneer ministry on an issue being raised by women with increasing urgency.

Telling the story to her parish signaled transformation in Day's life: she returned to school for a bachelor's degree, became a deacon and a volunteer at a nearby battered women's shelter.

Day challenged the church to move beyond committees that study violence and "get in the trenches" and urged congregations to offer battered and abused women a safe place to tell their stories in order to minister to them effectively.

"My church helped me break my silence and offered a lot of unconditional love," she said. "It offered a glimpse of what God's love is all about." ■

Marcy Darin is managing editor of the *Journal of Women's Ministries*.



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## OBITUARIES

### Raymond Maxwell, 83, world relief pioneer

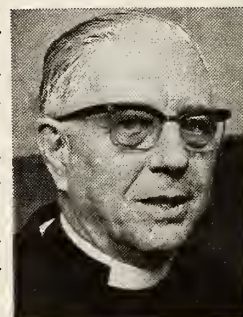
MUELLHEIM, GERMANY

The Rev. Raymond E. Maxwell, 83, pioneer interchurch aid worker and a former staff member of the World Council of Churches, died April 2.

An Episcopal priest, Maxwell left his St. Louis parish after World War II to work in the French-occupied zone of postwar Germany as director of a refugee relief program operated by the American churches through Church World Service of the WCC.

In 1962, after a term of 12 years at the World Council of Churches' headquarters in Geneva, he returned to New York to become the WCC's executive secretary in the U.S.

Four years later he was appointed executive secretary of World Relief and Interchurch Aid of the Episcopal Church, including responsibility for the Presiding Bishop's Fund for World Relief at the church center.



He received several honors, including one from King Paul of Greece in 1955 and one from West Germany in 1963 for his leadership in ecumenical relief and refugee service. He retired in 1972.

Surviving are his widow, Ilsa Wilma Maxwell of Muellheim, and a son, Sigurd of Geneva. ■

### David Corbin, 63, was diocesan editor

SACRAMENTO

David Corbin, 63, longtime editor of The Missionary, the diocesan newspaper of Northern California, died at his home March 19 of emphysema and pneumonia after an illness of more than two years.

A graduate of Ohio State University, Corbin worked in the promotion department at CBS-TV in New York when he met and married his wife, Bevin, 37 years ago. When they moved to California, he became public relations director at McClellan Air Force Base.

Corbin had many friends in Episcopal Communicators, of which he was a member.

"Dave planned his own memorial service, which was magnificent," his wife said. "He vowed that no one would leave his funeral crying — and no one did."

He also leaves two daughters, Alise and Melissa. ■

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# Episcopal Life **LIFELINES**



## Churches in constant battle against urban poverty

By NAN COBBEY

The Rev. Canon Edward Rodman, assessing the plight of the country's urban neighborhoods, makes a prediction.

"If you want to see the future, look at Mexico City. To the degree that maldistribution of education and economic resources is accelerated, you will see the Latinization of America ... the poverty being concentrated in a ring around the city."

Rodman, canon missionary for the Diocese of Massachusetts and coordinator of the Episcopal Urban Caucus, voices the concern of many in urban ministry.

Nearly two-thirds of U.S. cities face financial crisis and so do their poorest citizens.

Since the late 1970s, the federal government has cut funds to cities by one-third. In New York City alone that meant a loss of almost \$25 billion.

Such reductions mean thousands of jobs eliminated, programs for children, the mentally ill and immigrants dismantled, training, health care and education projects curtailed or eliminated. Housing and rent subsidies were cut from \$31 billion in 1981 to \$7 billion in 1989; the National Coalition for the Homeless estimates that today 3 million citizens are on the streets.

Add to that bleak picture the millions without health insurance, jobs or a living wage and Rodman's vision looks remarkably near.

The Rev. Joseph Harmon of Detroit, president of the Church and City Conference, also has a prediction. "I fear that what we've witnessed in L.A. in the [Rodney] King verdict is but an omen of things to come."

Harmon said the issues are the same as always — "hunger, poverty, homelessness" — but he worries about the church's response. "The church has become caught up in providing Band-Aids to the symptomatic problems" instead of addressing root causes.

"I see us really losing our prophetic and pastoral ministry ... We have satisfied ourselves with providing the place to stay, the clothing, but we have failed to recognize what it is that causes these people to need a place to stay and clothing and healing.

"The challenge to the church is to come up with effective ways to advocate on behalf of the poor and disenfranchised," said Harmon.

In cities across the country, churches are attempting to do just that. They provide the soup kitchens, which continue to be essential, but some also attempt to get at root causes with after-school education programs, public advocacy and worker-owned business promotion (following stories).

Nationally, the church exercises that advocacy role through its Washington office and its Jubilee Ministry training and funds. And the National Episcopal Fund for Community Investment and Justice that grew out of the Michigan Plan adopted in 1988 means expanded financial support for many urban initiatives. Yet the needs far surpass the money and staff allocated and many, like Harmon, believe the church could do more.

The Rev. Carmen Guerrero, Hispanic missionary for the Diocese of Los Angeles, agrees. She laments the closing of churches and missions in the nation's inner cities.

After the violence in Los Angeles, Guerrero fears for the future without a forceful church presence. "When police actively recruit people who ... dehumanize, belittle, whip other human beings, then the church has to be able to speak to the state, to say: 'Wait, there is another way of being!' What are we about in this world if we can't do anything about it?" she asked.

Nell Gibson, director of parish-based services at the Episcopal Mission Society in New York, wonders too. She counts racism a major issue in urban ministry, alongside housing, unemployment and deficient health care. And she, too, wants to see the church "move toward systemic change ... from charity to justice."

Gibson criticizes the national church for what she perceives as faltering support for urban ministry. "It is hard to see [the support] with the kind of cutbacks there have been," she said, pointing to Jubilee Ministry, the Coalition for Human Needs and housing.

"Dioceses have not gotten an indication ... of how they can get help from the national church to deal with homelessness," she said.

The officer responsible for housing was one of 30 national staff laid off last fall. Money for "housing assistance," budgeted at \$52,000 in 1991, dropped to \$49,400 for 1992. Now, it will be further reduced by the financial shortfall, as well as the following urban ministry programs:

- Jubilee Ministry, budgeted at \$586,125 for both 1991 and 1992.

- Economic Justice, budgeted at \$340,000 in 1991 and \$333,000 in 1992.

- The Coalition for Human Needs, budgeted at \$918,170 in 1991 and \$872,262 in 1992.

A draft budget prepared by program executives for Executive Council in mid-June will recommend additional cuts. These were not available at press time, but most national programs face a 35 percent reduction. Some may be cut more, some less.



Harmon saw the writing on the wall a few years ago. "What is really happening and has been happening over the last 10 years, is a withdrawal, a retreat on the part of the Episcopal Church from the issues of the city. ...

"I feel we need a strategy, a true urban strategy ... that enables us to use our resources not just economically and efficiently, but pastorally and prophetically."

Rodman made a similar point. "The church is not responding adequately. It is not even supporting its own congregations, much less providing, through them, the ministry that the city needs."

He warns that the urban church is now a major victim of urban ills. "We are about to have homeless congregations. I see the demise of urban ministry unless there's a radical change."

His recommendation: "We must fight for investment in education, get behind the Michigan Plan and other programs for economic justice, get behind the peace dividend for public spending."

Guerrero agrees. Still hopeful about urban ministry, she said she has "hard hope," earned at a cost. She points to the new immigrants she works with in Los Angeles. "There is hope in them because they look for the church in the center of their lives."

"They are poor and they are never going to be able to give us enough money to get a priest. But we have to invest in these people, empower them" because, she said, the most important investments for the church "don't have to do with property, with material things, with profit, but have to do with the value of humanity."





## LIFELINES

CRISIS  
IN THE  
CITYSALT LAKE CITY  
IN UTAHProphetic voice  
prods state  
to act

By SARAH MOORE

When Utah Issues, a partly church-sponsored advocacy institution, staged a protest rally at the State Capitol in 1990, it forced the government into more responsible treatment of the poor.

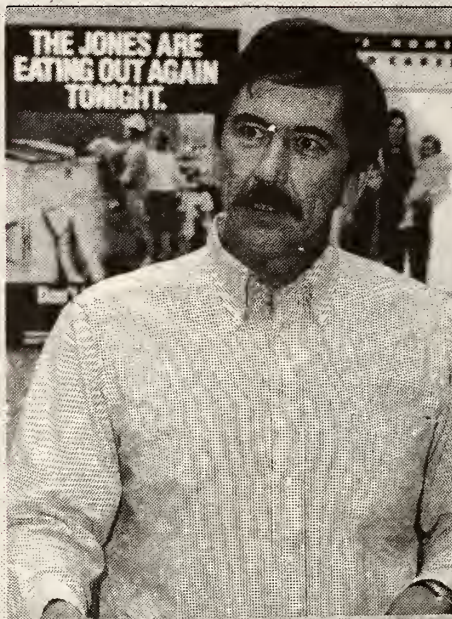
Legislators reinstated \$8 million in Medicaid, Meals on Wheels, handicapped assistance and extended welfare grants to more than 60,000 Utahns.

"That was the major victory where we really pulled in all elements we could," said Bill Walsh, Utah Issues director. "Having the religious community involved was vital to any message. The religious voice adds credibility to our campaign."

Utah Issues is a statewide private, non-profit, non-partisan corporation whose sole purpose is to discover and address the root causes and solutions to poverty. For 19 years, it has pushed this Rocky Mountain state to attend to the needy.

As advocates, Utah Issues confronts boards of education, legislators, social service agencies, health departments and elected officials.

Catholic Community Services and Crossroads Urban Center organize neighborhoods, said Walsh. "We organize issues."



"We try to get good public policy and rely on our religious allies to help make those points," stressed Walsh, a Roman Catholic. "We make sure elected officials understand the religious community often has a well-thought-out position on issues that can benefit the community. We're natural allies."

The Episcopal Church in Utah has become one of the main supporters of the 10-person agency. Computers networks tie Utah Issues' Salt Lake City office with every Episcopal church in the diocese. "It is a great tool to get information and get action. I wish every Protestant and Catholic church could have it," Walsh said.

The Bishop's Charitable and Educational Fund contributes more



Left, Bob Walsh, Utah Issues director. Above, Deborah Mair, director of Independent Living Center, Salt Lake City, testifies to an overflow crowd at the 1990 Human Services Emergency Rally organized by Utah Issues.

than 10 percent of the agency's \$350,000 annual budget.

"The Episcopal support has been a godsend," Walsh added. "To my mind the Episcopal Church, both through the diocese and now at the national level with Jubilee, is supporting advocacy — systemic change beyond the direct services. The Episcopal Church's view of social change is much broader than most."

Sarah Moore is diocesan editor in Utah.

CRISIS  
IN THE  
CITYSAN ANTONIO  
IN WEST TEXASA vital center of  
service and aid

By MARJORIE GEORGE

It's 3:40 on a typical school day afternoon. Into the dining room at the Good Samaritan Center in San Antonio burst 30 or so children just picked up at area elementary schools for Good Sam's after-school-care program.

Before playground or homework, it's snack time. "Gracias Dios por esta comida," chant 30 small voices.

To serve its constituency — about 350 people a day come through the doors — Good Samaritan plunked itself in the middle of some of the worst poverty in this city of 950,000 more than 40 years ago. Church leaders chose the inner-city neighborhood because of its high concentration of federal welfare recipients. Many called the area "Death Triangle" because of the number of infant deaths.

Today, little has changed. Median income is \$9,000 for a family of four, with 36 percent of residents living below the government-defined poverty level.

The center, owned and operated by the Diocese of West Texas, wants to be integral to the neighborhood, says President Glo Kehl. Eighty percent of the 38-member staff "have grown up in this neighborhood. They know what it's like to live here."

Twenty-nine percent of the residents never finish elementary school. Good Sam intervenes with an early education program for 3- to 5-year-olds and then feeds the kids hot breakfasts and hot lunches every day.

Volunteers make the center vital: 175 to 200 people give 12,000 hours of service annually. Doctors and dentists staff



Eddie Flores, 23, grins as a nurse disinfects his knee.

photo/MARJORIE GEORGE

maternity, diabetes, podiatry and dental clinics. The diabetes clinic alone sees more than 100 patients a month. The disease occurs in higher-than-average numbers among Hispanics and they make up 97 percent of area residents.

The goal, says Kehl, is to help residents build themselves a sound neighborhood. ■

Marjorie George is diocesan editor in West Texas.

## RESOURCES

**Jubilee Ministry and Center for Human Needs.** The desks at the Episcopal Center offer grants, training, consultation and resources for ministry and economic development. Contact staff office: Langford and Gloria E. the Church Center, 815 Ave., New York, N.Y. 800-334-7626.

**Organizing for Economic Justice.** An 80-page manual prepared by the Economic Implementation Committee is a step-by-step guide to organizing around capital, land, jobs and public policy. extensive resource list of organizations and materials. from Episcopal Parish 800-223-2337. Ask for No. 61-8910.

**The Road from Charity to Justice.** A 20-minute video by Episcopal Mission the Venture Fund and N. Episcopal Urban Caucus ministry with migrants, programs, tutorial services with the aging, AIDS, including pediatric housing the homeless that stresses advocacy and empowerment. Cost: \$15. Nell Gibson at Episcopal Society, 18 W. 18th York, N.Y. 10011; 212-6

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## LIFELINES

CRISIS  
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CITYDENVER  
IN COLORADOA place where  
you're really  
known

By BARBARA BENEDICT

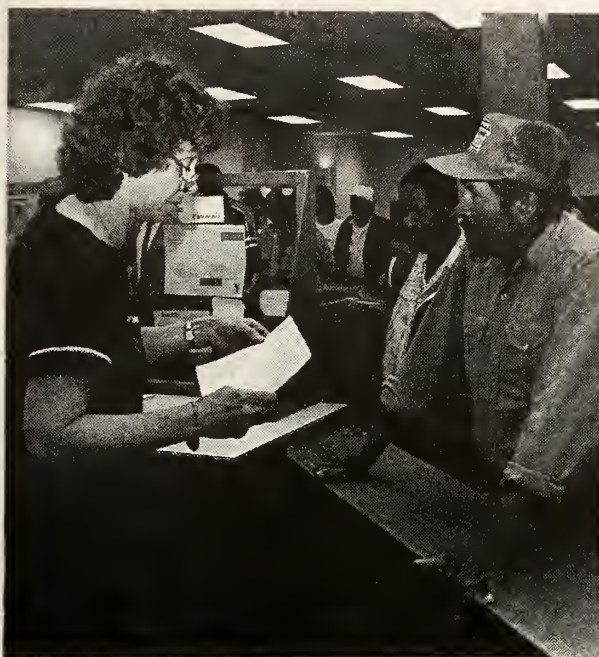
It doesn't look like much from the outside. An old tire warehouse on the fringe of Denver's business district. There's an Episcopal shield on the side of the building, with the words St. Francis Chapel Hospitality Center.

Inside, visitors bustle, phones ring and voices babble in English and Spanish. This daytime shelter and safehouse has become "home" for 500 to 600 homeless "guests" or "friends" each day.

One of them, Louie, tells a visitor, "I come every day. I have friends here. People know my name."

"Friendship lies at the heart of what we do," explains the Rev. Canon E.M. "Bert" Womack, executive director. He recites the four consistent responses he hears: "You smiled at me." "You remembered my name." "You don't bang my ears" (preach at me). "If I get killed tonight, I'll be remembered."

Around the big room, the regulars have settled into their routines. A few read the paper, others play cards or drink coffee. In nice weather, they may lounge outside on a patio



Red tape is never fun, but at least here there's help.

photos/LISA WOMACK

built by one of the many volunteer groups that support the operation.

Open six days a week, the center provides a range of services. Guests get post boxes and can pick up mail. They receive phone messages and may make calls. They may store their clothes in private lockers, take showers, purchase donated clothes, consult with Legal Aid or the job-placement service, or visit the on-site medical clinic. An "advocate" will help with the maze of county welfare regulations.

St. Francis is a special congregation with a well-attended Sunday Eucharist. For Womack, this is central to the ministry. "Worship is at the core of everything we do,"



In the market for another new pair of boots.

he says.

But perhaps "being known by name," as Louie indicated, is most important, because many who come through the doors have been forgotten by society. At St. Francis, guests are remembered by name even in death. A memorial plaque hangs on the wall behind the altar. ■

Barbara Benedict is diocesan editor in Colorado.

CRISIS  
IN THE  
CITYCINCINNATI  
IN SOUTHERN OHIOWorkers earn  
stake in own  
businesses

By MICHAEL BARWELL

"This is not a Band-Aid approach. Jobs for People will have lasting impact," says the Rev. John Brandenburg, an Episcopal deacon.

He makes this optimistic assessment of a 9-year-old program that puts people in their own businesses. Brandenburg, who serves at Christ Church and is board chair of the 45-member interfaith coalition called Jobs for People, expects the program to really take off within the year.

Jobs for People serves as an incubator for creating worker-owned businesses in neighborhoods "where workers, businesses, jobs and capital can anchor a community." Founders copied the 50-year-old Mondragon Cooperatives in the Basque region of Spain. There, a Roman Catholic priest started a self-owned workers' movement that now includes 200 companies and more than \$20 billion in assets.

The Cincinnati group, with strong support from Episcopal, Presbyterian and Jewish congregations especially, already boasts four minority-owned businesses: two janitorial and house-cleaning contract operations, a temporary labor company and a construction company, employing about 25 people and two full-time staff members.

"It's been slow and frustrating," Brandenburg admits. Attempting to get a new law facilitating employee-owned businesses passed by the state Legislature has not been easy. But the group has strong bipartisan support and expects passage this month.

Jobs for People in many ways models the so-called Michigan Plan adopted by the 1988 General Convention. By appealing to individual congregations, the board garnered sufficient capital to select, train and provide capital for workers who had given up hope of being employable in a recession-ravaged service market.

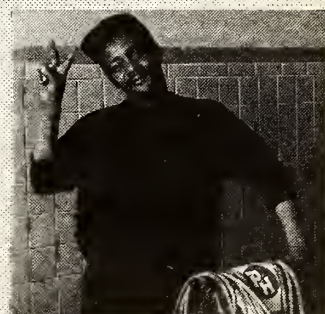
The workers attracted by the project — for the most part single black mothers with limited education — want to get off welfare, especially after Ohio's harsh treatment of welfare recipients in recent months.

Jobs for People not only gives them a job, it trains them in basic skills. "It can be as basic as knowing how to run a committee meeting, to make decisions," Brandenburg says. "These people have had no exposure to this before." Future training will include how to keep financial records, determine and share profits, and eventually learn "how to run and operate such programs."

But why should the church initiate such a program?

Brandenburg says, "This is one way a church can leave a tangible legacy in the community." ■

Michael Barwell is diocesan editor in Southern Ohio.



Leroy Smith and Ruth Reed, crew members from Jobs for People, are on the job at Cincinnati's Seton High School.

photo/ARIEL MILLER

trusts, cooperatives, etc. Recently published "Community Land Trust Legal Manual," a 235-page resource book with model legal documents, examples of CLT by-laws, resale policies, ground leases. Cost: \$100 from Outreach Department, ICE, 57 School St., Springfield, Mass. 01105.

**Resident Controlled Housing.** Report on various mechanisms used to create resident-controlled housing commissioned by California-based Low Income Housing Fund. Cost: \$15 from Low Income Housing Fund, 605 Market St., Suite 200, San Francisco, Calif. 94105; 415-777-9804.

**Highlander Education and Research Center.** Center offers training, workshops, extensive library and materials for organizers and groups. Write Helen Lewis, Route 3, Box 370, New Market, Tenn. 37820; 615-933-3443.

**Industrial Areas Foundation.** The Saul Alinsky-founded organizing institute trains trainers and teaches grass-roots organizing skills. Write I.A.F. at 36 New Hyde Park Rd., Franklin Square, N.Y. 11010; 516-354-1076.

community development providing technical help with planning, financing, operating plans to implement economic development. Accessible by phone or computer. Contact the Community Information Exchange, 1029 Vermont Ave., Suite 710, Washington, D.C. 20005; 202-628-2981.

**More than a Paycheck.** A 16-minute video on cooperatives in home communities in Michigan. Cost: \$30 from Economic Justice Commission, Diocese of Michigan, 4800 Woodward Ave., Detroit, Mich. 48202; 313-832-4400.

**Economic Home Cookin': An Guide for Congregational Community Economic Development.** A theologically grounded handbook with references. Cost: \$15 from Community Workshop on Economic Development, 100 S. Morgan St., Chicago, Ill. 60607; 312-243-

**Guide for Community Economics.** A non-profit organization providing technical assistance to community-based land

CRISIS  
IN THE  
CITY



## LIFELINES

**CRISIS  
IN THE  
CITY**

**WHITE PLAINS  
IN NEW YORK**

## Real need served in midst of wealth

By TONY HOWARTH

In 1983, when Grace Church first thought of feeding the homeless and wanted to do it ecumenically, other local churches saw no need in affluent, suburban Westchester County.

So Grace decided to go it alone. Today, that soup kitchen, "just 20 feet from the altar," provides 600 lunches each week.

"Westchester has the highest per capita rate of homeless in the state," said the Rev. Richard "Pete" Larom Jr., rector. A study commissioned by Grace found that 0.8 percent of all "households" in the county were homeless — double the percentage in New York City, 25 miles to the south.

The church has become a focal point of social activism. Six priests work there; its congregation has an equal number of blacks

and whites and a growing Hispanic population. The church is a Jubilee Center: the Grace Church Community Center, an independent agency, was organized in 1979. Its budget, \$290,000 in 1985 when Larom started, is now \$3.5 million.

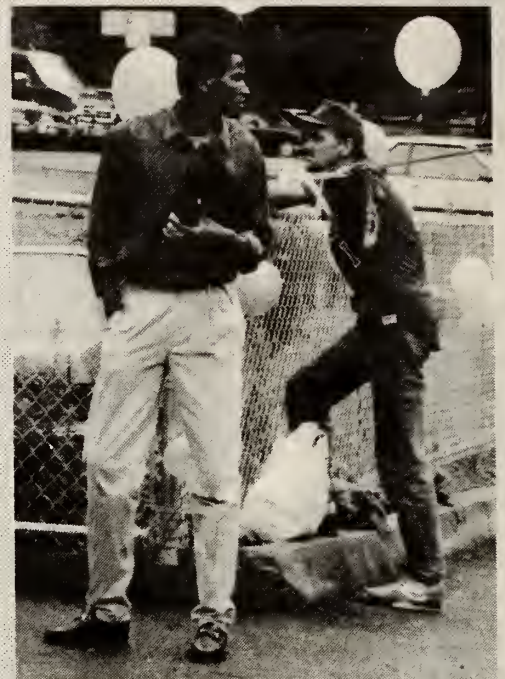
The 14 outreach programs spill out of the church's cramped space near Macy's and Sears into nearby stores and buildings and into other Westchester communities.

Some of the programs are:

- Samaritan house, a 19-bed shelter whose residents stay until they can find work and a home of their own.
- Daily Bread, which provides three hot suppers a week and lets homeless volunteers help feed other homeless.
- Bridge Fund, which extends loans to any family with a housing crisis.
- The Hispanic Advancement Program, which helps new immigrants get on their feet with counseling, interpreting, job placement, advocacy and language classes.
- The Work Place, a sheltered workshop providing job training and placement.

Ray Lavigne, Grace's junior warden and volunteer director of the Work Place, said, "This may be Westchester County, but there's obviously an enormous need here ... people keep coming because the word on the street is, 'If you need help, Grace Church will help you find it.'" ■

Tony Howarth is a freelance writer living in Hastings-on-Hudson, N.Y.



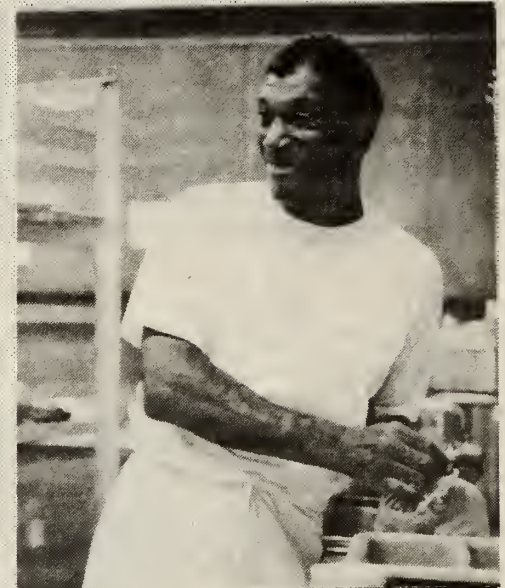
Former Olympic runner Charles Beirer serves as client care worker at Open Arms Shelter.

**"Westchester  
has the highest  
per capita rate  
of homeless in  
the state"**



The Rev. Richard Larom at an annual fund-raising dinner with Earl Graves, publisher of Black Enterprise Magazine, the Rev. Jesse Jackson and Cab Calloway. Calloway and Graves are members of Grace Church.

photo/BARRY J. LOVE



Greg Rush, an eight-year volunteer at Grace Church's soup kitchen.

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NEWS

Synod adopts constitution for its diocese

By Dick Snyder

IRVINE, CALIF.

Saying that they are walking an ever-narrowing line, orthodox Episcopalians met here in Orange County last month to plot strategy and provide some structure for the new Missionary Diocese of the Americas.

The first convention of this diocese, which neither Presiding Bishop Edmond L. Browning nor General Convention have recognized, was held behind closed doors during the annual legislative meeting of the Episcopal Synod of America. A little more than 100 people registered for both meetings.

Traditionalist Episcopalians walk "a very thin line" between staying within the Episcopal Church and leaving, according to Bishop Clarence Pope, president of the synod.

The line is getting thinner, and traditionalists may someday be forced to leave the Episcopal Church, but "I do not believe we are there yet," he said.

Synod leaders say the non-geographic diocese is designed to attract former Episcopalians who have left the Episcopal Church, or who have joined one of the so-called continuing churches.

There are more than 20 parishes in the missionary diocese, said Bishop A. Donald Davies, retired bishop of Fort Worth who is in charge of the ESA diocese. Only one, St. Luke's Church of Richmond, Va., is an established Episcopal parish which has disassociated itself from its former diocese.

Davies stressed that the non-geographic diocese is "not in the business of recruiting" existing Episcopal parishes. "But that time may come," he warned.

Bishop William Wantland of the Diocese of Eau Claire, called the diocese an anomaly in church canon law, but noted there are other examples of "overlapping jurisdictions" in the Anglican Communion. "We want to explore any way out" of the conflict regarding the diocese's recognition by the national church, he said.

"The Anglican Communion is the best expression of catholic faith today, not the Orthodox, not the Roman Catholics," Wantland said.

Archdeacon George B. Austin of York, England, who was invited to the ESA meeting as a speaker, agreed that the diocese "is a bit irregular," but hoped that church leaders would be "a bit generous" and accept it. He suggested to the ESA an "international association" for traditionalist Anglicans.

Both Presiding Bishop Edmond Browning and Archbishop of Canterbury George Carey have called the synod-created diocese potentially schismatic.

Davies said the first convention was held in private because the delegates did not know one another. He said diocesan canons are scheduled to be adopted next year.

Through resolutions and speeches, delegates affirmed their support for an Episcopal Church they used to know. They adopted a constitution based on the church's 1958 constitution and supported the theology and liturgy of the 1928 Book of Common Prayer. ■

Dick Snyder is a freelance writer living in Hemet, Calif.

Carey makes big day for a small town

HENDERSONVILLE, N.C.

The archbishop of Canterbury, George Carey, gave a resounding message of Christ's love and reconciliation to a congregation that included primates, clergy and laity from the Anglican Communion who met here recently in Western North Carolina.

Carey preached at the Church of St. James to 600 people and to thousands more via the interfaith VISN television cable network.

In attendance were the standing committees of primates — senior archbishops of the autonomous churches in the Anglican Communion — and the Anglican Consultative Council who were meeting at the nearby Kanuga Conference Center.

The committees worked on the theme

and agenda for next January's meeting in Cape Town, South Africa, the first joint meeting of the ACC and the primates that is being planned as an act of solidarity with the anti-apartheid movement in the Church of the Province of Southern Africa.

In his sermon, Carey said, "Your church — like mine — must resist the threat of internal fragmentation — of dividing the fellowship because of disagreements within the body. It is a danger facing the Church of England also. The church of Jesus Christ must be broad enough not to exclude the Thomases, the skeptics and doubters, or those who do not feel at home in the ferment

of debate."

Following the meeting, it was announced that a search has begun for a successor to The Rev. Canon Samuel Van Culin, whose term as general-secretary of the Anglican Communion ends in 1994.

New Zealand's primate, Brian Davis, will head the search committee whose members include Pamela Chinnis, president of the House of Deputies and lay representative from the Episcopal Church on the ACC.

Van Culin, an Hawaiian, has served as secretary to the Anglican Consultative Council, the Primates' Meeting and the Lambeth Conference since 1983. ■



Presiding Bishop Edmond L. Browning introduced a former presiding bishop, John E. Hines, of Black Mountain, N.C., to the communion's representatives.

Stewardship training lauded

OVERLAND PARK, KAN.

"Fabulous," exclaimed a woman from Oklahoma City. "Beyond our wildest expectations," said another.

Amid high unemployment and national recession, the first of three conferences sponsored by the Episcopal Church's national stewardship office was a resounding success. A second conference followed in Atlanta in late April and a third will be held Oct. 9-11 in San Francisco.

"We had hoped for 100 registrations," said the Rev. Rebecca McClain, a stewardship field officer from Arizona, surveying the 230 people in Christ Episcopal Church.

People who came expecting to hear how to conduct an every-member canvass instead heard stewardship officers talking about commitment to Christ.

Effective giving begins when a change of heart blends with the gospel, said the Rev. Robert Bonner, national director of stewardship.

"Our approach to stewardship is to help people move from the recognition that Jesus is a unique person to the acceptance of him as Lord and Savior," he said. "You are going to go to heaven. The only question is, 'How do you want to live your life while you are waiting?'"

The blending of heart and gospel occurs, Bonner said, during the part of the stewardship education campaign called "The Event," a Bible study that encourages reflection of participants' relationship to Christ. ■



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PEWS JUST  
BLEACHERS  
IN A PRIVATE  
CLUB?

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- Keep women in the *auxiliary*, patriarchy is the lifestyle
- Believe that God must be a man, and priests must be (straight) men
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- Believe people choose their sexuality
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## VIEWPOINT

# A prophetic voice is needed now

Old myths die hard, but the myth that there is equality of opportunity in this land deserves a burial. And mourning.

The rage, flames and ashes of the Los Angeles riots witness that this is not a land of opportunity for many Americans. It brings forcefully to light the reality that conditions have grown worse.

More people in this country lack homes, jobs and health insurance. And for an increasing number of the working poor, salaries no longer provide for basic housing and food needs.

The latest Census Bureau statistics show 17 percent of white families and 25 percent of black families with full-time wage earners bring home less than \$12,195, the poverty line for families of four. Those groups both grew by 6 percent or more in the 1980s.

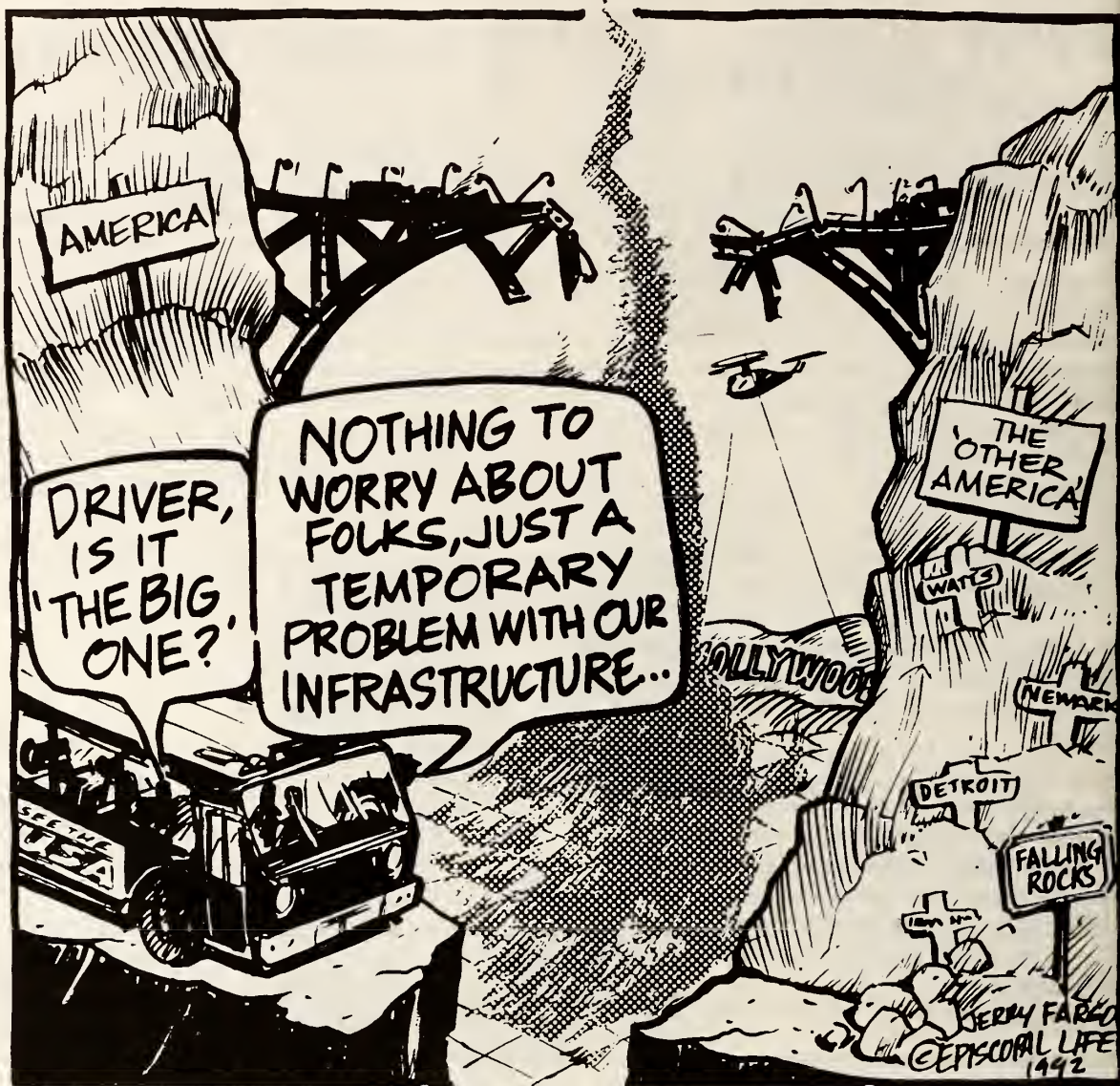
In South-Central Los Angeles, the scene of last month's riots, 70,000 industrial jobs have been lost to Mexico in the past decade and 44 percent of black teenagers cannot find work. Other cities face similar crises.

According to the Federal Reserve and the Internal Revenue Service, the wealthiest 1 percent of American families' share of all assets has grown from 31 to 37 percent since 1983; they now own more than the poorest 90 percent.

Policies that allow such accumulations of wealth and deny equal treatment before the law, as well as attitudes that blame the poor for their own poverty, cannot be called just.

The church must call on government and business leaders to reform this intolerable situation. The church may be the only institution that can.

If those with the political will and financial resources will use them to work for good, equality of opportunity may rise to new life. ■



LUKE 19:41-42

## We've failed to keep our baptismal vows

By WALTER DENNIS

Martin Luther King Jr., in his "Letter from a Birmingham Jail," said 29 years ago, "I am coming to feel that the people of ill will have used time much more effectively than the people of good will. We will have to repent in this generation not merely for the vitriolic words and actions of the bad people, but for the appalling silence of the good people."

In the aftermath of the violence in Los Angeles almost everyone agrees that it was not the Rodney King verdict alone that became the proverbial straw that broke the camel's back but rather the accumulation of wrongs ignored by the good people — indeed church people, those who have failed in keeping their baptismal commitments, which for Episcopalians include: to seek and serve Christ in all persons, to love your neighbor as yourself and to strive for justice and peace among all people.

Let me cite for you three or four situations that have happened in recent years and ask you if you can answer your baptismal vows in the affirmative. What did you do when Yusef Hawkins was killed or Michael Griffin was chased onto the highway and subsequently run over? What did you do when the Reagan administration pitted affirmative-action programs against quotas? What did you do when you read recently that certain state court decisions could no longer be appealed in the federal court? What did you do when you read about the interracial

violence on the campuses of the universities of Massachusetts and Michigan brought on by racial harassment as well as racial graffiti in public places on those campuses?

There was almost no response or outrage heard from any church leaders or, indeed, persons in the pew. The Rodney King verdict simply said — enough is too much!

If you did not bestir yourself over any or all of these matters, then you can understand why the black community's fuse is so short. For those of us who lived through the Civil Rights Movement of the 1960s (with its constant references to what happened in the 1860s) as well as the whole generation who read about both

through the black studies programs created as a result of the 1950s, we should recall that 125 years ago, immediately after the 13th, 14th and 15th amendments to the Constitu-

tion were passed to ensure equality for blacks, there were black codes passed that attempted to put newly freed blacks into a state of serfdom.

We should recall the emergence of groups such as the Ku Klux Klan, the Knights of the

White Camellia and the White Leagues; the closing down of the Freedman Schools (the original affirmative-action program); the "Great Compromise" of 1877 that allowed Rutherford B. Hayes to become president and ended Reconstruction; and the appearance of Jim Crow, which first permitted "separate but equal," then made it mandatory and finally resulted in "separate but equal" being the law of the land.

So, the new racial harassment on campuses, the elimination of affirmative-action programs, including their goals and timetables, the forbidding of certain appeals from

state courts (where judges are often elected for a term) to federal courts, all conspired to make the verdict in the Rodney King trial explosive. Until the good people, the church people and church leaders take seriously their baptismal covenants we will continue to see ignited the anger and frustration exhibited in Los Angeles and elsewhere.

What can we do today? Two colleagues of mine have stated it better than I can. The Rev. Canon Edward Rodman, a student of mine in the 1960s, has written that we will have to have "the patience and the fortitude to make the connection between the hard facts of the immediate crisis, a serious historical perspective and the tough short- and long-term steps that will be needed if history is not to repeat itself."

To that end I would suggest the following four Christian acts suggested by Bishop Orvis "Jay" Walker of Long Island, namely, (1) pray to Almighty God who has bound us together in a common life; (2) deeply examine our own lives for the seeds of intolerance and racism; (3) assist in redirecting the passions of all who may be justifiably angry; and, (4) remember our baptismal covenant.

If the good people of our church, whether they are part of the power structure or faithful members in the pew, join with others in the community, we may see ourselves moving beyond these troubled times. ■

Walter D. Dennis is suffragan bishop of the Diocese of New York.

### What can we do?

Bishop Frederick H. Borsch of Los Angeles answers that question in his statement, "Outrage and Hope in Los Angeles," issued April 30:

"We can listen to one another. We can tell others that we care — that we understand their outrage and their hurt. Those who have in this world can give of what they have for others. We can vote in such a way as to make it clear that we are prepared to make sacrifices for the sake of all of us together.

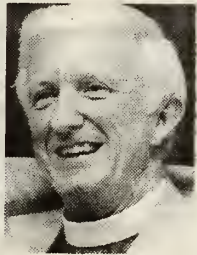
"Outrage and fear dominate now in Los Angeles. Hope is in short supply. Perhaps it is only when we realize how much we all share in each other's hopelessness that we can truly want hope for one another." ■



COMMENTARY

# On community and the contrite heart

While smoke still hung over a battered City of the Angels, the faithful gathered in churches around our nation to grieve and to pray. In the Church of St. Mary in the wounded Koreatown section of Los Angeles I joined with sisters and brothers of the diocese to break bread, to pray and to offer one another the comfort of our common grief.



*Races and peoples, lo, we stand divided,  
and sharing not our griefs, no joy can share;  
by wars and tumult love is mocked, derided,  
his saving cross no nation yet will bear.*

As we joined in this hymn, I was struck afresh by the painful realization of our need to fall on our knees and confess our sinfulness and our continuing inability to bear the cross. Personal responsibility begins with individual contrition. Without that, all the programs in the world won't do more than repair the surface wounds while the infection spreads underneath.

All through Easteride we have remembered and celebrated how Christ's sacrifice and God's love transformed the cross of presumed defeat into the symbol of victory. Transformation is the way of Christ, beginning with each of us. We are each challenged to conversion of the heart.

It won't do to say that we were not there when it happened. We were there. We were there when they crucified our Lord, and we were there when Rodney King was beaten and Los Angeles was set ablaze. We were there when a child was taught to hate and a young person was made to feel shame because of the color of his skin or the shape of her eyes. We were all there. This is what it means to belong to one another.

The service at St. Mary's was a sacramental reminder for me of what Christian community is all about. We came together, bonded by our love of Christ, our unity through our baptism, and our desire to be faithful to the demands of discipleship. We came to the Lord's table for comfort, and acknowledged our need for strength as well. God knows we need that strength.

*For all days are days of judgment,  
and the Lord is waiting still,  
drawing near a world that spurns him,  
offering peace from Calvary's hill.*

This we sang on that sad day in Los Angeles. We sang of the judgment of that day and all days. We sang of our Lord's waiting upon us, though we spurn him. Though we fail and falter, Christ is faithful. He continues to offer peace from the hill in Calvary. There is hope. We know that, through our pain and our shame. Men and women — gathered to pray, grieving for

Los Angeles, grieving as well for all the ways and places where the sin of racism makes us less than we are meant to be — we rose from our knees and sang together of the hope that is in us.

*Hope of the world, thou Christ of great compassion,  
speak to our fearful hearts by conflict rent.  
Save us, thy people, from consuming passion,  
who by our own false hopes and aims are spent.*


Over the last days I have frequently heard the disturbances in our cities referred to as a "wake-up call" to our divided nation. I hope so. Too long have we slumbered. We must rise from our slumber and fall to our knees. Then, strengthened by the hope that is in us we can rise up and go forth, as the hymn says, to heal earth's wounds and end her bitter strife. It can be a glorious morning into which we awake. The glory of the new morning is written on the hearts of Christians. Let us show the way, first to repentance, then to new hope, and then to the fulfillment of God's promise to all the children. If we can do this, we will be the church at our best.

Faithfully yours,

*Edmond L. Browning*

Edmond L. Browning  
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## LETTERS

# Thoughtful bishop speaks for many

Spong-bashing is not the answer to Bishop John Spong's article in The Virginia Quarterly Review. The bishop presents his argument most charitably, no matter how angry Roman Catholic and conservative Episcopalian spokesmen may respond.

Indeed, he credits Roman Catholic theologians, male and female, with writing the most important Christian theology available to us today. He confesses that they may have been vital contributors to his own thought. Unfortunately, authorities of that communion regularly squelch their most able thinkers and writers.

Bishop Spong addresses issues that are important not only to church people, but to society at large. He is one of the few — indeed I'd be willing to say the only — bishops in our church who gives any evidence today of really thinking about theological and ethical matters, rather than just reacting with blindly conservative (or "liberal") bias.

There are many thoughtful Roman Catholics who agree with the bishop's criticism of that communion. They stay in that church family with the hope that in the long run they will be able to change the attitudes of the conservative hierarchy.

Those of us who are not Roman Catholics may view that hope as "a fond thing, vainly invented," but even Bishop Spong is imbued with such hope, although he does not expect to see it fulfilled in his lifetime.

The Rev. Robert H. Platman  
Bradenton, Fla.

## Emphasize abilities, not handicaps

In Julie Wortman's article on a new kind of priest for today's church, I was quoted and identified as "a blind deacon from the Diocese of Minnesota" (Episcopal Life, May). I was similarly identified in Ormande Plater's recent and excellent book, "Many Servants."

There is no inaccuracy in identifying me as "a blind deacon from the Diocese of Minnesota," but there is, for me, an emphasis on a part of my personhood which stirs stereotypes for many people and fails to recognize my God-given abilities and gifts for many others.

There is a difference between saying that I am a person with a handicap or a handicapped person. In the first, I am a person first and foremost; in the second, one first encounters the disability and sometimes, therefore, forgets the abilities.

Being blind has given me the opportunity to proclaim the gospel from memory. Being blind gives me the opportunity to listen carefully to others and to hear them without the preoccupations which sighted people sometimes encounter.

I am a deacon from the Diocese of Minnesota who is, by the way, blind.

The Rev. Barbara Ramnaraine  
Minneapolis, Minn.

## Conscience overwhelms loyalty to institutions

The Forum issue of March moves me to break a silence I've kept for many years. Perhaps my view of the church's life from retirement and the pew-point has loosened some restraints.

As a parish priest and diocesan officer, I used to cajole the disaffected to support the church's program and budget regardless of

personal preference or objection. An overblown reliance on what I liked to think of as the *consensus fidelium* dictated my sense of corporate loyalty, which I then urged upon others.

I believe I now owe my former parishioners and other church associates an acknowledgment of my error and my apology for possible misguidance.

As a last resort, I believe it is not only appropriate but also incumbent upon Christians to withhold support of institutions, organizations, programs and activities which they, in good conscience, believe to be inimical to the belief and practice of the one, holy, catholic and apostolic church.

The Rev. Canon J. Ralph Deppen  
Mission Viejo, Calif.

## Women once again stung by anonymity

Gosh! Those Wesleys (Episcopal Life, March) were remarkable with father Samuel apparently producing those 18 children all by himself. Or was there actually a mother who spent all her child-bearing years being pregnant and caring for her husband and all those children? Shame on you for omitting her name.

This sting to the role of women on earth effectively echoes the cover photo of the Australian woman who continues to wait while a legal system attempts to limit her vocation.

The Rev. Karen Mosso  
St. Paul, Minn.

## In Texas, liberals are revolutionaries

In Lewis Carroll's "Through the Looking Glass," Alice chides Humpty Dumpty for giving private meanings to commonly used words, and he replies, "When I use a word it means just what I choose it to mean — neither more nor less."

This is precisely what Charles P. Thobae did in his commentary on the Diocese of Texas (Episcopal Life, April). In Thobae's commentary, liberals are moderates, conservatives are revolutionaries and the Freedom of Choice movement is about sex and war, not money. The result is a fantasy totally unrelated to reality.

Here is what really happened in Texas using words in their commonly understood meaning:

It is not conservatives but liberals who became revolutionaries by attempting to make acceptance and payment of the national church's apportionment mandatory, instead of voluntary, in the Diocese of Texas.

It was not conservatives but liberals who engaged in "Republican attack politics" by forming a political action group, overloading the legislative agenda and distributing material telling delegates how to vote.

All of the hymns at the opening service were from the 1982 Hymnal approved by General Convention, except one Communion hymn composed by David Ashley White, who is a member of the same parish as Mr. Thobae. It is regrettable that Mr. Thobae chose to describe any of these hymns as "mindless Jesus Christ words in soft rock."

Mr. Thobae's nominalism shines brightest when he asserts that Freedom of Choice is a protest movement against national church policy. The rest of his *flatus vocis* on this subject is apparently a product of his imagi-

nation because it is at odds with the facts.

When the finance committee of the diocese met to fix the 1992 budget, it was confronted with an irreconcilable gap between anticipated revenues and anticipated expenses. The diocese was faced with the choice of either closing its missions and chaplaincies or not paying its national church apportionment unless a viable solution was quickly found.

The finance committee recommended Freedom of Choice, which would allow each parish and mission to designate the amount of its commitment that was to be allocated to the support of diocesan programs and to pay the national church's apportionment.

Those who voted for Freedom of Choice were willing to face economic reality and those who voted against it were either unable or unwilling to do so.

William Garner Winters Jr.  
Houston, Texas

## Church views wrong on gays, weapons

We are very troubled by the general direction being taken by the Episcopal Church, as expressed by your articles on current policies and activities.

We are especially concerned over the demand for recognition and acceptance of active "gay" relationships and the inclusion of admitted homosexuals in the clergy.

We are equally concerned with the attitude expressed by the church's stand against nuclear weapons (Episcopal Life, April). Being opposed to nuclear weapons anywhere in the world is one thing; expecting our industries to refuse to participate in the defense of the United States is another. (For the record, General Electric has never manufactured a nuclear weapon.)

As for Will McClain's question regarding followers of Jesus (Letters, April), I presume this comment would also apply to the apostles, since they carried the sidearm of the time, the Roman short sword. Such advocates of so-called gun control would have law-abiding citizens disarmed, which would have no effect on criminal elements.

These positions are untenable, and need careful and realistic consideration.

Harold and Doris Rogers  
Mindon, Nev.

## Please deliver us from health care system

I am thankful Episcopal Life will highlight the health-care crisis. Will mainline churches finally have the courage to confront the greed and abuse allowed by so many factions? We have seen the enemy and some of them are ourselves.

I am a member of a leukemia support group and hear disheartening stories about health insurance. It is singularly spectacular that the majority of the injustices are reported by persons with some of the best health-insurance coverage available.

These individuals and families are not only locked into an ongoing fight with leukemia but also in an ongoing fight with the health-insurance carriers. Some of the injustices have to do with denial of approved treatments; some have to do with forcing ill persons to remain in a specific geographic area separated from family or friends able and willing to care for them.

## letters

Episcopal Life welcomes letters from readers. Letters should include the writer's name, address and telephone number, and should be addressed to The Editor, Episcopal Life, 815 Second Avenue, New York, N.Y. 10017.

Letters will be edited for clarity and brevity. Because of the large volume received, letters may not be acknowledged.

The citizens of this nation need to be emancipated from the health-insurance industry and the medical establishment.

Suzanne Cooper Bongiovi  
Williamsville, N.Y.

## Episcopalians need examples of God's love

You may keep sending Episcopal Life, although the March issue nearly caused me to ask you to stop. The number of pages devoted to articles on withholding money from the national church, the statements on both sides of the matter of ordaining homosexuals and women, and even the women's spirituality centerfold left me fatigued and sad.

All these controversies circle around how we are most aware of the love of God for us, around how we can bear to have that love expressed to and for and about us.

Though God speaks the dialect of every heart, the voice of the church is likely to remain stuck in the grammar and syntax of its particular moments; we can't resolve the differences among us even by opting to be a set of sects instead of a church.

Nonetheless, it seems to me that in a way too simple for most of us, God's message can be recognized in all our different dialects: a life altered by the love of God strongly felt reaches out to share that love with others as concretely as possible.

I'll keep taking Episcopal Life as long as it gives me glimpses of what it is possible for the body of Christ to do in the name of God for the body of the world (as for instance in the pieces on the Community of the Holy Spirit, Palestinian spokesperson Hanan Ashrawi and the Lynchburg health clinic).

That this true work of the church still goes on encourages my faith and helps me to see the controversies about preference as the eccentricities they really are.

The Very Rev. Patricia Hanen  
Penn Yan, N.Y.

## To proclaim the truth, discard complacency

The Rev. John Nieman appears to be an adherent of that unfortunate branch of liberal Protestantism that considers every religion important except one's own ("Is this merely the Decade of Exclusivism?" March).

He implies that our only alternatives are a mindless exclusivism and a "theological giveaway." This strikes us as unnecessarily timid.

Historically too often evangelism has been a mask for "cultural/linguistic imperialism." Yet pleas for tolerance have too often been a cover for milquetoast complacency. Sharing the gospel in Christian love requires humility about one's own ability and adequacy as a messenger (for example, Paul's "And I came to you in weakness and in fear and in much trembling," 1 Corinthians 2:3), but not diffidence about the truth of the message.

Continued on next page



## COMMENTARY

# The churches must not ignore cities' plight

By DALTON DOWNS

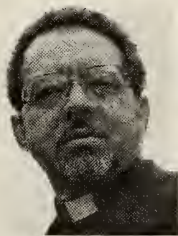
A flood of violence engulfs metropolitan Washington, D.C., and our beloved country and grows out of control. The daily killing continues, and almost everyone, now beyond the shock stage, should be willing to stand up and shout, "Stop the killing! Enough is enough!"

Violence is expressed at home by child abuse and spousal beatings, and on the streets and in communities by mugging and rape, killing and terrorism. Such violence raises all kinds of questions for people of faith, people who want to believe the world is good and that life is good.

While ministering to a diversity of residents in southeast Washington and serving on the Mayor's Task Force on Police-Community Relations, I personally witness the grief, pain and destruction caused by senseless killings, both in the district and the surrounding communities. The phenomenon occurs not only in the black and Hispanic communities. It affects all, wherever we live, or work, or socialize.

Certainly, some persons find it easy to blame the 'bad people,' those they believe evil; others blame society for injustices that lead to frustration, anger, rage and the need to take from others to survive.

Still others point to family life, to the correlation between abuse and exposure to brutality as a child and the tendency to resort to violence as an adult. Many voices indict television and movies as purveyors of violence.



All of these viewpoints carry some truth. But the Bible offers still another view. God observed the problem as an inward one. "The Lord saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). In other words, each of us carries the potential for violence within. We live in this chaos together and we must seek ways of resolving this crisis together.

Washington's mayor, Sharon Pratt Kelly, proposed a multi-pronged plan to stem crime, aid youth and troubled families and punish juvenile delinquents in the District of Columbia. She planned a region-wide anti-violence initiative with gun-amnesty month, a witness-protection program, reform of bail statutes, alternative schooling to offer a second chance.

Kelly based her "Children First" initiative on a philosophy of early prevention and community-based health care, including restoration of drug-treatment programs, new services for pregnant women, development of early childhood centers and "turning point" centers in junior high schools. She called on the citizens of the district to live up to our convictions, to take back our streets and to make a stand for our children.

When the mayor presented her plan at an anti-crime conference, the absence of representatives of local Episcopal congregations disturbed me. We need a stronger presence of Episcopalians among the leaders of our cities.

We must all become involved because, sooner or later, violence will touch each life. We share a common concern for our deliverance from violence.

Congregations must advocate for and

provide more youth employment and training opportunities. We need more mentors and role models. We need to provide both tutorial and church-based recreation programs to enable our youth to rediscover basic values and dignity and purpose in life. More important, we need to develop and implement a policy of inclusiveness in the pastoral ministry we provide.

The church has a message of hope, redemption, justice and peace to offer this violence-prone society. We must get on with God's agenda of bringing the kingdom to all. Thinking and concerned men and women seek a stable system of values for themselves and their children.

I believe the church must become the community of all of God's children, the family of God for many who have no earthly family. We must learn to love and care for all

of God's children.

As Sister Margaret stated in James Baldwin's "The Amen Corner": "Children, I'm just now finding out what it means to love the Lord. It ain't all in the singing and the shouting. It ain't all in the reading of the Bible. ... It ain't even — it ain't even — in running all over everybody trying to get to heaven. To love the Lord is to love all his children—all of them, every one!—and suffer with them and never count the cost!" ■

The Rev. Canon Dalton D. Downs is rector of St. Timothy's Church, Washington, D.C. This column was written before the Los Angeles rioting.

## LETTERS

Professing that Christ is "the way, the truth and the life" is not "proof-texting to support a medieval exclusivism." It is being loyal to the doctrine, discipline and worship of Christ.

Stephan Meyer and Thomas Williams  
University of Notre Dame  
Notre Dame, Ind.

## Rich Anglican tradition should not go by wayside

A policy of "inclusion" does not necessitate the demolition of more than a thousand years of Anglican tradition. It does not require that we alienate our brethren throughout the worldwide Anglican Communion.

To welcome minorities from other cultures does not necessitate the dismantling of our own culture. When this occurs, the leadership of the church is, in effect, excluding the mainstay of its membership ... those lifelong Episcopalians who treasure the canons and liturgy which define the Episcopal Church.

I pray that we will be represented by persons who seek to preserve the collective history of a people as represented in our rich, Anglican traditions and to foster the growth and development of our own unique American character. The antithesis of this approach will result in the evolution of an Episcopal Church which Episcopalians will no longer recognize.

Linda K. Ellis  
Atlantic Highlands, N.J.



The Reverend  
Eugene F. Todd  
Rector

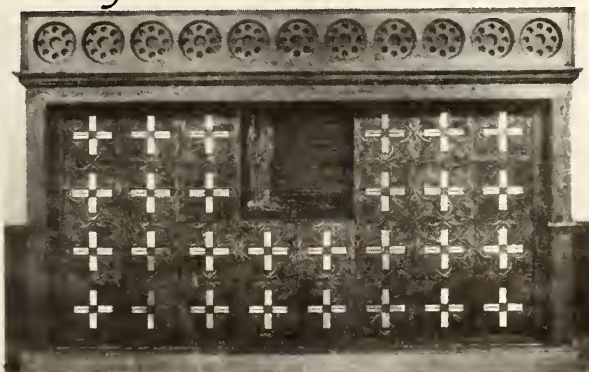
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Applications and names of promising candidates, with additional information and recommendations where possible, should be sent to The Dean and President Search Committee, Episcopal Divinity School, 99 Brattle Street, Cambridge, MA 02138 and received by July 31, 1992. Materials will be treated confidentially.

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# Pentecost: Pursued by the Spirit

By ALAN JONES

I am uncomfortable talking about the Holy Spirit because there are many who claim to be spirit-filled who are a menace to others. They do great harm.

When San Francisco suffered the October 1989 earthquake, a preacher wrote to me giving me the exact date and time of the next one, which would destroy the city. The Spirit had revealed it to him, he said.

The spirit in this case was not only vindictive, but also couldn't tell the time. No wonder many of us are suspicious of those who claim to be on intimate terms with the fiery God of Pentecost.

The Holy Spirit is God in intimate action in the world. The Spirit blows where it will and, according to the Eastern Christian tradition, a human being is made up of body, mind and Holy Spirit. The Spirit of the Lord fills the whole world and "every bush is a god burning."

In a spirit-filled world, the Christian has to be open to both the Spirit and also to the

process of discernment through which the spirits are tested to see if they are of God. The tradition understands the work of the Spirit to take the things of Christ and generously scatter the gifts among us.

We can ask various questions to test whether something is from the Spirit. Is it in tune with what we know of Jesus? Does it build up the body of Christ? Nevertheless, there's an aspect of the Spirit's work among us that makes me very uneasy. It brings with it the terror of love. The Holy Spirit is a fire that burns before it transforms.

The Spirit directs itself to particular persons for particular tasks in the world. The best image I know is of a bird of prey!

One cold English Lent I was visiting a monastery. My room was large and drafty. There was, of course, no central heating, but there was a fireplace that could be closed off with double doors. Being too lazy to build a fire, I closed off the fireplace to ward off the cold, wrapped myself in my overcoat and tried to sleep.

In the middle of the night, there was a thunderous crash in the fire-place. Sleepily, I opened up the doors and out flew an enormous crow. It had fallen down the chimney. As it flew around the room it seemed to aim for my head. I had the impression that it was me it was after. I managed to open the window and the bird flew away into the night.

My experience of the Spirit is a bit like that. Like the bird, the Spirit is clear about who it wants and for what purpose.

Here is the God of everyday experience, in our encounters with the suffering and the loving of others. When a friend cries in grief and all you can do is hold her in your arms, the Spirit is there.

John V. Taylor tells the story of a West Indian family in London whose father had died suddenly at the end of a day's work. The social worker went 'round to tell the family the news.

The mother was stunned. She sat down on the sofa and couldn't speak or move. All the social worker could do was sit beside her and hold her without saying a word. Finally, the tears came and there was a wetness between pressed cheeks. God is as intimate as "the film of sweat between pressed cheeks."

We are open to the Spirit any time we are open to the mystery of another human being. Any time we have deeply loved and we are left wondering what we want from life.

When there is unpredictability in the air, when anything could happen, the Spirit is present. When we are available to serve in the world and are willing to take risks for the sake of others, the Spirit is there.

When we are willing to sit still and allow ourselves to move into that place inside us

over which we have no control, the Spirit is there.

The Spirit, then, is present in three open spaces in our lives: in the unpredictable, in the place of risk and in those areas over which we have no control.

The Spirit is the spirit of Christ calling us into communion with God and with each other. Only a fool would pray for the Holy Spirit. Only fools for Christ do. In our wilderness experiences, and in our being willing to suffer for the sake of others, the Spirit works on us, teaching us what it means to be the friends of God.

The Spirit makes a community out of strangers. Our only way with the Spirit is to abandon ourselves to the work of love, like a swimmer in the ocean. We all swim together in the sea of Being, knowing that the source of all things loves us.

There's also a playfulness about the Spirit that is like the wonderful aimlessness of simply hanging out with someone you love. The goal of the Spirit is to turn us into friends of God and of each other.

Friendship doesn't come easily in a world deadened by substitutes: our amusement parks, shopping malls, pop extravaganzas and pharmaceutical intoxications. The cure for our addictions is a simple response to the Spirit that fills the world.

We are the fellowship of the baptized — those who have been marked by the love found in the death and resurrection of Christ. The Pentecostal Spirit lives and moves in and between us with an intimacy so close we easily miss it. The Spirit calls us into a community in which people are not rejected or excluded. The Spirit is always at work, changing lives and inviting us to risk revolution for the healing of the world. ■

**S**pirit of truth whom the world can never grasp, touch our hearts with the shock of your coming; fill us with desire for your disturbing peace; and fire us with longing to speak your uncontainable word through Jesus Christ. Amen.

— Janet Morley, from  
"All Desires Known"

Dean Alan Jones, author and former professor of theology, is dean of Grace Cathedral in San Francisco. This is the sixth and final meditation in a series on the seasons of the church year. The prayer by Janet Morley is from "All Desires Known," Morehouse Publishing, 1989, \$5.95.



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## June 5 Boniface

### Founder of the German church

Boniface was born in Devonshire, England, about A.D. 675, and given the name of Winfred. He was educated at Exeter and later at Nursling, near Winchester, where he was professed a monk and ordained.

In 719, Pope Gregory commissioned him to work in Germany and gave him the name Boniface. He spent the rest of his life reforming, planting, organizing churches and monasteries in Hesse, Thuringia and Bavaria. In 722, he was ordained a bishop and in 743 given a fixed see at Mainz.

He presided over reforming councils of the Frankish church and, in 752, with the consent of Pope Zacharias, anointed Pepin (Pippin) as king of the Franks. This paved the way for Charlemagne, who was Pepin's

son, and the revival of a unified Christian dominion in Europe.

In 754, waiting to confirm a group of converts, he and his companions were murdered by pagans. His body was buried at Fulda, a monastery he had founded near Mainz.



Boniface cutting down the sacred oak

Continued next page



## June 9 Columba Abbot of Iona

Columba was born in Ireland in A.D. 521. On entering the monastic life, he immediately set off on missionary travels, founding monasteries at Derry and Durrow even before he was ordained.

In 563, he and a dozen companions, on a mission to bring Christianity to the Picts, forerunners of modern Scots, were washed

ashore on the island of Iona. He was received kindly, allowed to preach, convert and baptize. And here, too, he founded his celebrated monastery, which became a center for the conversion of the Picts.

He often returned to Ireland to attend synods, and thus established Iona as a link between Irish and Pictish Christians. For 30 years, he evangelized, studied, wrote and governed his monastery, supervising his monks at their work in the fields and the workrooms, in their daily worship and Sun-

day Eucharist, and in their study and teaching. He died there peacefully while working on a copy of the psalter.

## June 18 Bernard Mizeki African martyr

Bernard Mizeki was born about 1861 in Mozambique. In his early teens, he moved to Cape Town, South Africa, where he was befriended and converted by Anglican mis-

sionaries. He was baptized in 1886.

In 1891, he volunteered to be a catechist for the pioneer mission in Mashonaland, a section of what was then Rhodesia, and was stationed at Nhowe. In an uprising by local tribes, he was marked out as a special target. Warned to flee, he would not desert his converts at the mission station. He was stabbed to death, but his body was never found and the exact location of his burial is unknown. A shrine was erected near the site of his martyrdom.

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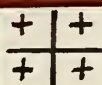
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## FORUM

# Q As Christians are we called to try to prevent schism?

## A. Yes

By IRMA WYMAN

Christianity began in argument. As author John Dominic Crossan says in "The Historical Jesus," Jesus' message "was a challenge launched not just at Judaism's strictest purity regulations, or even at the Mediterranean's patriarchal combination of honor and shame, patronage and clientage, but at civilization's eternal inclination to draw lines, invoke boundaries, establish hierarchies and maintain discriminations."

It's clear from Galatians 5:20 that "enmities, strife, jealousy, anger, quarrels, dissensions, factions" are not some modern development in the Christian community. The New Testament letters chronicle the debate: Who could be included in the Body of Christ — Jews? Samaritans? Greeks? slaves? Roman soldiers? Did it matter who baptized — Paul? Apollos? Was circumcision required?

Some of these sound more rooted in class or national differences, and in issues of power and control, than in theology. One wonders if those who want to "go back to the early church" understand how much like today's churches those communities really were. They were filled with confusion and conflict as the first generations tried to work out the changes called for by the message of Christ.

But as Christians they were called to the work of reconciliation, to live, as Richard Hays says in *The Christian Century*, "in such a way that the world can see an alternative to the ways of Cain, who refused to be reconciled to his brother."

And so we, too, are called. The work is not easy. Change and the resulting conflicts, division and mutually opposed parties on many sides in contemporary society have shown both the difficulty and the importance of making room for differences without separation. These struggles have demonstrated what works and what doesn't in bringing about reconciliation in the secular world, and in them Christians hear echoes from their own tradition.

Scripture and the modern "conflict resolution" experts agree — the primary requirement is to listen. St. Benedict, whose guide for the gospel life in the monastery has stood the test of 1,500 years, began his rule with the word "listen." He echoes the Scriptures which command us to listen — to Jesus and to each other.

Listening — truly listening, not just taking in another's words to rebut them — is hard work. It demands all the patience and forbearance that Christians are expected to show each other, bearing with one another in love, seeing in each other the image of God, finding in different views not division but the richness of diversity of God's gifts of revelation. It takes a lot of listening to penetrate the words and find the heart of someone's concern.

We've become used to separation as an avoidance of, or an escape from, the hard work of listening and dialogue. Conditions are not favorable for digging to the bottom of differences between faithful people and



finding common ground. But we are Christians, called as disciples to Christ's healing ministry, not only to those outside our faith, but also to those inside it in all their God-given diversity.

If separation is the only response we can find when the results of thoughtful discernment about contemporary issues of power, gender, race or class clash with the ecclesiastical status quo, then Christ's community has lost Jesus' message of inclusion — it has ceased to hear his poignant, pleading prayer to his Father "that they all may be one" (John 17:20).

When we are judged, will it be on the basis of whether we have been "right" on some doctrinal or ecclesiastical point, or whether we have loved one another, even those with whom we disagree, and borne one another's burdens? ■

*The Rev. Irma Wyman, deacon in the Diocese of Minnesota, is an engineer and a retired vice president of a multinational corporation.*

Of course Christians are called to prevent schism. But the way that we go about preventing schism will say a lot about our Christian authenticity.

In the past 20 years, we have tried many legal ploys to ensure that clergy, people and parishes don't leave the Episcopal Church. Even when successful, they have been unsuccessful.

The way for Christians to prevent schism is not through legislation or emotional/financial torture. It is through paying attention to what drives otherwise solid, faithful Anglicans to consider that such a path has merit.

*The Rev. R. Stephen Powers  
Seattle, Wash.*

Paul's first letter to the Corinthians (12:12-31) exhorts the Christian churches there to be one body with many members.

Schism tears asunder the members of the body of Jesus Christ. While there is room for disagreement, the church is called to witness to the saving grace of our Lord, to proclaim in word and deed the fundamentals of the faith.

The early church didn't wink at schism. Why should we?

*The Rev. John B. Edson  
Essex Junction, Vt.*

Yes! There is an ambience of anger and angst in the sanctuary. Philippians tells us that when differences seem to matter we must trust that God will reveal the truth to us. In spite of our differences, we who are mature can and must have the same mind ... the mind of Christ.

Dress in love. One size fits all. When we have not dressed properly, we clash.

*Tex Norman  
Lakeland, Fla.*

## A. No

By ED RODMAN

Basically the question of schism, though serious both in its historical and contemporary context, is not as profound an issue as that of apostasy, in which the church capitulates the power of the gospel to the principalities and powers of the world.

In my lexicon of offenses, schism falls somewhere behind the many more harmful abuses of religion that have justified wars, enslavement, oppression, colonialism, racism, sexism, classism and homophobia. To the degree that the church has or continues to participate in these acts of apostasy, it stands under a much more profound judgment than it does with regard to the continuing scandal of the divisions among us.

I believe the primary reason for schism is the cultural captivity of the gospel in which individuals and groups seek to use the church to legitimize their own identity, power and status, rather than seeking to transform them into the universal demands of the gospel.

Much of the debate over inclusivity, traditional values and fundamentalism appears to be the source of discord, but in fact masks deeper cultural differences. The real problem is our confusion between unity and uniformity.

Unity means encompassing diverging perspectives with respect and toleration, while uniformity is to impose one theological or ideological world view on everyone. Indeed, it is both the human and the gospel thing to reject uniformity; attempting to achieve authentic unity is to embark on the way of the cross.

The genius of the Anglican tradition lies in our willingness to balance Scripture, reason and tradition in a less-than-tidy process constantly accommodating divergent views, without resorting to ideological or doctrinal uniformity.

We, like Paul speaking on the plaza to the unknown God, confront a world that no longer believes any version of the Christian world view. Our task, like his, is to rearticulate and witness to our fundamental message of salvation. Just as Paul had to overcome his Jewishness to see the universal scope of the gospel, we must overcome our cultural conditioning and find unity in Christ's message of love.

This is no small matter and is a cause of concern right now as we attempt to settle our differences in a fashion that avoids a split. However, if history is our guide, splits within the church are inevitable at those critical junctures of history when we seek to live out the Pauline dictum of not being conformed to this world, but being transformed by the renewing of our minds.

The essential elements of the faith, just as the human condition, remain constant from generation to generation. We hold up love over hate, life over death, inclusion over exclusion. These are all themes that are timely and necessary in every age.

The problem that we encounter comes when we confuse the mission of the church with the task of maintaining the church. The



point of the cross and the Resurrection is the fundamental belief in Christ's sacrifice, the means of grace and the hope of salvation are revealed in the alternatives of the ways of the world.

The mission and ministry of the church ultimately tied up in both the articulation of this message and in living it out, even unto death. To the degree the church turns its attention to responding to human need with charity, and works to bring about justice there is wonderful cooperation across denominational and theological lines. The church loses its way when it leaves the work and gets caught up in seeing the speck in the other's eye, and ignoring the log in its own. ■

*The Rev. Canon Edward Rodman is canon minister in the Diocese of Massachusetts.*

No, as Christians we are called to follow Christ.

Religious bodies of every size and form are roiled by controversies and divided into factions from time to time. Schism — irreconcilable factionalism wrapped in a veneer of doctrine — is the most extreme example of this phenomenon. Each side proclaims "We're only standing for what is right!" but right is not right if it does harm. One pleads in vain for such opponents to be reasonable. It is not a matter of reason, it is the turning away from compassion and accepting of a higher power than oneself.

A church body riven by quarreling factions is an appalling spectacle.

The duty of a Christian is to follow Christ and to lead others to Christ by example. Those who by virtue of their position find themselves unavoidably engaged in the quarrels of opposing factions ought not to demonstrate against the partisans, but to call all who will listen to the turning to God, trust, to surrender and to honest and fearless self-examination.

*Kendall Sim  
Avalon, N.C.*

## FORUM

Forum encourages reader participation in order to promote dialogue within the church.

Episcopal Life welcomes responses to this question for August: **"Is Jesus the only way to salvation?"**

Answer "yes" or "no" in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, N.Y. 10017 or fax to 212-949-8059. Answers must be received by July 1.

Replies to the question for July — **"Is Intinction a more responsible way to receive the sacrament in this age of AIDS?"** — will be accepted until June 1.



resources

resources

This column appears as a service to readers. To order resources contact distributors listed, not this newspaper. Inclusion in this column does not imply endorsement by Episcopal Life.

**Directory of International Congregations.** Paperback guide for Americans going abroad lists 120 congregations in 60 countries where English is spoken. Organized by name, pastor's name, time and place of worship. Free from International Congregations/Christians Abroad Office at Church World Service, 475 Riverside Dr., New York, N.Y. 10115; 212-870-2257.

**Film Library.** Church World Service offers free loan audiovisual resources on a range of topics: CWS community events and partnerships, youth, hunger, global issues, development issues, faith in action, war and peacemaking, refugees, domestic poverty, environmental and economic issues. Contact CWS, P.O. Box 968, Elkhart, Ind. 46515; 219-264-3102.

**A Pilgrim's Way.** A six-session group study to help participants better understand Christian life and commitment. Suitable for a congrega-

tion seeking spiritual growth. The 180-page paperback study manual costs \$9.95 (leader's handbook \$14.95) from the Community of Celebration, P.O. Box 309, Aliquippa, Pa. 15001; 800-722-4879.

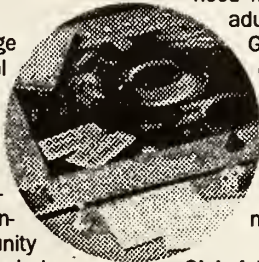
**Ruach.** The 20-page quarterly newsletter of the Episcopal Women's Caucus, the political arm of the feminist movement in the Episcopal Church, includes caucus news, commentary, reviews and updates on issues in the church nationally and worldwide. Subscription \$20. Contact EWC, P.O. Box 5172, Laurel, Md. 20707.

**Proclaiming Migrants Rights.** A 14-page booklet subtitled "The New International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families," an advocacy document describing the proposed international human rights instrument, is produced by the World Council of Churches for church and community study and action groups. Booklet includes photographs and descriptions of migrant issues and gives suggestions for church action for migrant rights. Cost: \$20 for 10 copies (which may be reproduced) from World Council of Churches Account 481 0921 0001, Migration Secretariat, P.O. Box 2100, 1211 Geneva 2, Switzerland.

**Invest Yourself.** A 110-page paperback subtitled "The Catalogue of Volunteer Opportunities: A Guide to Action." Lists agencies seeking volunteers to work throughout North America and beyond in disaster relief, medical settings, schools, rural organizing, social and economic development, etc. Special listing for

youths under 18. Provides indexes for international/intercultural opportunities, work camps, categories of skills and interests and a geographic index to program locations. Cost: \$7.95 from Commission on Voluntary Service and Action, P.O. Box 117-R8, New York, N.Y. 10009; 212-974-2405.

**Getting to Know You ... Better.** A light-hearted adult game for two players designed to deepen relationships by encouraging people to talk about positive experiences, preferences, aspirations and happy childhood memories. Selected "best adult game for 1992" by Fun & Games magazine. Helps new couples, friends, relatives discover more about each other in an entertaining, supportive, non-threatening way. Cost: \$25. Call 800-776-7662 for the name of a store near you.



**Global Education for Mission.** A 30-page leader's guide produced by education and evangelism staff at the Episcopal Church Center provides process for facilitating group discussions, reflections and action around global issues. Resource packets on international debt, aging, the Middle East, Native American issues, the environment and other topics to be used in conjunction are available separately. Guide is also available on computer disk. Cost: \$3 for printed guide (resource #66-9111); \$2 for disk (resource #49-101F for 5.25-inch disk; or #49-101T for 3-inch disk) from Episcopal Parish Services, 815 Second Ave., New York, N.Y. 10017; 800-223-2337.



On the VISN Interfaith Satellite Network, in which the Episcopal Church participates with other faith groups, the following special programming is offered during June. Consult the guide, or local newspapers, for the name of the cable system in your community that carries VISN.

**International Environmental Sabbath June 7: 7 p.m. (EDT)**

**Keepers of the Earth:**

**The Last of the Rainwater Basins**

One of VISN's continuing programs drawing attention to how people can be stewards of the earth.

**June 7: 9 p.m. (EDT)**

**Sacred Songs, Sacred Spaces: Songs of Freedom**

An hour long special with the world famous Mormon Tabernacle Choir on a recent tour of central Europe and Russia, with a gathering of secular and religious selections and folk songs.

**June 22: 7 p.m. (EDT)**

**"Anglican Celebration with the Archbishop of Canterbury."** Archbishop George Carey preaches during his recent visit to the Church of St. James, Hendersonville, N.C.

ence Center, Hendersonville, N.C. Cost: \$395. Contact: Kanuga Conferences, Hendersonville, N.C. 28793; 704-692-9136.

**7-12 & 14-19 1992 Evergreen Music Conference,** Evergreen Conference Center, Evergreen, Col. Cost: \$370; \$25 for music packet. Contact: Evergreen Conference Center at 303-674-3525 or Don Pearson at 303-831-7115.

**9-12 Integrity national convention,** Houston, Texas. Contact: Integrity, Inc., P.O. Box 19561, Washington, D.C. 20036.

In graduate school she reconnected with her Southern black heritage — consciously put aside during her time at the Wisconsin convent in order to conform — and introduced the church to the gifts of African-American religious heritage, particularly its music and preaching.

She shared these gifts through her lectures and teaching, but mainly by example. She radiated hope. She possessed steadfast faith. She gave unconditional love. And she loved herself. "I like being myself, my black self" she says.

"You have a gift. You have a talent. Find your gift. Find your talent. And use your gift, your talent," became Sister Thea's constant message. One friend and colleague described her as having an "intuitive sense of someone's worth."

She lived each day "suffused with grace, both human and divine," said one who knew her well. Nine months before her death in March 1990 from cancer at age 51, Oblate Media videotaped her story over a four-day period. The narrator tells the viewer, "Her spirit never waned, her love never sagged and her determination never diminished."

The viewer will respond to this well-crafted, compelling story in an introspective way — by examining how to live life fully, giving love in the midst of pain.

Irene V. Jackson-Brown, Ph.D., lives in Port Chester, N.Y.

CHURCH CALENDAR

JUNE

+ 11 St. Barnabas

**11 National Episcopal Coalition on Alcohol & Drugs annual gathering,** Seattle, Wash. Cost: \$100. Contact: NECAD, 876 Market Way, Clarkston, Ga. 30021; 404-292-2610.

**15-19 Association of Anglican Musicians Pacific Northwest conference,** Seattle, Wash. & Portland, Ore. Contact: Joseph Adam, Sacred Heart Church, 9442 NE 14th St., Bellevue, Wash. 98004.

**15-19 Executive Council Meeting,** Doubletree Hotel, 201 Marquette, NW, Albuquerque, N.M.; 505-247-3344.

**15-26 Christian Theology & Contemporary Science,** continuing education course, Center for Theology and the Natural Sciences, Berkeley, Calif. Cost: \$250. Books, housing, meals extra. Contact: CTNS, 2400 Ridge Rd., Berkeley, Calif. 94709; 510-848-8152 or fax 510-848-2535.

**16-18 Evangelism: No Confidence? No Message?** conference, Trinity College, Toronto, Ontario. Cost: \$40-115. Contact: Office of Convocation, Trinity College, 6 Hoskin Ave., Toronto, Ontario M5S 1H8; 416-987-2651.

**17-21 National Network of Episcopal Clergy Associations annual conference,** Franciscan Renewal Center, Portland, Ore. Cost: \$375. Contact: The Rev. David Olsen, P.O. Box 478, St. Helen's, Ore. 97051; 503-397-1033.

**18-22 The Challenge of Vocation,** St. Hilda's House, New York City. Cost: \$200. Contact: Helena Marie, CHS, Director of Programs, St.

Hilda's House, 621 W. 113th St., New York, N.Y. 10025; 212-932-8098.

**19-20 & 22-26 Catechetical Community: Evangelism & Formation of Disciples seminars,** Rose Hill Estate, Aiken, S.C. Cost: \$145-290 tuition; room & board \$35 per day. Contact: The Christian Formation Press, 750 Knoll Road, Copper Canyon, Texas 75067; 817-455-2397 or 817-430-8499.

**21-26 Christian Education / Arts Conference,** Kanuga Conference Center, Hendersonville, N.C. Cost: \$395. Contact: Kanuga Conferences, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

**21-27 Finger Lakes Conference,** Hobart & William Smith Colleges, Geneva, N.Y. "There Will Be No Outcasts." Cost: \$210. Contact: Diana Chapman, Registrar, P.O. Box 492, Wellsville, N.Y. 14895; 814-228-3482.

+ 24 Nativity of St. John the Baptist

**26-28 Rest, Reflect, Respond: An HIV / AIDS conference for Province IV AIDS caregivers and youth workers,** Kanuga Conference Center, Hendersonville, N.C. Cost: \$95-145. Contact: Kanuga Conferences, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

**28-July 3 Union of Black Episcopalians annual meeting and conference,** Morehouse College and Clark Atlanta University, Atlanta, Ga. Contact: Carolyn McFarlin; 404-627-4306.

+ 29 St. Peter and St. Paul

**29-July 3 Sound Speaking for Lay Preachers,** Washington, D.C. Cost: \$350. Contact:

College of Preachers, 3510 Woodley Rd., N.W., Washington, D.C. 20016; 202-537-6383.

JULY

**1-6 Global Village '92,** Stony Point Center, Stony Point, N.Y. "The Year of the Indigenous Peoples: Land, People & Identity." Cost: \$275 adults; \$185 youth; \$100 children. Contact: Registrar, Stony Point Center, 17 Crickettown Rd., Stony Point, N.Y. 10980; 914-786-3825.

**5-10 Renewal Conference,** Kanuga Confer-

VIDEO IN REVIEW

Conforming in order to change the church

**Sr. Thea: Her Own Story**  
**By Oblate Media**  
**"Horizons of the Spirit" episode**  
**June 14, NBC-TV**

By IRENE JACKSON-BROWN

"Sr. Thea: Her Own Story" is a compelling and powerful story of faith, challenging the re-examination of one's life.

This hour-long series of seven vignettes offers a model of an exemplary life. Drawing titles from African-American spirituals, these interviews with Sister Thea and people who knew her as teacher, scholar, lecturer, singer, evangelist paint a life that Cardinal Bernard Law, Roman Catholic archbishop of Boston, described as "the authentic face of reconciling love."

At an early age, although she was reared in a devout Protestant home, Thea chose to become a Roman Catholic. In her teens she felt a calling and later became a Franciscan Sister of Perpetual Adoration, having seen this ministry in her Mississippi community.

What attracted her to the Roman Catholic Church was "not the liturgy or doctrine, but the witness of the church," she says in this chronicle.



## Small parishes bloom in the Nevada desert

By Dick Snyder

ALONG U.S. 50, NEVADA

Six years ago, Life magazine called it "the loneliest road in America."

The Automobile Association of America advised its members to avoid it "unless they're confident of their survival skills."

The 287 miles between Fernley on the west and Ely on the east pass by nine towns, many herds of cattle and sagebrush, two abandoned mining camps, a few gas pumps and four Episcopal churches.

Traveling on U.S. 50 through the high desert middle of Nevada provides a different view of the state than that offered from the interstate highways.

And a visit to the Episcopal churches along the route provides a different view of the church than that usually found in metropolitan areas.

In the center of the route lies Austin, a once bustling mining center whose population has dwindled to a few hundred residents — and two women priests, both long-time residents and sisters-in-law.

Estelle Shanks and Madge Bertrand were trained for local ordination through a program called Total Ministry, begun in Nevada by the late Bishop Wesley Frensdorff.

Bertrand and her husband, Frank, the town's justice of the peace, own the hardware store in the center of town. At the store, visitors can get information on St. George's Episcopal Church, and sometimes be offered a tour of the historic stone building consecrated in 1878. And everyone can buy postcards, the proceeds from which Madge Bertrand puts into a fund to aid people who need help.

At 4 p.m. each Sunday, about 5 percent of the town's residents gather for the Eucharist, celebrated by one of the two women, or one of the diocese's regional vicars.

The mining town's history is evident in the decor and furnishings, which include a bellows-operated pipe organ and a church bell, which contains Austin silver, donated when the bell was created. Because the bell rope hangs in the bathroom, the bell some-

times sounds at odd hours of the day.

Members of the parish don't worry about pledge drives because "everyone tithes," according to Shanks. The parish is consistently at the top of per-member giving in the diocese, and among the highest in Province 8. And everyone pitches in for the janitorial duties, which include shoveling snow and raking leaves.

Shanks, who first attended the church in 1939 after accepting an invitation to worship there, said she and her sister-in-law, and other members of St. George's, are "doing what we've always done. We've always had church every Sunday; now it's always the Eucharist."

She described the program of Total Ministry as "commitment: giving your life to God and following through, in whatever capacity."

That was echoed by the Rev. Eric Heidecker, a regional vicar who serves 10 parishes in northern and central Nevada. "Ministry is what you do all day long, not just on Sunday," he said.

"Wes Frensdorff used to say that

Total Ministry produces a ministering community, not a community around a minister," he said. "In Nevada we now say that it is not just people doing ministry, but owning ministry."

He said that St. George's, with a history of active participation by all members, is a good example. By contrast, the two other church buildings, Methodist and Roman Catholic, are no longer used because of the lack of professional clergy.

Other parishes along the "loneliest highway" also offer a strong sense of ministry and outreach into their communities. Ely, at the east, has a local priest who is also a pharmacist.

Eureka, another old mining town situated between Ely and Austin, has a growing church with increasing participation by its members. In Eureka, the Rev. Dale Miller from Ely, Shanks and Bertrand have all conducted services.

Fallon, between Austin and Reno, has a Episcopal priest and an active vestry at Holy Trinity Church that "owns its ministry," according to Heidecker.

After the Life magazine article

appeared in July 1986, inhabitants along U.S. 50 adopted a tongue-in-cheek "I Survived Highway 50" campaign, which the state tourist agency has used to help lure visitors.

"It was like making lemonade when you're given a lemon," said Shanks.

In much the same way the churches along Highway 50 have adopted unique and effective ways to be the church in rural areas: providing sacraments, fellowship and support.

And the church members know that ministry isn't just what happens to them on Sundays, but with them and through them during the week.

Because of that, the Episcopal Church here isn't just surviving — it's growing. ■

Dick Snyder is a freelance writer living in Hemet, Calif.



The Rev. Eric Heidecker stops at a landmark on U.S. 50. photo/DICK SNYDER



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VAN LINES/AGENT





# No one tosses in this towel

(DGNS) The model of the diaconate in the Episcopal Church is one of servanthood. Cris Greer, a deacon in the Diocese of Western North Carolina, understands that principle. His "Towel Ministry" is a model of servanthood.

During the summer, interested people—mainly young people—are brought together for a week of serving others in a variety of ways, but primarily by "clean up, paint up and fix up" of homes in poor, rural areas.

Last June, fifty people from Alabama and North Carolina congregated in Arden, North Carolina, on a Sunday afternoon to prepare for "a week of hard work and lasting memories." Each day during that week began with breakfast at 7:30, morning devotions, the packing of lunches for the four designated work areas; the evening would end with 6:30 supper and "camping." According to Greer, "Everyone shares in these duties and a strong bonding of relationships develops."

Seven homes in the Hendersonville area were serviced by four teams. Work included adding on two screened front porches, the re-roofing of two porches, the addition of a small deck and covered entrance for a mobile home, eight interior rooms in three homes that needed walls and ceilings scrubbed and painted, a wheelchair ramp and rail built and attached to a house, the exterior of two houses painted, and rotted-out planking removed and replaced on a porch. These were just a few of the many projects completed.

The evening sessions for the "Towel Ministers" consists of worship and the

sharing of the experience of the day, including reflection on the effect the ministers feel they have had on the lives of those served. A question that is asked and discussed before arrival is, "What is the motivation behind your desire to help others?" It is during the evening sessions that those motivations are reinforced.

"Understandably, some of the people who are served are skeptical about the volunteers who travel hundreds of miles to help them," says Cris Greer. "They will question our motives and ponder whether there are underlying reasons for our offering of time and labor. We learn that most people we serve are proud and independent and do not want to receive what they perceive as handouts. A Towel Ministry workcamp offers an opportunity to work together in community to address the needs and concerns of others as well as to answer our own individual call to serve."

According to Greer, "The hardest part of a workcamp is going home. It is important that we share joys of new friendships and skills and evaluate our life together, and say our goodbyes. We believe that a closing Eucharist is the best way to say goodbye."

For further information, write Towel Ministry, P.O. Box 366, Morganton, NC 28655.

*The Rev. Cris Greer is deacon and parish administrator at St. Stephen's Episcopal Church in Morganton, North Carolina, and the new executive director of Burke United Christian Ministries.*

## EVENTS

**Blessed to be a Blessing**, a renewal conference with the Rev. Dr. James Forbes, Jr., will be held at Kanuga, July 5-10. The Rev. C. King Cole, rector of St. Andrew's, Morehead City, will be chaplain for the conference. Inquiries can be made by contacting Kanuga Conferences, Postal Drawer 250, Hendersonville, NC 28793; (704) 692-9136.

**A Weekend of Individual Directed Retreats**, July 10-12, conductors: Sr. Elsie, OSH, Sr. June Thomas, OSH.

This weekend of silence and prayer will be limited to a small number of participants so individual attention can be given to each retreatant. Sr. Elsie and Sr. June Thomas will offer individual sessions of spiritual direction.

Guests may also make private retreats,

and groups are welcome to use the facilities for conference and retreats. To make reservations, contact the Guestmistress, either by telephone or by mail. Convent of St. Helena, P.O. Box 5645, Augusta, GA 30916-5645, (706) 798-5201.

**The 1992 National Conference on Renewal, Ministry and Evangelism**, sponsored by PEWSACTION, will be held November 11-15 at the Ridgecrest Conference Center, Ridgecrest, North Carolina. Speakers will include John Guest, Roger White, Charles Duke, Joy Dawson, John Rodgers and John Howe. PEWSACTION is a network of resource organizations within the Episcopal church committed to Prayer, Evangelism, Worship, Study and Action. For further information write to the center: P.O. Box 128, Ridgecrest, NC 28770.

## Conference tackles tough issues

At a forthcoming Kanuga conference, *Tough Issues Now and Then: Conflict and Community in the Bible and Church Today*, issues will be examined by an expert staff and participants.

During the June 21-26 conference, a look will be taken toward the causes of such conflict. Participants will examine particular issues such as scriptural authority, sexuality, peace and justice concerns (how churches dealt with the 1991 Middle East war), and interfaith communications. Participants will

be invited to think through their own faith understandings with regard to these issues.

Keynote speaker will be the Rt. Rev. Frederick H. Borsch, Bishop of the Diocese of Los Angeles. Previously, Bishop Borsch was dean of the chapel at Princeton University, where he also held the rank of professor in the Religion Department and was a member of the program in the history, archaeology and religions in the Ancient World.

Assisting the bishop will be the Rev. Canon Kwasi A. Thornell, canon missionary of Washington National Cathedral.

The Rev. Canon Nan A. Peete, canon to the ordinary, Diocese of Atlanta, is conference coordinator. Randolph S. James, organist/director of music, St. Bartholomew, Atlanta, will lead the music portion of the conference.

The conference fee of \$395 per person includes program, double occupancy, three meals a day, and use of Kanuga's recreational facilities. For further information write Kanuga, Postal Drawer 250, Hendersonville, NC 28793, telephone (704) 692-9136, fax (704) 696-3589.

# Where does CrossCurrent get its news and stories?

There's no secret—about getting your news in the *CrossCurrent* newspaper. Then how do you get it there?

*CrossCurrent* is the news organ of the diocese, its congregation and related groups—to share information about the policies, people and programs of the diocese, to make connection between the members and the official organization, including the total denomination and churches worldwide.

*CrossCurrent* reaches each member's home monthly, aimed at creating a sense of community.

Deadline for news is "in the editor's hands" normally by the twenty-fifth of each month for the issue dated and mailed by the twenty-fifth of the following month. This interim is necessary to allow time for editing, coordinating, typesetting, printing and mailing.

News needs to be of interest to more than a single congregation or unit. (Consider whether a church in another corner of the diocese would be interested in the news you offer—as an inspiration for its own programs.) This means more than a bare, official report of an event or project. Because news is defined as the unusual, it might be said that what's new equals "what's news?"

Time considerations are vital—to be sure that news of coming events will appear before the event, and so that reports of what has happened will be as fresh as possible.

A continuing concern is inclusion of articles that report on efforts by individual parishes. The diocesan goals of mission, evangelism and stewardship are being lived out and witnessed in a variety of ways at the congregational level. These stories, when shared, encourage congregations and give them the recognition they deserve. The publishing of these efforts can help fulfill the mission of the diocesan newspaper itself.

Articles should reflect importance, relevance to goals and usefulness, as well as possible interest to others. Cooperation among members within or between congregations, denominations and community groups adds usually to the news value.

Contributors are encouraged to call beforehand to discuss the best approach and methods. Often such consultation can reveal a more important and interesting story behind the story. Contributors should send items to the editor, showing their name and telephone number, so contact can be made for clarity and correctness.

Contributors should consider these ques-

tions: Who is the audience for the story? Is it timely? Is it written to attract the reader's interest? How will the information benefit the reader? Is it relevant to the diocesan goals?

Photos (black and white) are welcome.

Other aspects of *CrossCurrent*: Calendar items must meet the same deadlines as news. Opinion articles, inspirational pieces and letters to the editor are welcome, along with suggestions for regular features such as "Around the Parishes."

Suggestions of ways to improve *CrossCurrent* in content or in appearance are always welcome and will be considered.

*With thanks to Frances Antonucci and Tamra Robinson of the Washington Diocese.*

## The last rite, right now

by Augustine Joseph

All of us fear it, hate it and despise it. I speak of AIDS. But AIDS has lessons to teach us about our preparation for a future life with God. It is God's will that all human beings be saved, irrespective of race, color or nationality. God does not discriminate.

AIDS does not discriminate either, but some people love to discriminate, especially racially. Racial discrimination has sapped the full strength of the nation and impoverished it of its power. The strength of AIDS lies in its total inclusiveness and comprehensive nature.

Another lesson from AIDS is the spotlight it throws on the Biblical teaching of death at any age. Young people are crushed by the realization that healthy-looking youths are cut down in the prime time of life, and the knowledge that no 'magic' on earth can reverse the deadly trend.

AIDS therefore has made young and old, high and low, rich and poor, more conscious of their demise sooner or later. This consciousness could lead some to conversion of the soul, for death is no longer the distant last rite, but the last rite, right now.

So while AIDS takes its toll on the nation, let us take toll from the lessons it brings. It cuts us short in this life, but gives us thoughts for eternal longevity.

*The Rev. Augustine Joseph is rector of St. Joseph's, Fayetteville.*



"I own two yachts, three summer houses, a mountain cabin, a health spa, and a ski resort... Why am I always bored?"

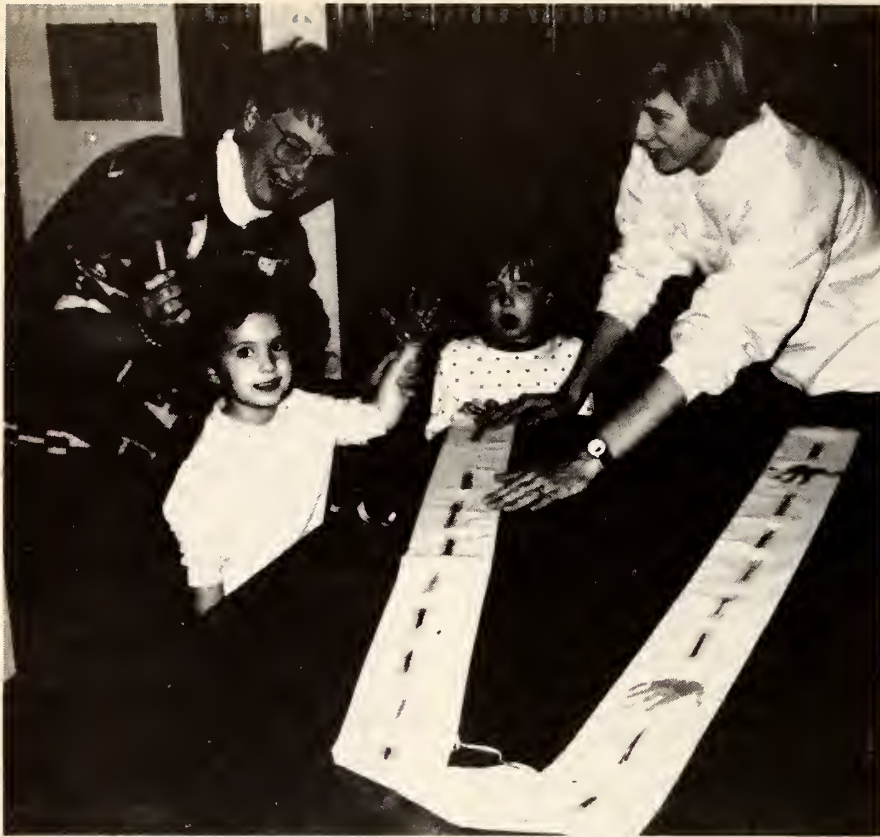
*The Rev. William P. McLemore*

## Tutors needed

The Episcopal Farmworker Ministry is organizing a tutorial program for children who need extra assistance with their schoolwork. The tutorial sessions are held on Tuesday and Thursday afternoons from 3:30 to 5 p.m. at Halls-Piney Grove Middle School in Keener.

For more information, call Marianne Exum at 592-8885 after 9 p.m. any evening.





**A LITTLE DAB'LL DO YA** says Lynn Graham (wielding a paint brush) to Kimberly Ligon whose brightly painted hand is ready to decorate the new stole. Charlotte Egerton awaits her turn and will be assisted by Debbie Barton.

## 'The hand of the Lord was with them...' Acts 11:21

by Lynn Graham

Children and teachers from St. Paul's, Wilmington, 'handcrafted' a chasuble for their priest, the Rev. Dr. Hamilton Fuller, to wear Easter morning.

This hands-on activity, part of a curriculum designed to introduce children to worship in the Episcopal tradition, followed a lesson which described the vestments priests, deacons, and laymen wear. The children heard that many professions have special dress: race car drivers wear coveralls and helmets, cooks wear aprons, deep sea divers wear wet suits, businessmen wear three piece suits. Clergy, too, wear special clothes when they go to work: cassock, stole, chasuble, alb...

The chasuble, one of the first vestments used by the church, is similar to the purple robe Christ wore while the soldiers mocked him. The stole is like the yoke oxen wear and

reminds the wearer that he is here to serve.

Parishioner Martha Charles cut, sewed and pressed the cream-colored chasuble and stole in preparation for the children's decoration. Fabric paint in rainbow colors was brushed onto the tiniest hands and pressed onto the stole. Older children with larger hands followed the pattern of a cross up the front and around the shoulders of the chasuble. The names of all the children who had a 'hand' in the project were painted around the hem of the chasuble.

On Easter morning, as children knelt at the altar, their eyes searched the robe for a certain red or orange or yellow or blue handprint--their own special gift to Christ's church. "We offer unto thee our souls and bodies..." (BCP).

*Lynn Graham is director of Christian Education at St. Paul's.*

## Personal privilege reckless choice

By all accounts from the left, center and right, the meeting of the House of Bishops at Kanuga was helpful and positive. One hundred and sixty-six bishops were there and their adoption of a new way of working is forecast to have far reaching affects on the way in which we live together in this great church. The primary emphasis adopted is one that calls each bishop to weigh his or her corporate responsibility against personal conscience and to give greater weight to the first.

My own sense is that this is precisely what is called for throughout the church and society. We have weighed personal privilege and corporate responsibility and chosen recklessly in recent years personal privilege.

Most of us believe we can do whatever we want if its legal and we have a weakened sense of responsibility to the greater community or to the future. To move towards corporate responsibility and away from what becomes simple selfishness in the practice is to affirm our belief that God works through the body of Christ in this world. I believe such a movement in secular society would be to honor the sacrifices of our older citizens who made possible this land of easy travel, indoor plumbing, electricity and simple communications. Simple selfishness did not create this country nor will it heal it or our world.

*The Rev. Russell L. Johnson, rector of St. Paul's, Edenton.*



**HANDLE WITH CARE** the handsome stole and chasuble worn by the Rev. P. Hamilton Fuller and admired by some of the contributing artists, Bryan Hammond, Emory Miller and Carrie Egerton.

*photos—Ede Baldrige*

## Converted to what?

by David E. Sumner

Which of these two cases--A or B--represents "evangelism"?

A. A few years ago at a diocesan conference, I heard a fellow Episcopalian tell how he became a Christian. He had the worldly credentials most Episcopalians admire: B.A. from Yale, M.B.A. from Harvard, and chief executive officer for a major retail chain. In simple terms, he told how at a Faith Alive Conference, he first came to discover Jesus Christ.

"I had been an active Episcopalian for many years," he explained. "But here I heard people talking about Jesus like He was their friend or something. That was new to me." Later, he said, "For the first time I discovered a faith with some meaning for my life."

B. James L. Johnson was confirmed at St. Barnabas Episcopal Church in Glen Ellen, Illinois, in 1984 at the age of 57--three years before his death. He had already made the decision to become a Christian in 1951. Although his name wasn't a household word among Episcopalians, he was better known in the evangelical circles from whence he came. He was a missionary journalist in Lagos, Nigeria, and pastor of Chicago's Lasalle Street Church early in his life. Later he established the Graduate School of Communications at Wheaton College and taught there for years.

Johnson wrote eight novels, six nonfiction books, and hundreds of articles. He was honored posthumously with the 1992 publication of *Servant of Words: A Tribute to James L. Johnson, Mentor to Writers and Communicators* by Moody Press. In Robert Webber's 1985 book, *Evangelicals on the Canterbury Trail*, Johnson wrote a chapter explaining

why he and his wife became Episcopalians. Much of it was due to the influence of their son, Jay, who was confirmed while a student at Wheaton and later ordained after graduation from Nashotah House.

**Answer:** Before you decide "A" or "B" (or both), consider our church's official definition of evangelism adopted by the 1973 General Convention: "Evangelism is the presentation of Jesus Christ in the power of the Holy Spirit in such ways that persons may be led to believe in Him as Savior and follow Him as Lord within the fellowship of His Church."

If you accept this definition, then "A" is correct. The long-time Episcopalian was evangelized, but the denominational convert was not. He had already been a Christian for 33 years, but simply decided to join a different flock.

Evangelism is often confused with new member recruitment. For example, a small parish I know of could never meet its budget. Suddenly it dawned on a few vestry members that evangelism was the answer. They decided that if they went out and recruited more members, then the parish could remain solvent. I pitied the prospects who heard their good news: "Join today, folks, and get your pledge cards tomorrow." Apparently it didn't work because three years later, the parish dissolved and merged with another congregation.

All of the front-door greeters, the telephone calls, or the clever newspaper ads won't work if we don't talk about Jesus Christ. There's an unexplainable power in that name.

*David E. Sumner, Ph.D. is the former editor of Interchange (Diocese of Southern Ohio) and author of The Episcopal Church's History: 1945-1985 (Morehouse Publishing, 1987).*

DEAR LORD,  
BE GOOD TO ME  
THE SEAS SO  
WIDE AND  
MY BOAT IS  
SO SMALL

In Celebration of Children

CHILDREN'S DEFENSE FUND



## Junior Diocesan Youth Event



NEW FRIENDS, NEW MEMORIES

photos—Carol Taylor



BALLOON PORTRAITS AND ARTISTS

## We're all a part of the whole

by Carol Taylor

The Junior Diocesan Youth Event was held this spring at Trinity Center for 7th-9th graders. This was the second year this event has been held and attendance went from 110 to 161! A big event and weekend for all. The theme of the weekend was "I See God in You." The weekend's theme was developed by focusing Friday on "God in Me," Saturday, "God in Us," and Sunday, "God in Others." Friday night, we focused on "God in Me" by creating individual balloon portrait faces of ourselves and creating a ten foot balloon sculpture called "Woody." The Edenton youth group led us through the evening with a wonderful mime troupe presentation.

Saturday was a beautiful morning in which we all gathered at the Centrum to focus on "God in Others." We, each, were given a block of clay and created clay people images of God's creation of people. Absolutely marvelous people were created...160-plus of them! This truly became a reflection of time as we focused on God's gifts in each of us. Also life-size paper people were made with Galatians 5:22-23 as the focus: "But the Spirit produces the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control." We all wrote words and symbols of fruits of the Spirit we are given on our paper-person. The afternoon was full of workshops and activities. The evening followed with games and a dance.

Sunday morning, we gathered for worship to focus on "God in Others." During the worship, we reflected on God's creation of us...each person took a pinch of their clay person and created a big clay ball to signify us becoming a part of the whole of God's creation and moving out into the world. A closing mime was offered also in our worship. The coordinator of the weekend was the Rev. Scotty Brock of St. James, Wilmington. Many thanks go to the Youth Commission for leading the weekend! Carol Taylor is youth coordinator of the diocese.

### Corrections

Architects for the MacRae house, St. James, Wilmington (March issue), were Henry Bacon and his associate, James Brite. Perpetual deacon Vera Hayes is assigned to Church of the Good Shepherd, Wilmington, not Church of the Servant (April issue).

## Happening is full of surprises

by Cookie Cantwell

The first day of Spring 1992 held many surprises! As the participants of Happening #19 arrived at Trinity Center, Salter Path, light snow flurries were dancing on our heads. The air was filled with the delight of such an unexpected pleasure and the desire for warmth drew us close together. Those feelings—delight and closeness—became the base for the Happening #19 weekend experience!

Teenagers from all over our diocese and adults who work with youth gathered to share this wonderful Happening weekend together. Happening is full of surprises. The weather, the discoveries within oneself, the emerging friendships, the unique and special song sung by our Bishop Sanders, the experienced reality that God is present in our everyday lives, etc. are just a few of the many, many delightful surprises that came to life within this Christian community.

Happening is a weekend retreat run by high school students within the diocese with adult support. Happening is designed to challenge youth to look at spiritual reality purpose is not only to have a wonderful weekend but to build the foundation for lifelong commitment to living a life based on Christian values and beliefs. It is a weekend full of fellowship and fun, but it is also a weekend of learning, sharing, growing, loving, stretching and experiencing.

Edmund Knott, New Bern, was the rector of Happening #19. Edmund has been involved within the youth program in the Diocese of East Carolina for many years. He has become an outstanding leader and, also, has developed a deep meaningful faith he shares freely and sincerely with others.

Kelly Goodman, Jacksonville, shared the leadership for this weekend by serving as the "head gopher". Kelly has also been an active participant in the Diocese of East Carolina for many years. Her role for Happening #19 was truly that of a servant. She coordinated the other gophers (staff members who serve behind the scenes who make sure all necessary supplies are ready before they are actually needed) and she did an incredible job! Kelly has a deep understanding of what



KELLY GOODMAN AND EDMUND KNOTT

Christian service is all about and she served with grace, generosity and love throughout the entire weekend.

The Diocese of East Carolina understands the special ministry involved with our youth and it is a pleasure to see our young people reach out to other people to help share the love of Jesus Christ. Our youth is making a difference in this world.

The next Happening will be October 9-11, 1992. Happening #20 will be held at Trinity Center, Salter Path, and it will be open to 2nd semester 9th graders through 12th graders in high school and to adults who work with youth (these adults who came as participants are known as "Geritols"). Plans are already started for this unique weekend and the excitement is building. Come and share this wonderful opportunity for growth, fellowship and fun!

For further information, call or write Cookie Cantwell, 2216 Waverly Drive, Wilmington, N.C. 28403, (919) 763-5910.

### WANTED

A correspondent for CrossCurrent from Pitt, Craven or Jones counties. Please call (collect) 762-0814 (day-time) or 251-0704 (evenings).

## Book Review

### Children receive family legacy

**The Measure of Our Success: A Letter to My Children and Yours**, 128 pages. Hard cover. Available May 1992. Published by Beacon Press. ISBN: 0-8070-3102-X. \$15, plus postage.

*This book is filled with wisdom and inspiration. I recommend it to everyone concerned about the future of our children.*

— Bill Cosby

*Marian Wright Edelman... inspires all of us to fight injustice to give future children a legacy such as she has given her sons. Every parent and every child should read this book to each other.*

— T. Berry Brazelton, M.D.

Marian Wright Edelman, founder and

president of the Children's Defense Fund, has written an inspiring moral message to her sons and to America. In *The Measure of Our Success*, Edelman passes on to her children a family legacy based on service to others. She shares with us the Twenty-Five Lessons for Living she most wants her sons to know.

With compassion and common sense, Edelman shows the importance of believing in our children, having high expectations for them, and passing on to them a foundation of enduring spiritual, family, community, and national values upon which they can build their future and America's. She also issues a call for every citizen to work to ensure that no child is left behind.

### "Children Learn What They Live"

- If a child lives with criticism, he learns to condemn.
- If a child lives with hostility, he learns to fight.
- If a child lives with ridicule, he learns to be shy.
- If a child lives with shame, he learns to feel guilty.
- If a child lives with tolerance, he learns to be patient.
- If a child lives with encouragement, he learns confidence.
- If a child lives with praise, he learns to appreciate.
- If a child lives with fairness, he learns justice.
- If a child lives with security, he learns to have faith.
- If a child lives with approval, he learns to like himself.
- If a child lives with acceptance and friendship, He learns to find love in the world.

from St. John's Journal, Fayetteville





**MAUNDY THURSDAY** at Church of the Servant is observed with a lamb dinner, and as each course is presented the host blesses it with the prayer from the Jewish Chaburah Meal. When the meal is finished, The Peace is exchanged and followed by Communion.



**FOOTWASHING IS AN IMPORTANT** part of Church of the Servant's Maundy Thursday tradition. During the singing of a special hymn, vestry members go to chairs provided for the footwashing. The rector washes wardens' feet and then they join him in washing other's feet.

### Church of the Servant *con't* from page A

organ building firm in Ohio. Sam Burke says, "I would rather have this little four rank pipe organ than any electronic instrument on the market."

Joe Cooper feels the responsibility of the church is "helping people, all kinds of people—not just the ones we select—to deepen their spiritual lives and I'm not just talking about people in the church, but people out of the church, no matter what their race, color, creed or sexual orientation may be."

"At our convention our church said we are not ready to close any door and we will study a lot more before we make those kinds of decisions. I respect that about our church. We are really a broad church in that we try to say the Gospel is available to all people and the church is open to all people." Church of the

Servant offers an alternative to the more structured expression of the Episcopal church in Wilmington.

"We try to be open and feel like the whole purpose of getting together is to explore our differences and try to come to grips with what we are as individuals rather than thinking everybody ought to believe the same way. God gave us brains and an individuality for a reason."

Put simply by their mission statement: **Who are we?**

Church of the Servant (Episcopal) is a Christian community committed to the spiritual development of the individual so that each may become a responsible servant in the world.

## Something to think about

Several years ago, I was experiencing a big void in my life. I needed something that I did not have at that time, a strong personal relationship with Jesus, and I knew that I would have to make a major commitment to Him if I were going to have that kind of relationship.

My initial commitment was made through stewardship. At the time, I was giving less than 2% back to God. Marti and I decided then to make the commitment to give a minimum of 10% back to do our Lord's work.

With that initial commitment from my heart and soul (and manifested through my

wallet), I began to feel the presence and power of Jesus like I had never experienced before. Since then, my life has been one of more joy and happiness and I have become much more aware of His presence in my life.

I have committed many other areas of my life to Jesus and just like the commitment with my money, He has blessed me many times over.

I urge each of us to ask Jesus in prayer what you need to do to further open you to His endless love and blessings and when you do, be sure to listen and follow.

*David Sparrow, St. Peter's, Washington.*



**A PIP OF A PIPE ORGAN** aptly describes the Schantz four rank pipe organ at Church of the Servant seen here in the background as Sam Burke, organist-choirmaster, and the Rev. Joseph Cooper, go over plans for forthcoming Sundays' music. *photos—Ede Baldridge*

## Murdered infant's services at St. John's

by Tracy Rose

Baby Girl April was buried April 30, 14 days after her body was found abandoned in a blue tote bag at an old Castle Hayne dump site. Her death has been classified as a murder.

About 40 people attended the funeral at St. John's Episcopal Church, Wilmington. The New Hanover County Sheriff's Department

honor guard served as pallbearers.

"We lose April in a moment before we even knew we had her," said the Rev. William E. Dornemann, pastor of the church.

Sheriff Joseph McQueen and members of the clerk of courts office and district attorney's office were among those attending the funeral.

*Reprinted from the May 1, Wilmington Star-News.*

### Angelic Encounter *con't* from page B

have street children begging money and bread. We live in a country where one out of five children is existing below the poverty level. This number is increasing daily.

The world is a global village and the Worldwide Anglican Encounter helped me understand how truly interdependent we are on one another. The lives of women and children in Brazil are irrevocably tied to the lives of women and children in East Carolina. I will be looking for ways to make a faithful response to God's call for compassion and I invite you to join with me in this struggle.

*Nancy Craig, Oblate of the Order of Julian of Norwich, is a member of St. Mary's, Kinston.*

## 'Doing' church?

*So we ourselves, had we not known the Word and been enlightened by Him, should have been no better off than plump poultry fattened in the dark, simply reared for death.*

- Clement of Alexandria, 2nd Century

I am always fascinated by the changes that take place in our language. As we change the way we use our words, we change our concepts of the world and ourselves. For example, fellowship was a noun when I was learning the rudiments of the English language. Now it seems to have become a verb: "Won't you come fellowship with us?"

Sometimes we reduce a lot of meaning into one short version. In the halcyon days of my youth one might make lunch, eat lunch, go out for lunch, cook lunch, get lunch, bag lunch, even enjoy lunch, but no one ever said, "Let's do lunch." No one would understand what that meant. Lunch used to be something one took pleasure in. Now it seems that lunch is simply something else to do.

We are busy people, and our busyness sometimes causes us to look at all of life as one big "things to do" list. That can even happen in our life of faith. The family that attends the Eucharist only when Suzy is an acolyte. The Altar Guild member who comes to dine at God's table only when she is required to set up or clean up. The layreader who attends services only when reading. These and other similar situations are not uncommon in any church. They speak of our confusion, of how *doing* church can replace *being* the Church.

Please know that you are needed every time the Church gathers in the name of Jesus Christ, not because of simply what you do or don't do, but because of who you are. Your best comes from your being, your gift of worship.

*The Rev. Matthew E. Stockard, rector of St. Paul's, Beaufort.*

### Why the Educational Center?

#### Ask Morton Kelsey

Anyone searching for wisdom in Christian education would do well to investigate the programs generated by the Educational Center. They integrate a deep understanding of the teaching process, a recognition of the growth and development of teachers, and a knowledge of the depth of human personality.

— The Rev. Morton T. Kelsey

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Richmond, Virginia

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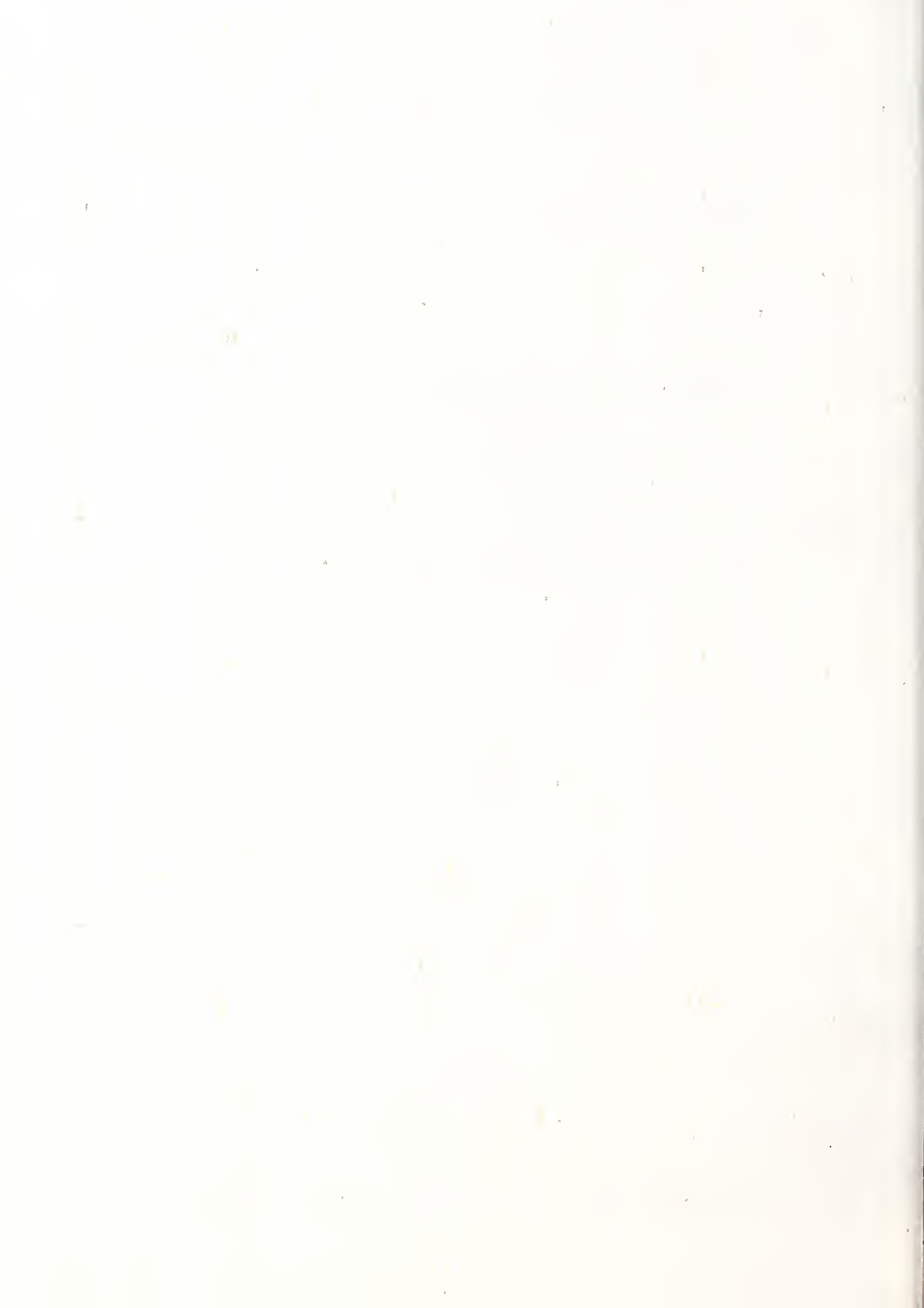
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## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

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### St. Andrew's By-the-Sea

## '... more than a landmark'

by Vera Evans

Not unlike many other Outer Banks landmarks, St. Andrew's By-the-Sea in Nags Head is steeped in history. What sets it apart, however, from the other notable sights along this stretch of sandy shore off the coast of North Carolina, is that St. Andrew's has emerged from its colorful past to remain a vitally active part of life in the communities it serves.

St. Andrew's By-the-Sea defines its mission in terms as classical as those that might have been used by the first English settlers in the New World, who brought the Church of England to what is now Roanoke Island in the late 1580s.

*"St. Andrew's By-the-Sea Episcopal Church is a worshipping Christian community whose purpose is to proclaim the love of God by word and deed; and to serve and to nurture a diversified parish family by responding to the changing needs of parishioners, others in the surrounding area, and those whose travels bring them among us."*

Summer families established the mission

But it was almost 300 years after those first settlers came here to our area, baptizing Chief Manteo and Chief Wanchese and the infant Virginia Dare, before the Anglican Church took root on the Outer Banks. In 1849, All Saints Church, an Episcopal chapel,



THE REV. K. WELDON PORCHER

was founded. Families that summered on the Outer Banks from nearby Elizabeth City, Edenton and elsewhere established the mission and built a soundside, wood-frame building in Nags Head.

At the height of the Civil War, in February of 1862, Federal troops under the direction of General Ambrose Everett Burnside captured Roanoke Island and the surrounding region. In 1865, those same troops requisitioned the building housing All Saints Church, dismantled it and used the materials to construct housing on Roanoke Island for runaway and freed slaves.

After the war, Episcopal services continued but in private cottages and in the Old Nags Head Hotel near the sound. In 1915, the United States Congress was petitioned to grant reparations for the construction of a new church in Nags Head near the original location. About \$700 was granted as a result of the petition which was spearheaded in large part by the Rev. L.L. Williams of Christ Church, Elizabeth City.

#### Separated consecrated from unconsecrated

The \$700 was well spent! The present building is essentially the same as that original construction half way between the ocean and sound among the dunes. On August 6, 1916, the chancel and sanctuary portions of the new building were consecrated and the remainder of the facility was dedicated for general community use. For the latter, a curtain was installed; when drawn, the sanctuary was veiled from the unconsecrated section of the church.

Eleven years later, after the new beach road was completed and because access to the church in the sand dunes was becoming increasingly difficult, the decision was made to move St. Andrew's to its present location. A happy occurrence shortly thereafter brought the bell which has hung in the pre-Civil War church "home" to St. Andrew's. It had been found in Nixonton, North Carolina; how or why it traveled there remains a mystery.

Other acquisitions for the newly relocated church included an altar designed by a later rector, the Rev. Fred Drane, and the altar cross carved from live oak wood from old Fort Raleigh.

#### Burning of the mortgage

In 1955, St. Andrew's was granted mission status by the Diocese of East Carolina. Soon, the little church had become an aided parish and in 1968, with the "burning of the mortgage," full parish status had been gained. The physical plant had grown, too. A parish house, complete with parish hall, offices and classrooms, was completed in 1961. Twenty-five years later, the two buildings were joined with the addition of a new wing for offices and classrooms to provide for the needs of a constantly growing congregation.

St. Andrew's has been blessed with strong  
*St. Andrew's By-the-Sea con't on page H*



WARM GREETINGS are exchanged between parishioners and the Rev. Hilary M. West, assistant rector of St. Andrew's By-the-Sea, Nags Head, following the morning service.

photos—Ede Baldrige



# The Bishop's Letter

My dear sisters and brothers in Christ:

The symbol of the dance has always helped me tremendously in my understanding of the life of a Christian. As many of you know the symbol that has been most important to me has been the picture of Snoopy, eyes closed, feet off the floor, ears drooping, dancing for the sheer joy of being alive.

During my recent surgeries for an aneurysm on my aorta, and cancer of the lung, I received a note from the Rev. Ted McEachern whom many of you know. I want to quote that note in its entirety.

"There is a phrase in a folk hymn which we occasionally sing at my church -- 'Dancing in the Wilderness.'

"It talks about difficult times and affirms that no matter how difficult, God dances with us all the way through the entire journey.

"You know how to dance--you have done it before. So as you dance now, I join in and get in a twirl or two myself." It was signed simply, "Ted."

To the clergy and laypeople of this diocese, to all my friends, and to my incredible family and staff, I simply want to express my deepest thanks for dancing with me in my wilderness. Through your prayers and love, your cards and letters, your presents both humorous and sublime you joined hands with me in my wilderness and gave me the strength to continue dancing; even when it was really hard.

God bless and thank you; everyone!

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

## PICASO receives grant from PBF

PICASO, the Pitt County AIDS Service Organization, has received a \$5,000 award from the Presiding Bishop's Fund for World Relief.

The grant is to be used solely for the development of a charitable fund, the Lancaster Fund, for the purchase of prescription medicines for people with HIV disease who otherwise would be unable to afford these medicines.

According to Elizabeth Martin, executive director of PICASO and member of St. Timothy's, Greenville, "Many of the prescriptions cost between \$150 and \$350. Persons not eligible for Medicaid or on a Medicaid spend down do not have the financial means to purchase their medicines in the absence of personal insurance." The Lancaster Fund allows people the opportunity to continue to aggressively treat this disease, to remain as healthy as they can possibly be.

PICASO is a newly incorporated private non-profit local AIDS service organization (ASO). Thousands of these community-based ASO's are in operation across the country.

Many ASO's, including PICASO, are providing day-to-day services to people with HIV disease through the efforts of both volunteers and paid staff.

PICASO works to assure clients receive all services to which they are entitled. Their efforts include: providing transportation to medical appointments and social service agencies for regular medical care and access to funds, providing buddies and support groups to enhance the social/emotional quality of life, accessing emergency funds through church and other non-profit organizations for rent and food, and providing educational programs regarding general HIV information, prevention and volunteer opportunities.

"In the six months our doors have been open we have made a significant difference in the lives of our clients," said Ms. Martin. "This difference is possible only because of support from churches, individuals, industry and civic groups. HIV disease will soon affect someone each of us knows. We must join together now to change the course of this epidemic."

## Jean Ladehoff memorial fund at Kanuga

An endowment fund in memory of Jean Ladehoff, wife of the Right Rev. Robert L. Ladehoff, Bishop of Oregon and former rector of St. John's, Fayetteville, has been established to provide monies each year in Mrs. Ladehoff's name for a clergy family to attend a summer guest period at Kanuga

Conference Center, Hendersonville.

Contributions may be forwarded to Kanuga, Box 259, Hendersonville, NC 28793. For further information contact Charles von Rosenberg, a member of the board of directors of Kanuga, (919) 484-9972.



RAIN DID NOT DAMPEN the celebration as ground was broken for St. James the Fisherman's, Shallotte, new church and to celebrate the growth of the Episcopal church in Brunswick County. Members of the vestry, the architect, EYC representative, building and interior committee chairs, lay leaders, the ECW president, rector emeritus, bishop's assistant and guest clergy joined the Rev. Dr. Richard W. Warner, Jr., St. James the Fisherman's rector, in the ground breaking service with the Holy Eucharist, which was followed by a reception in the parish house.

photo—Ede Baldrige

# A parable of love

by B. Sidney Sanders

It arrived in the mail at the hospital the day I was released from the Critical Care Unit. (They told me later that I had been in the critical care unit for forty-eight hours after my first operation because my condition was critical.) I do know the care I received in that unit was critically important to me. I wasn't awake much, but when I was awake, my nurse was by my side patting me, hugging me, reassuring me, doing everything possible to make me feel comfortable and secure.

At any rate, when they wheeled me into my room, the package awaited me. Nancy opened it for me. I was excited until I saw what it was. It was a pillow. It was not the hard pillow they now give you in hospitals after chest or stomach surgery to hug when you cough. It was soft and fluffy. But it wasn't even a "real" pillow. It was a little pillow, one that you might use in a baby or doll bed. It was pretty; the pillow case was even embroidered, but it was still nothing to play with and nothing to cheer. Nancy read the accompanying card that said something about a little pillow to provide comfort for those hard to get to little places, but I didn't really listen. The present wasn't something fun, and the pain medication was taking effect. The pillow lay neglected in the corner for several days.

### Easing the pain

As my time of consciousness increased, so did my time of discomfort. One day while I was doing what I called sitting up, I complained to Nancy about the pain in the small of my back. Let's try the little pillow there, Nancy suggested. Thinking it would be easier to try the little pillow than to argue, I agreed. But I knew it would do no good. Miraculously, the pain began to ease. I had been unable to lie on my side because it made my stomach hurt too bad. Carefully I placed the pillow where my stomach would be when I turned on my side. (Yes, folks, I am talking about that part of my anatomy that precedes me through doorways, into airplanes, etc.) Gingerly I turned on my side, stomach on pillow and it didn't hurt. Only those who have

been forced by pain to lie for days in the same position can know what a gift it is to change positions. When I returned to the hospital for my lung operation, I found that if I placed the pillow between my arm and the side of my chest that had been opened, it helped tremendously. And some weeks later, when I was finally able to lie on that side, it was only with the help of the little pillow as cushion.

### The healing touch

Hospital nights are long. Pain woke me often. My routine never varied. First, I would figure out where I was. (That was necessary because during one night, thanks to morphine, I dreamed I woke up in the choir loft of St. James, Wilmington; in the eighth floor bedroom of Bishop Elebash's two-story house; on the Concorde Jet headed for the continent; and a few other places too colorful to mention.) Thank God it only took a second to get my bearings because then the pain would hit with a force that was much like being struck with a large physical object.

And quickly I would begin what came to be known as the "frantic little pillow hunt." For as soon as I found that little pillow and applied it to that part of my anatomy that hurt the worst, the reassurance that came with the touch let me rest, and mercifully, sleep.

And so the little pillow which I had disdained as a present, became first, gift, and then, sacrament. And its touch quickly represented (re-presented?) to me God's healing touch, the healing skill of my doctors and nurses, and the healing prayers of you, my family and friends.

Occasionally, now, in my right side some real pain returns. And with it returns some panic and some fear. When it does, I conjure up my newest vision. I am floating in space, eyes closed, resting comfortably, smiling peacefully. My body is surrounded by little pillows touching me all over. And stretching out from me into the universe in every direction as far as my eye can see, little pillows jostle comfortably together, patiently waiting their turn to touch and heal. And so it is with God's love, and so it will ever be.

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

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### DEADLINE

**Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.**

## Giant tag sale raises \$1300 for Cursillo

More than \$1300 was realized from the Lord's Acre Sale held by the Wilmington Ulteya and chaired by Patsy Buck to raise money to pay for a parish license to use the Cursillo songbooks and financial aid for

candidates and for staff.

At the close of the sale remaining men's clothes were given to Good Shepherd House the Seamen's Center and the Salvation Army



# Letters to the Editor

To the editor:

On Trinity Sunday, 1991, six clergymen of the Diocese of Maryland published The Baltimore Declaration. These men believed that 'the integrity and substance of the Gospel' are under 'powerful cultural, philosophical, and religious attack.' The attack takes the form of 'a thoroughgoing revision of the faith inconsistent with the evangelical, apostolic, and catholic witness, a revision increasingly embraced by ecclesiastical leaders, both ordained and lay.'

They then proceeded to lay down seven articles with which, it seems to me, it is impossible for anyone holding the faith once delivered to the saints to disagree. They preface each article with scriptural references and follow each with a statement of 'false teaching' inconsistent with it.

The declaration apparently set off a not considerable row at the diocesan convention, including, I am told, vitriolic denunciations of its authors.

Now, I have seen no mention of this matter *CrossCurrent or Episcopical Life*, two journals presently intended to inform the members of the church of important events in the life of the church. I should have thought at the fact that clergymen of the Episcopal church feel it necessary to reaffirm the faith, and that that reaffirmation was utterly opposed by other churchmen, was worthy of at least passing mention.

If these gentlemen, and others who agree with them, are right in thinking that a reaffirmation of what I should have thought obvious is necessary, then that alone is news--would be, were we not quite accustomed to shops and theologians who openly deny the historic teachings of the church. If they are wrong either in their view that a reaffirmation of those teachings is necessary, or in their mutilation of those teachings, then that, too, seems to me worthy of report and comment in possible church journals.

The faith of the church has, as a matter of historical fact, always been forged in the heat of doctrinal controversy, in response indeed to views held by the church to be heretical. There was a time when false doctrine was considered hazardous to the health of the body of Christ, and when people actually died about matters of faith and doctrine, finding them both important and interesting. I think those matters are no less important today, when they are not so considered. And, accordingly, that a responsible church press is under some obligation to inform its readers about them.

Yours sincerely,  
William N. Turpin  
Edenton

## Thank you ECWs

To the editor:

Would you please print the following general thank you. We had such a generous response from the women of the diocese, but much arrived which was not identified as such, so we thought this general thank you appropriate.

## Lost Script: C's May cover story

A Brief History of Christ Church the Rev. George Frank Hill writes:

After the capture of Roanoke Island, General Burnside steamed up the Pasquotank River with his Federal troops and shelled Albemarle City. This was in 1862. A great part of the town was burned and many of the houses had left. The Rev. E.M. Forbes met the Federal forces at the wharf, surrendered the city and asked protection. Throughout the war Mr. Forbes remained in the city and ministered to one and all. The present Christ Church was built in 1856 while he was pastor and due to his untiring energy and devotion the church and many other buildings in the city were left untouched."

To all ECW chapters:

Thank you for responding to the need of the Episcopal Farmworker Ministry for emergency food packages. Your generous support of this special Lenten commitment and shared project with the Hunger Commission was a special blessing to Amy Trester, EFM Outreach Worker.

Her ministry was enhanced by having the needed emergency food on hand as the needs were identified and saved her many trips to the Food Bank in Raleigh. The donations of money were then available for purchase of food still needed for end of the season migrant farmworkers and will be of benefit for needy seasonal farmworkers this winter.

The Rev. James T. Horton, Jr.  
Chairman  
Board of Directors  
Episcopal Farmworkers Ministry

## Chris Mason and our youth

To the editor:

If there is one area of our diocesan life that has gotten a significant amount of attention, and quite deserved in my opinion, it is that of our youth. One does not go far and long in East Carolina that one does not hear something about New Beginnings, Happening, Winterlight, or DYE. A feeling abounds that the "youth movement" is enjoying a renaissance, or, perhaps better put, the Holy Spirit has blessed us by moving within our youth. Truly it is a thing of beauty to behold, with our young people knowing each other, as well as our adult lay and clerical leaders, across the diocese. Bishop Sanders, for instance, is not just a name or a person who appears at Confirmation; the young people have come to know and relate to him, to a large degree through diocesan activities. His emphasis on youth has been an enormous impetus.

We are doubly blessed with people like Carol Taylor, Cookie Cantwell, Billie Holland, Powell Bland, and many others who make up that part of the Body that brings Christ to our young people. As this Body has grown, the talents of its members have also increased and diversified. Many of our youth have grown older, "mustered out," and left to assume their places in adult life. Truly the Lord has blessed us in this way.

However, the youth movement was not always so robust. Just a few years ago, "Happening" was a funny-sounding word and not much more. There were no youth coordinators, no adult staff, and, to my knowledge, little funding for the types of activities that now are considered quite routine.

Not long ago, East Carolina's Youth Movement was housed, when at rest, in Wilmington. The "staff" consisted of two adults, an assistant rector and a part-time lay assistant. Onlookers had to suppress a smile as these two went about preparing for a "Happening." A "happening"? What a peculiar term it was for some sort of youth weekend! Could something with a name such as this be taken seriously? Obviously it was "kid stuff."

There was an air akin to that of a one-horse carnival as the Rev. Chris Mason and Sandy Crawford would gradually load an old, small truck with all the trappings of a "weekend", and trudge slowly but determinedly from St. James, Wilmington, to Camp Leach. But a long, dramatic journey, it is said, is begun with a single step. Small beginnings, but, with the Lord's help, impressive results.

It would be unthinkable to allow the occasion of Chris' (former rector, St. Stephens, Goldsboro) resignation and not recount for a moment the many blessings his presence, dedication, and gifts have meant to this diocese, especially to the youth. (Holly, that goes for you, too.)

Chris and Holly, we love you, and we pray that you are led to remain in our midst.

Sincerely,  
L. Donald Hickman  
Wilmington



AN OPEN HOUSE was held recently by the Episcopal Counseling Center in Wilmington, giving people an opportunity to meet the counselors, Betty Cannon Woodbury and Dorothy Warren Andrew (on the right) and to learn more about services offered by the center which provides a framework wherein therapeutic counseling and spiritual growth are integrated. However, counseling is offered regardless of ethnic, cultural or religious background.

photo—Ede Baldrige

## 'Where are you?' — Gen. 3:9

by Cherry Livingston

We are beginning to hear this question about the East Carolina Human Sexuality Commission. We are beginning to hear it in the form of "When will you have a study plan and materials so our parish can carry out the mandate of the last general convention to study the issues? We need to do it now so that the bishops' Committee on Human Sexuality can be informed by this grass roots wisdom before they prepare their pastoral letter."

So - WHERE ARE YOU - HUMAN SEXUALITY COMMISSION? The same thing happened to us that happened to Adam and Eve (see Gen. 3:1-13). When we sat down and started eating of the fruit of the tree of knowledge of good and bad, we realized that we were naked and have been hiding in the bushes. We haven't been idle. We first tried making garments out of our own fig leaves. We thought they looked too homemade and ill fitting. We then shopped around for a store with just the right style and fit for our diocese. We knew the importance of the right garment for the right occasion (see Mt. 22:2-14). We looked prayerfully at many and tried a couple on for size. We were unanimous in our decision about the appropriateness of the garment chosen. It is the latest fashion, still in the drafting, a perfect fit for us and our limited means, not one-of-a-kind custom, but the best of the store-bought. It is entitled "Human Sexuality: A Christian Perspective".

It is a five, two and one-half hour sessions, Biblically based, course. The authors believed that "Jesus modeled the best possible method for adult learning. Our Lord's method was the opposite of Moses'. Moses first handed down the Law, made a point or pronouncement, usually occasioning resistance and deeply hostile questions from his hearers. Jesus first asked questions, and then offered a statement or a parable. We will use Jesus' method

throughout this course."

### GROUND RULES

(for enabling caring dialogue)

- \* These meetings are confidential, confined to this room.
- \* We discuss issues, not persons.
- \* We give all equal time to speak, to be heard, but not to be denied a hearing.
- \* All have freedom not to speak, not to get involved in a particular activity.
- \* We speak from our own experience, use "I" statements instead of making generalizations about folks "out there" or speaking for each other here.
- \* We take care of our own comfort needs (coffee, restrooms, stretch breaks, etc.).

### TIME FRAME

**September 18-19:** One male and one female member of the Human Sexuality Commission will receive training in Washington, D.C.

**October 24-25:** Members of the Christian Education and Human Sexuality Commissions will receive training at Trinity Center.\*

**December 12-13:** One male and one female member from each parish will receive training at Trinity Center to facilitate parish study groups. These could be during Lent 1993 or any other time after training.\*

\*Both Trinity Center sessions start at 9 a.m. promptly on Saturday and at 4 p.m. on Sunday. You will have the option of arriving on Friday if your travel distance is great.

Please give prayerful consideration to whether or not God is calling you to be involved and please act on your discernment. Then mark your calendar accordingly. We found there are gifts for everyone who gives himself or herself to any process of Truth-seeking. It is God's gift of the Truth that sets you free; free to love yourself and your neighbor as yourself.

## Lobsters no longer at sea

On Saturday, October 24, St. Timothy's Church, Greenville, will hold its 15th Annual Lobster Fair. The fair has become a widely anticipated event attracting several thousand families to the church grounds. As in the past, the lobsters must be purchased ahead of time so the right number can be ordered. This year's ticket sales begin September 6 and go through October 3. Prices are \$9 for live and \$10 for cooked lobsters. All proceeds go to support the church's mission.

On fair day, families are treated to all kinds of treats such as a bake sale, a crafts and book sale, and extra special lobster logo shirts and aprons.

For the youngsters, there are games and activities including face painting, pony rides and a petting zoo. Hot dogs, freshly-cooked french fries, shrimp cocktail and soft drinks will also be available. And, WCZI-FM, Classy 98.3 will again be broadcasting live.

Tickets may be ordered through the church office (919-355-2125) or at one of several outlets throughout Greenville including Kitchen Cupboard, Butterfield's, WCZI-FM, and at Jeffersons-5th Street and Red Banks Road locations.

For additional information contact the church office or Norma VanVeld (919-756-1092) or Helen Rountree (919-756-0014).



# Guilt: A contrarian perspective

by Allan A. Glatthorn

You've heard of "blaming the victim"—placing the blame on people who are actually victims of injustice. Well, I don't think that blaming the victim is any longer this society's major problem. Our major problem now is "excusing the culprit." Excusing the culprit is what we do for ourselves and for others when we make excuses, deny responsibility, and place the blame where it doesn't belong. The result is that guilt—that nagging sense of our own sinfulness—has become terribly unfashionable in the 90s.

Consider the evidence.

- \* The Rodney King jury observed the murderous beatings and told the police, "You're not guilty; you had to bludgeon him to control him."

- \* Foolish commentators excused the rioters in California: "They weren't to blame—this racist society caused the riots."

- \* John Bradshaw, guru of the "inner child" craze, tells his audience this lie: "All families are dysfunctional; your parents are to blame for all your mistakes."

- \* A recent poll determined that something like ninety percent of Americans believe in Heaven—but only ten percent believe in Hell.

- \* The bestsellers in the pop psychology rack all convey the same vapid message: "You're a wonderful person—there's nothing wrong with you—you have to think better of yourself."

## Era of guiltlessness

How did this era of guiltlessness come about? I chiefly blame amoral psychologists

## It's your decision

by Frank M. Ross

This issue of *CrossCurrent* brings us to the time of the edge of the end of summer and hints of fall to come. Streets are not crowded. Children are returning to school. The last minute vacationers seem a bit more frantic. The dog day rains are upon us, including gloriously noisy thunderstorms. Local tomatoes fade from the stands. Corn is not as sweet. There are hints in the north from the shorter days of cooler times ahead. Church School teachers are recruited and getting ready. Adult classes are being outlined. And in September we return to the winter schedule. Life takes on more structure and the laid-back summer days and nights are fast becoming memories. I like all of this. The formless days of summer are fading and changing to the more ordered days of winter. Some think we ought to be purposeful for twelve months. I don't. I look on the summertime as a happy Lent. Put it this way, God rested, so Genesis tells us, on the seventh day. Perhaps we mortals need the twelve weeks of summer.

Now to work. Parents, do you want your children to grow up as formed and pointed Episcopalians? Then bring them regularly to Church School. It's your decision. Parents, do you want your family to be strong in faith together? Then bring all to worship on Sundays. It's your decision. Other folk, single and paired, do you want your life to be ordered and relieved? Then find your way to worship on Sundays. Pay attention to the words of the hymns. Listen carefully to the Scripture and search for your responses to God's Word. Mark well the prayers. They are not vapid religious language, but lines drawn to help you to spell yourself out. Ponder the phrase in the Morning Prayer Collect for Peace (page 57) "in knowledge of whom standeth our eternal life, whose service is perfect freedom..." Know that and your life is on the hard rock of Jesus.

Church is deadly serious business in a world full of loss and anger and guilt and fear...whose service is perfect freedom.

*The Rev. Frank M. Ross is retired rector of St. Philip's, Southport.*

and misguided clergy.

The amoral psychologists confuse understanding the reason for behavior with providing an excuse for it. "You're a compulsive shoplifter? Don't be too hard on yourself—you probably are acting out the effects of early maternal rejection." They have eliminated completely the moral dimension of human behavior. There is an encouraging sign here. An increasing number of Episcopal churches, including my own, are establishing Christian counseling centers, where therapists with a Christian perspective are helping clients understand that values matter.

The misguided clergy are of two types: those who speak only optimistically of human potential; and those who seem obsessed with sexual misdoings. The optimists, such as Robert Schuller, rarely speak of the dark night of the soul; they win converts by promising success, popularity, and material gain. Their followers are never challenged to confront their weakness and their sinfulness. Donald Meyer, in his excellent work *The Positive Thinkers* (Wesleyan University Press), also points out that such positive thinking closes off the self to new life. If you're okay now, where is the need for redemption and growth?

## Smugness not warranted

Those clergy obsessed with sexual misdoings concentrate on adultery, homosexuality, and premarital intercourse. Their obsession with the sins of the bedroom leaves most of us feeling smug. (I never did covet my neighbor's wife.) But our smugness is not warranted. In varying degrees we all succumb to temptations other than those of the flesh: racism; selfishness; indifference to human suffering; materialism; greed; and hypocrisy. We need to be reminded of those sins, which I consider much more damaging to the society than adultery. Certainly Jesus is a model here: he forgave the prostitute but excoriated the hypocrites as "whited sepulchres."

A small number of psychologically disturbed people wallow in guilt, flagellate themselves with memories of their sins, and castigate themselves endlessly for their peccadilloes. They feel too much guilt; they need psychological counseling.

But all the rest of us need to rediscover our

sense of sinfulness. We need to re-experience a sense of guilt for our serious mistakes of commission and omission. We need to feel again what the *Book of Common Prayer* calls the intolerable burden of our sinfulness.

## Need for guilt

The need for guilt is clear enough. An awareness of personal responsibility checks my impulse to act foolishly—most of the time. My recollection of my sins keeps me humble, reminding me of my soft spots, where I am most vulnerable. My acknowledgement of guilt is the first step towards reconciliation with those I have offended. And carrying that intolerable burden reminds me of my need for Christ's redemptive love.

The cure seems obvious enough. We pray. We confess our sins and acknowledge our guilt. We etch in our hearts the words of the Prayer of Confession of Sin: "We acknowledge and bewail our manifold sins and wickedness." And as we say those words, we count off with remorse the sins of the week.

We teach our children and ourselves some very simple lessons.

- \* We are all responsible for what we have become. I take all of the blame (and some of the credit) for the person I am. My parents did the best that they could. The slums I grew up in were for me a wonderful world of excitement and friendship, not an excuse for my materialistic bent.

- \* Our acts have consequences. What I do affects other people. If I father a child, I am responsible for caring for it.

- \* We are all weak, and our weakness leads us to sin and sin again. I must be ever watchful of my addiction to work and my weakness for electronic gadgets.

- \* We all need human forgiveness. I ask those whom I have hurt to forgive me. I will make amends whenever I can. And I will forgive those who have hurt me.

- \* We all need Divine forgiveness. I pray that God will forgive my sins and help me find the strength I need to sin no more.

You may remember that bestseller of several years ago: *I'm OK; You're OK*. I'm going to write a sequel for the 90s: *You and I Are All Messed Up*.

*Allan Glatthorn is a member of St. Peter's, Washington.*



MID AND JANIS WOOTTEN UNDER "THEIR" FLAG

## New Bogue Banks landmark at TC

by Linda Chamberlain

Recently members of St. Paul's, Greenville, dedicated a new flagpole and Episcopal church flag to Trinity Center in thanksgiving for the ministry of the Rev. Middleton L. Wootten who accepted a call to serve as rector of St. Joseph of Arimathea Episcopal Church, Hendersonville, Tennessee, effective July 1. The suggestion of flag and flagpole

was made by parishioner Fran McKinney.

Mid became associate rector at St. Paul's in 1987 serving under the Rev. Lawrence (Pat) Houston. In the summer of 1988, he was invited by the Rev. Ralph Kelly to serve as chaplain of the first diocesan "Handicapped" Camp, now called "Adventurer's Camp". This opportunity was so well-received both by campers and their families that when Mr.

*con't on page H*

## A better way to do business?

by Russell Johnson

Blessed summer and its slower pace of parish life provides some extra time for thinking and I have been thinking that there must be a better way to do business. Why can't we find a schedule for parish planning and budgeting that is more supportive of our September-early June life cycle? Indeed, why not adopt a new diocesan budgeting, planning cycle that would both take advantage of the summer months and be more representative of our September-early June life cycle.

The way things work now is chaotic at best. We begin life in September but do budgeting in November (the diocese in February). We begin life in September but do yearly planning in January. We begin life in September but change vestry composition in December/January. And because we have diocesan convention in February towards the end of the parish life cycle, much of its power influence planning and direction of programs in the parish is weakened. Delegates come back from convention but can hope, at best, to see their work take form in September!

The way things work now saps our energy rather than focuses and directs our energies. There must be a better way to do business and I have some ideas. Perhaps you have some also.

What if we were to reschedule our budgeting planning schedule so as to allow a July 1-June 30 fiscal cycle. Stewardship work could be done in January-February. Budgeting could be done after Easter. Parish meetings could take place in May and diocesan convention could take place prior to schooling in June. That schedule would give all of us the flexibility of July and August schedule vestry planning retreats with new vestrymen in place and a leisurely time to draw together plans for the September-June year. Decisions made at diocesan convention could be incorporated into the next year's plans and staffer's, both parish and diocesan could truly relax knowing there was a two and one half month bulge in which to gear up once again.

Obviously, there would be problems but none that we can't resolve. The biggest problem would be in making the shift. I propose that to do this we simply write and pass two budgets at the next convention; the first being for the period covering January-June of the year we make the change; the second being for the period July 1-June 30. The changeover convention then would be February of 1993. The first convention to be held in June would be in June of 1984.

Summer is a good time to think and plan time to look ahead and see how we might do things better. I think there is a better way to do business. What do you think?

*The Rev. Russell Johnson is rector of St. Paul's, Edenton.*

## September song

The remark was innocent enough: "See you in September." It was intended partly as a jest, partly in recognition of the fact that during the summer some people don't come to church. The comment may have been innocent, but it didn't cause me to laugh. I have as good a funny bone as anyone, and I'm enough of a realist to know that church attendance for the next few months would drop.

But please, let's not joke about it. Let's not joke about trivializing the Body of Christ. Let's not joke about flouting our baptismal covenant. If you skip worship during summer months, that's your decision, of course. I miss you, and so will all the others who gather to worship each Sunday; we're incomplete without you. Just don't expect me to laugh about it.

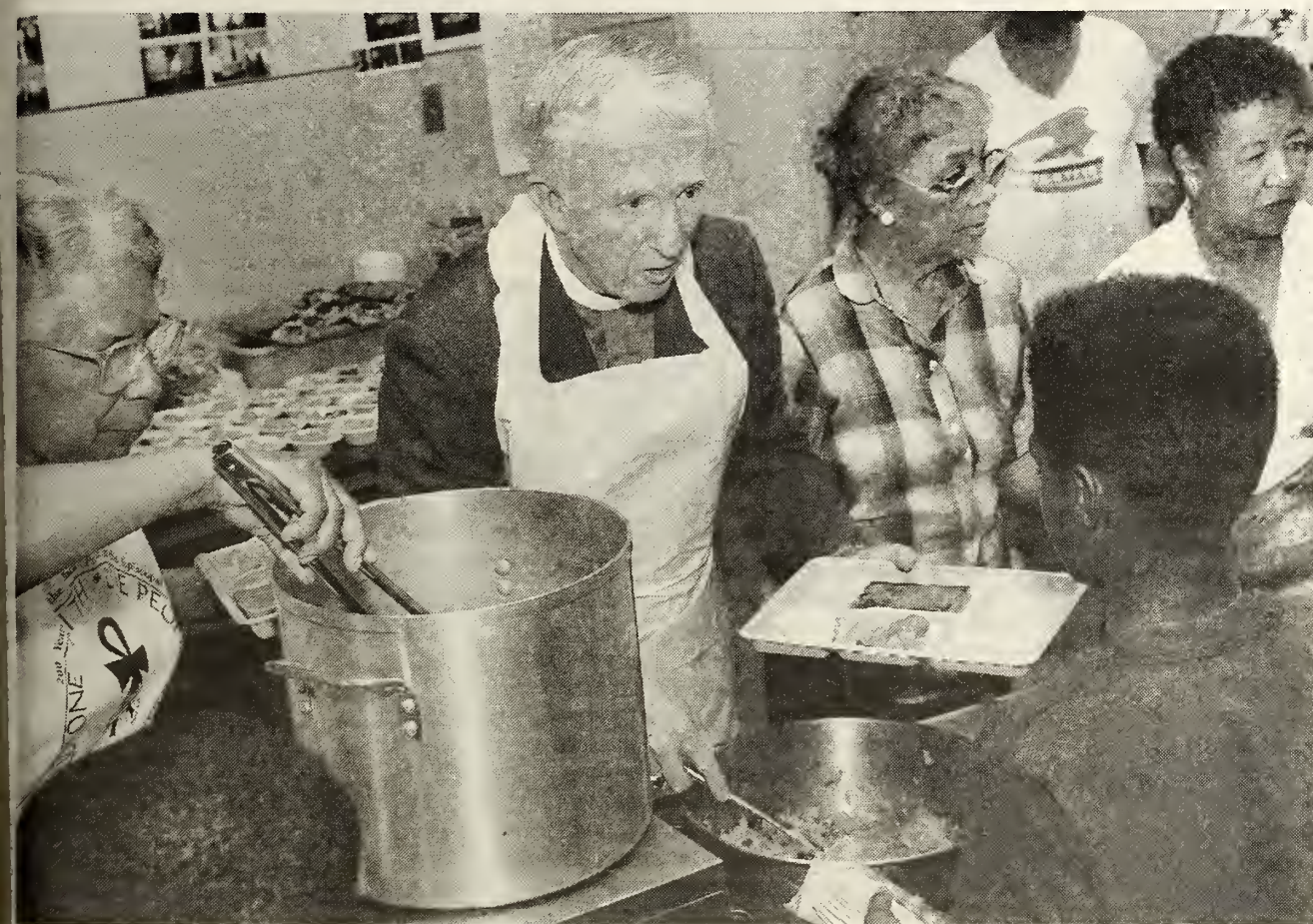
*The Rev. R.D. Cook, rector, St. James, Wilmington.*



# Episcopal Life

SEPTEMBER 1992

*Serving more than vegetables...*



Presiding Bishop Edmond L. Browning helps serve at St. Luke's lunch ministry for women and children in New Haven, Conn. Browning visited the city in a tour of black congregations and programs that also took him to Pawley's Island, S.C., Memphis and Chicago. Also serving, from left, are Eunice Royster, Vivian Jackson and Charlotte Brown of the parish. See story on page 5.

photo/ENS by JAMES THRALL

## CLERGY JOBS OUT OF REACH

### Racism, money barriers to black clergy

By Ed Stannard

In a church that has declared eliminating racism to be a high priority, black clergy find themselves in the middle, between African-Americans who often worship in black parishes and the mostly white hierarchy of the church.

These priests say they find themselves isolated, feeling cut out of jobs because of their color and pulled to serve as role models for other black Episcopalians.

Compounding the dilemma is that racism is not easily solved with programs or policies. It's a matter of changed hearts.

As one black priest recently confided, "The problem is will. The terrible temptation is the temptation to despair and discouragement."

On one hand, many black priests find they are not considered as rector of mostly white congregations. On the other, leading predominantly black congregations can make a priest feel typecast and limited if he or she doesn't feel called to that ministry.

Going outside of parochial ministry — working on diocesan or national staffs or on seminary faculties — has been one way for African-American clergy to advance. But recently several blacks in such jobs have been laid off.

It should be noted that there are more black bishops now than ever, with 19 active and four retired. Just two, Herbert Thompson Jr. of Southern Ohio and Orris "Jay" Walker Jr. of Long Island, N.Y., are diocesan bishops in the continental United States;

five head dioceses in Latin America or the Caribbean.

But several black priests contrasted those advances with the difficulty of heading wealthy historic, mostly white parishes. The

See **BARRIERS**, page 11

### Parishes, dioceses thrown for a loop by rising health insurance costs

By David Skidmore

For most headaches the Rx is simple: two aspirin and a cat nap. But for the nation's health-care migraine, the pain just seems to get worse.

Higher insurance premiums caused by the skyrocketing cost of health care are wreaking havoc with parish and diocesan budgets. The results in some dioceses and parishes are program cuts or layoffs. Parishes seeking a rector may pass over a priest with a family, accompanied by a more expensive benefits package.

In urban dioceses where medical costs run high, the annual premium for an insured and his or her family can approach \$10,000.



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Sticker shock has also struck the rural dioceses. In Montana, premiums surged 24 percent this year and in West Virginia they shot up 32 percent.

At St. James Episcopal Church in Eufaula, Ala., the premium for the rector's family policy jumped from \$4,800 to \$6,240.

"When you consider we have an overall budget of \$90,000," said the Rev. Bob See **INSURANCE**, page 9

## INSIDE

FROM CALL TO CURE



THE MAKING OF A PRIEST

**CHALLENGES CONFRONT ORDINANDS**  
page 10

## COMING IN NOVEMBER

**Madeleine L'Engle**

Writer of adult and children's literature perhaps best known for "A Circle of Quiet," Madeleine L'Engle will begin a



photo/MARIA ROONEY

series of reflections in *Episcopal Life* this November. L'Engle, an Episcopalian, is the second writer to contribute such a series to *Episcopal Life*, following the Rev. Alan Jones, author and dean of Grace Cathedral in San Francisco.

Like Jones' columns, L'Engle's will follow the liturgical year, beginning with Advent. Her theme, "Faces of God: Icons and Idols," will help readers examine and wake up their personal images of God.

## Browning plans to meet Arafat

Presiding Bishop Edmond L. Browning, underlining his commitment to the Middle East peace process, planned in August to meet with PLO Chairman Yasser Arafat and members of the Palestinian National Council to encourage them to resume peace talks with Israel.

Browning planned the stop in Tunisia on his way to a meeting of the World Council of Churches' Central Committee in Geneva, Switzerland.

"We can continue to serve as a bridge between the two parties and convince them that it is important that they continue to talk with each other," Browning said on the eve of his departure Aug. 20.

Browning said he planned to urge Arafat and other Palestinian leaders to take the peace talks seriously, "because the climate for peace is better than it has been for a very long time."

Browning acknowledged he might be subject to criticism for his efforts to meet with the PLO leaders, but said he believes that continuing the peace talks is vital at this stage.

He emphasized the church's official position, expressed at recent General Conventions, which supports a "two-state solution," including Israel's right to secure borders and self-determination for Palestinians.

Browning and his wife, Patti, have made several trips to the Middle East in recent years to express solidarity with the Episcopal Church in Jerusalem and the Middle East and its bishop, Samir Kafity. ■

—Episcopal News Service





## Episcopal Life

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Ed Stannard

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### ADVERTISING MANAGER

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### Editorial offices:

815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

### Advertising/Circulation:

Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

Bethlehem: Bill Lewellis

Central Pennsylvania:

Kenneth H. Quigley

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## NEWS

# Environmentalists focus on groups at grass roots

By JERRY HAMES

Disillusioned by what they saw as ineffective, watered-down treaties and agreements, many who attended last June's Earth Summit in Brazil pointed to non-governmental organizations and citizens' groups as the best way to confront the global environmental crisis.

More than 600 designated representatives of such groups, including the Episcopal Church, are expected to attend a national environmental conference Sept. 25-27 at Michigan State University in East Lansing.

The conference is sponsored by the U.S. Citizens Network, a coalition created in 1990 to coordinate the work of groups before the Earth Summit. In less than two years it has tripled in size to include more than 500 organizations from the fields of education, religion, social change and community development.

"Thousands of representatives of community and advocacy groups, as well as members of official national delegations, expressed disappointment with the official documents at the Earth Summit," said Ethan Flad, staff assistant for the environment at the Episcopal Church Center.

After 2½ years of inter-governmental negotiations, the conference produced the Rio Declaration, a 700-page plan for sustainable development; a set of forest principles to guide nations in for-

est management practices; and two conventions, or treaties, one on climate control to restrict global warming and another on "biodiversity," to protect plant and animal life.

Many religious leaders say the

"Countries will continue to be protective of their own sovereignty and right to develop," he said. "Who is going to pay will remain a fundamental question to be battled out between the rich and poor nations."

## Church team links people, resources

A network of Episcopal environmentalists and a list of parish and diocesan environmental programs is being compiled by the Episcopal Church's environmental stewardship team.

The environmental team, which meets in Colorado Oct. 25-27 is writing a theological statement on environmental stewardship and preparing support for specific programs.

"We are also linking individuals with others who are working on environmental issues," according to Ethan Flad, staff assistant for environmental programs at the Episcopal Church Center. He is also gathering reports of successful parish and diocesan environmental projects.

Correspondence should be addressed to him at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Rio Declaration lacks the simplicity and spiritual dimension that a charter needs.

"It is not a charter to inspire people who love this planet," said Bishop Paul Reeves, Anglican observer at the United Nations.

Reeves said the Earth Summit showed how difficult global diplomacy can be in search of solutions to worldwide problems.

pressure governments to address environmental concerns.

Some political leaders have recognized the value of citizens' groups as an effective means of changing attitudes in addressing the environmental problem. On the heels of the Earth Summit, British Prime Minister John Major announced he will be host to a world environmental conference for non-

## Liberal magazine plans dialogue with conservatives

The Witness magazine, the independent Episcopal journal known for its politically progressive views, will mark its 75th anniversary Oct. 24 at a challenging site: the evangelical Trinity Episcopal School for Ministry in Ambridge, Pa.

Witness editor Jeanie Wylie-Kellermann said she sought Trinity's permission to hold a forum on evangelism in Ambridge because of the seminary's conservative reputation. Its positions are frequently at odds with those held by the magazine.

"We could have celebrated our 75th anniversary here in Detroit," said Wylie-Kellermann. "But the challenge is greater in taking the witness of this magazine into an arena where many presumptions are not shared. Holding on to our vision will be more difficult and perhaps more fruitful if some of those in attendance bring criticisms and ask us, in light of our faith, to explain what we mean."

Though now she hears "lots of enthusiasm," Wylie-Kellermann said many Witness supporters criti-



Wylie-Kellermann

cized her decision.

"It's clear that some women priests, in particular, have felt so invalidated by critics of women's ordination that to go to a climate where ... many people hold those ideas ... is too painful and not a good use of their spiritual resources."

Trinity's dean, Bishop William Frey, will be one of those interviewed by Wylie-Kellermann during a panel discussion. Speakers representing The Witness will be biblical scholar and feminist theologian Virginia Mollenkott and author Verna Dozier, who has agreed to be preacher for the event. Workshop topics range from sexuality and the authority of Scripture to spiritual warfare and economic justice.

Registration is limited to 250 people. For information, call The Witness, 313-962-2650. ■

— Episcopal Life staff

## After 30 years, U.S. relief supplies reach Cuba by air

For the first time in 30 years, a non-governmental cargo plane from the United States landed in Cuba in July, carrying 71,000 pounds of relief supplies.

The DC-8 airplane, containing food, medicines, health kits and soap for the Cuban Ecumenical Council, was chartered by the Church World Service, the relief and development arm of the National Council of Churches of Christ (NCC).

"When the first crate came out of the belly of the Aeronaves DC-8 Peru plane, people broke into applause and cheers," said the Rev.

Oscar Bolioli, Latin American director of the NCC.

Church members were on hand to unload the plane, and the supplies were distributed to hospitals and church-run retirement centers. Additional supplies will be delivered as soon as funds become available, Bolioli said, and will be shipped free of charge by AB Charters of Miami.

The next lot of medicines scheduled for the Juan Marquez Children's Hospital, where, according to Dr. Noemi Gorin, physician at the hospital, a reception of medicines saved the lives of 10 children. Episcopal Methodist, Baptist, Presbyterian and Pentecostal churches participate in the Cuban Ecumenical Council. ■

— Religious News Service

Doctors at Juan Marquez Pediatric Hospital in Havana, eagerly open first shipment of cancer drugs and antibiotic provided by U.S. churches through Church World Service to the Cuban Ecumenical Council.



photo/CUBAN ECUMENICAL COUNCIL VIA CHURCH WORLD SERVICE

## CONTENTS

Calendar .....	30
Classified .....	28
Commentary .....	19, 25
Diocesan briefs .....	7
Editorials .....	20
Forum .....	26-27
Letters .....	22-23
LifeLines .....	15-17
Liturgical year .....	24
Marketplace .....	4, 13, 29
News/Features .....	1-3, 5-6, 8-11, 14, 32
News Digest .....	3
Obituaries .....	8
Presiding Bishop .....	21
Profile .....	12
Resources .....	30
Resumen de Noticias .....	14
Reviews .....	24, 28
TV watch .....	31
Youth Life .....	18

governmental organizations next year.

The Rev. Franklin Vilas, chairman of the environmental commission in the Diocese of Newark, N.J., compared the U.N. conference's influence on the environmental movement to the 1963 March on Washington for civil rights.

"To some, nothing seemed to be happening at the actual events. But each one will have had a profound effect through a rise in consciousness."

Episcopalians who attended the U.N. conference said they would take leadership roles in organizing dialogues among religious groups, legislative representatives and grass-roots organizations. "I want us to have state-by-state parliamentary forums involving spiritual leaders, statespersons, women, youth, scientists and grass-roots activists," said the Rev. Susan Dulany, who has organized conferences in the Diocese of Georgia. ■



NEWS

# Churches seek aid for Bosnia, Somalia

By NAN COBBEY

The Presiding Bishop's Fund for World Relief has rushed \$25,000 in emergency aid to Church World Service for refugees in Sarajevo, Bosnia and Herzegovina, and another \$25,000 for Somali refugees massing on the Kenyan border.

Special accounts are now open to receive donations for both trouble spots.

At present, all donations for refugees in what was Yugoslavia are being channeled through Church World Service (CWS), according to fund spokesperson Katerina Whitley.

"The World Council of Churches is sending an emergency officer to work with Serbia," she said. Serbia is one of two remaining Yugoslav republics and has been conducting an "ethnic cleansing" campaign against Muslims and Croats in neighboring Bosnia, which declared its independence last spring and has a sizable Serbian minority.

Whitley said an officer was already in place in Croatia, another former Yugoslav republic that declared its independence last year and was also attacked by Serbian troops.

The fund is also helping Church World Service pay for airlifts of food and medicine into Somalia, which has been enduring a civil war since January 1991 as well as a devastating drought. The latest appeal from CWS asks supporters for \$150,000 to expand the airlift.

The aid to Somalia is coming none too soon, according to Sharon Pauling, Africa policy analyst for Bread for the World.

In a memo sent to hundreds of religious and secular publications she wrote, "The United Nations estimates that 23 million people throughout the Horn of Africa and 30 million across southern Africa are at immediate danger of starvation, disease and malnutrition."

Pauling criticizes the world community's unequal response to the plight of suffering people. "Since the outbreak of ethnic violence in Yugoslavia, the international community has monitored the food shortages in Sarajevo, launched peacekeeping missions and created safe corridors for relief operations ... yet the bread lines of Yugoslavia pale in comparison to the famine afflicting Africa."

Pauling calls the food shortages in the former Soviet Union and the bread lines in Sarajevo "critical," but she also challenges the world community "to ask why greater thresholds of suffering and horror must be reached in Africa before crews arrive and decisive action is taken."

Anyone wishing to make contributions for either Yugoslavia or Somalia may do so through the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017. They may be designated for a specific area. ■



Too weak and malnourished to talk, a young man from Somalia sits on the ground and waits to be processed before entering Kenya as a refugee.

photo/MAINA, REUTER



A father and son embrace while waiting for the departure of a convoy of women and children who were evacuated from Sarajevo by a humanitarian organization.

photo/CORINNE DUFKA, REUTER

## News Digest

### Easton elects bishop coadjutor

The Rev. Martin G. Townsend was elected the ninth bishop of the Diocese of Easton, Md., on the third ballot at a special diocesan convention July 11.

Townsend, 48, is rector of Christ Church, Blacksburg, Va. He will serve as bishop coadjutor until Bishop Elliott L. Sorge retires early next year. Born in Cambridge, England, Townsend came to the United States at the age of 14. He received his master's in divinity at the Virginia Theological Seminary, where he is studying for a doctorate. ■

### Conservatives trying to block new bishop

Members of the traditionalist Episcopal Synod of America in the dioceses of Virginia and Southern Virginia have formally petitioned their bishops and standing committees to "withhold their consent to the confirmation of the election" of the Rev. Jane Dixon as suffragan bishop of the Diocese of Washington, D.C. The synod based its objections, in part, on Dixon's position on the ordination of homosexuals.

"We believe such confirmation will further polarize [the Episcopal Church] and inhibit the primary concerns of the church ... [in] the worship and adoration of God and the propagation of the gospel of Jesus Christ," said the resolution, which was adopted unanimously.

Episcopal bishops-elect need the approval of a majority of the 119 diocesan bishops and diocesan standing committees in order to be consecrated. ■

### Church councils urge city-rebuilding plan

After touring riot-torn South-Central Los Angeles, representatives of the World Council of Churches and the National Council of Churches of Christ said they would begin lobbying political leaders for a "Marshall Plan" to aid urban areas in the United States.

"The challenge to us is, we have listened and it's now up to us to respond," said the Rev. Joan Brown Campbell, general secretary of the NCC. Campbell said the NCC and WCC envisioned a plan that includes employment training, infrastructure rebuilding and efforts to combat racism. ■

### Nashotah House passes accreditation exam

Nashotah House in Wisconsin has been affirmed as a fully accredited seminary by the accrediting commission of the Association of Theological Schools in the United States and Canada.

The investigation was prompted by charges by three former faculty members who alleged serious deficiencies in the seminary's program and academic climate.

The commission also applauded the seminary's recent efforts to recruit a larger student body, to ensure a climate of intellectual openness and to establish institutional machinery to respond to women's concerns. Nashotah House does not allow women to perform as priests in its chapel.

Dean Gary W. Kriss said the seminary's integrity was reaffirmed. "Those who have sought to question and undermine our integrity as a seminary must now be silent," he said. ■

### Spong slams Vatican on gay-lesbian stance

Once again, Bishop John Spong of the Diocese of Newark, N.J., has lashed out at the Roman Catholic Church, calling a recent Vatican statement on homosexuality "shocking and deeply distressing."

Spong, who has previously taken on the Catholic

Church on issues of homosexuality and women's rights, was responding to a Vatican document made public late in July. The document opposes laws aimed at protecting civil rights of homosexuals.

In his statement, Spong said, "For a Christian church to oppose publicly the civil rights of any minority is shocking and deeply distressing. For this to be the official position of the Roman Catholic Church is not only sad but hypocritical."

He also criticized the Catholic leader in Newark, Archbishop Theodore McCarrick, for his role in opposing legislation that bars discrimination based on sexual orientation. McCarrick would not respond to Spong's statement. ■



Bishop George Bates of Utah extends his concern to Alberta Henry of the NAACP during a vigil in front of the governor's mansion to protest William Andrews' execution in late July. Andrews was convicted as an accomplice in the torture slayings of three people in 1974. He had forced them and two others to drink drain cleaner. Those standing vigil claimed racism affected the sentence and protested capital punishment as immoral. With Bates is Dan Andrus, a layman, and the Rev. Lincoln Ure, a chaplain.

photo/SARAH MOORE

### Eucharist translated into Hawaiian

The Commission on Hawaiian Ministry of the Episcopal Church in Hawaii has published Rites 1 and 2 of the Holy Eucharist in Hawaiian, with English on facing pages.

"The commission feels that the publication of this translation is timely, coinciding with a resurgence of interest in the Hawaiian community in learning and using our mother tongue on a daily basis as a living language," said the Rev. Charles Hopkins, commission chair.

The Church of England's Book of Common Prayer was first translated into Hawaiian in 1863, and the last Hawaiian translation of the English prayer book was issued in 1883. ■

### Church prepares guide to reach baby boomers

An Episcopal Church task force focusing on evangelism and ministry to non-affiliated "baby boomers" expects to have the draft of an outreach manuscript ready in December.

The task force, headed by the Rev. Linda Grenz and the Rev. Wayne Schwab of the Episcopal Church Center, is shaping the resource to aid congregations in their outreach to the largest segment of the U.S. population, born between 1946 and 1964. The guide will expand on work done by Robert Paul and Kirk McNeil of the United Methodist Church. In their view, baby boomers are centered on self-fulfillment rather than self-denial, tend toward short-term commitments, seek a clear Christian basis for their daily living, and look for clergy leaders whose "insides match their outsides." ■

From Religious News Service, Episcopal News Service and other reports.



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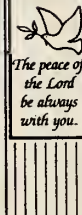
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NEWS

# Browning spotlights racism, black ministries

Presiding Bishop Edmond L. Browning began his four-state tour of black congregations by spooning cabbage and singing "If You're Happy and You Know It" with women and children in a lunch program at St. Luke's Church in New Haven, Conn.

But that evening, and at his other stops in Pawleys Island, S.C., Memphis and Chicago, Browning made a forceful stand against racism, both within the church and in society at large.

The presiding bishop's tour was something of a whistle-stop tour, visiting eight black churches or ministries, plus a service at the National Civil Rights Museum, in four days. And Browning let no one off the hook when it comes to fighting racism.

At a press conference at St. Andrew's Church in New Haven, he said, "I am really very disturbed about the administration's response, say to the Los Angeles riots. It's almost as if family values is an answer to racism, which is really belittling to ... the oppression that people feel."

In his sermon at St. Luke's, Browning criticized the Bush administration for its inadequate response to the Los Angeles riots. "Our task is made the more difficult when people highly placed in the administration attribute deep-seated social ills, which believe are consequences of racism, to the absence of so-called family values, as if we could go out and buy a dozen of them at the supermarket and all would be well."

But at his press conference earlier, Browning also said it's imperative "for every person to see their part and their sharing in the sin of racism." Part of that is exposing denial about racism, which he likened to Miracle-ro.

He included the church in his criticism. At St. Cyprian's Church in Georgetown, C., he said, "It is a source of great pain to me to recognize that the sin of racism all too often finds a happy home in the bosom of the church."

Part of the presiding bishop's message, however, was hope. At Camp Baskervill in South Carolina, which has a national reputation as one of the most holistic community outreach ministries in the Episcopal Church, he spoke to the young campers, urging them "take heart" despite the "raw deal" they



In Chicago, Presiding Bishop Edmond L. Browning and the Rev. Canon Harold Lewis, right, joined the Rev. Martini Shaw, left, and the Rev. Richard Tolliver, center, in meeting with Mayor Richard M. Daley.

photo/ENS: PAUL SMITH

receive because they were born black.

"Jesus is telling you that you don't have to be on the sidelines; you can take part in the game!"

Besides his anti-racism campaign, a major purpose of the tour was "to acquaint the presiding bishop in a deeper way with the works of African-Americans in the Episcopal Church, who number some 4 percent of the total membership," said the Rev. Canon Harold T. Lewis, national staff officer for black ministries.

They included the weekly lunch program at St. Luke's, the third-oldest black Episcopal parish, founded in 1854. The program, which serves 200 persons a week, also includes legal, social welfare and financial counseling, AIDS and pregnancy screening, according to the Rev. Victor Rogers, rector.

"What we are really trying to do is provide some resources that would help some of our guests to be weaned from the program," Rogers said.

After spooning cabbage to the guests, Browning and his wife, Patti, ate ham, macaroni and cheese and yams with them.

Semyrao Glenn, 38, told him of her struggle to raise six children and three grandchildren on welfare in a drug-infested neighborhood.

Glenn said she plans to move to Danbury, which she considers a safer city. "It will give my kids a better chance. I'm so afraid of the neighborhood. The other night, I caught a man trying to come into my bedroom window. I don't need stuff like that."

Browning sang two songs with the youngsters at the adjoining children's program.

Later, he socialized with elderly residents at the Mary B. Ashford Adult Service Center, operated at St. Andrew's Church across town.

The next day Browning flew to Pawleys Island, visited Holy Cross/Faith Memorial Church and Camp Baskervill, ate lunch with black clergy and celebrated evening prayer at St. Cyprian's Church.

In Memphis, Browning paid a call on the Emmanuel Episcopal Center, which sits amid 1,400 units of public housing and runs almost 40 programs for the neighborhood.

Later in the afternoon, Browning and his party toured the new National Civil Rights Museum, built on the site where the Rev. Martin Luther King Jr. was assassinated. At an ecumenical service, Browning again issued a call for the church to take leadership in eradicating racism.

The occasion brought tears to the eyes of Betty Isom, Emmanuel Center's director of community relations. "I cried at the Civil Rights Museum over the way he was talking about blacks and what Dr. King was trying to do — and also what he's trying to do," she said.

Moving on to Chicago, Browning presided at the dedication of St. Edmund's Church's first venture in rehabilitated housing. The parish formed a corporation to buy abandoned, multifamily buildings in the surrounding neighborhood and restore them as housing for moderate- and low-income residents.

The next morning the presiding bishop visited a neighborhood feeding program at SS. George and Mathias and a Head Start program and shelter for battered women operated by St. Thomas Church.

Later, the Rev. Martini Shaw of St. Thomas' and the Rev. Richard Tolliver of St. Edmund's accompanied Browning in a meeting with Chicago Mayor Richard M. Daley. ■

By Ed Stannard, with reports from Harriet Goodbody of South Carolina, Julie Denman of West Tennessee, the Rev. Robert Stewart of Chicago and Yvonne Samuel of Religious News Service.

## Anti-racism conference on satellite

Anyone with a satellite dish will be able to tune into the Commission on Racism's national teleconference.

On Sept. 26, from 2 to 4 p.m. Eastern time, commission members and consultants will present "Defining Common Threads" for members of diocesan racism commissions at 30 to 40 "down-link" locations across the country. They will be hooked up to the presenters in the studio by telephone. For transponder information or to learn where the nearest "down-link" site is located, call Gary Filsinger at the Episcopal Church Center at 800-334-7626 (in New York, 800-321-2231), ext. 5397.

"This is not a program, it's a meeting," explains Diane Porter, executive for Advocacy, Witness and Justice Ministries, who works with the Racism Commission.

The broadcast will allow members of diocesan commissions to ask questions, learn about two models for anti-racism work — one suitable for large dioceses, another for smaller dioceses or archdeacons — and hear about General Convention's anti-racism resolutions. A taped message from the presiding bishop is also on the agenda.

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For further information please call (908) 219-9567 or write: The Rev. James C. McReynolds, Chairman, The Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.



## NEWS

# Episcopal authority defied in Virginia confirmations

RICHMOND, VA.

Retired Bishop A. Donald Davies tested the bounds of episcopal authority in July, confirming four members of St. Luke's Church over the objection of Bishop Frank Vest of the Diocese of Southern Virginia.

St. Luke's is the only parish in the church to switch its allegiance to the non-geographic Missionary Diocese of the Americas, set up by the traditionalist Episcopal Synod of America.

Davies, retired bishop of the Diocese of Fort Worth, Texas, head of the "missionary" diocese, laid hands on four people, confirming them as members of the Episcopal

Church. Under church law, that act should have been reserved for Vest or a bishop approved by him.

Davies had no such approval, making it almost certain that the validity of those confirmations will be challenged. The situation is regarded as a test case in the dispute, since both bishops claim authority over St. Luke's, which still claims membership in the Episcopal Church. Canon law requires new dioceses to be created by General Convention.

Davies said he spoke with Vest before his visit. "He didn't want me to come. But I told him I had a pastoral duty to perform," Davies

said.

Although he opposed Davies's visit, Vest had no comment about it afterward, except to say that he expected "that the House of Bishops will have to take up this matter in Baltimore this September."

By performing the consecrations without Vest's permission, Davies apparently moved one step closer to a confrontation with the denomination's hierarchy. About 20 congregations are linked to the diocese, primarily composed of people who had left the Episcopal Church.

Attempts to reconcile the parish with the Diocese of Southern Virginia have not suc-

ceeded. In early June, Vest disciplined St. Luke's rector, the Rev. Leo Combes, an act called inhibition, ordering Combes not to perform "any priestly or pastoral functions as an ordained person." In his letter, Vest told Combes that the diocesan standing committee had charged Combes with "abandonment of the communion of this church."

Combes continued to act as rector and contends he and the congregation remain faithful Episcopalians, despite the switch in allegiance. But Vest has said Combes and the congregation have effectively left the church by rejecting his authority.

Bishop William Wantland of Eau Claire, who is affiliated with the synod, wrote Combes, urging him to seek ways to work out the difficulties with Vest. Wantland, a recognized scholar on canon law, pointed out that current canons do not yet recognize the legal standing of the MDA.

"While Bishop Davies is a bishop in good standing of the Episcopal Church, the diocese is not technically a part of that church, nor is it legally in communion with it," he wrote.

Meanwhile, the parish and the diocese are fighting in court over control of St. Luke's property. St. Luke's, which traces its roots to a charter from the Virginia House of Burgesses, has about 50 mostly elderly members. ■

From reports by Religious News Service and Episcopal News Service.

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## Southern African province approves women priests

MBABANE, SWAZILAND

With 79 percent in favor, a synod of the Church of the Province of Southern Africa has given its approval to the ordination of women as priests.

Some bishops might ordain women as priests as early as next month, but there was intense discussion among synod members on how the province will move forward.

Bishop David Russell of Grahamstown has an ordination service set for Sept. 5 at which the Rev. Nancy Charton, the first woman deacon in the province; the Rev. Bride Dickson and the Rev. Su Groves are candidates to become the first women priests.

Archbishop Desmond Tutu is planning to ordain the Rev. Wilma Jakobsen and the Rev. Margaret Vertue at the end of September.

But there are fears the ordinations might be subject to legal challenges if the province's canons and constitution were not formally amended by two successive synods.

Tutu, president of the synod, acknowledged that the issue had been a major controversy in the province, which includes Anglican churches in South Africa, Lesotho, Mozambique, Namibia and Swaziland, and said the vote in no way compelled any bishop to act against his conscience.

The province has ordained 32 women deacons since 1985. In 1989, the proposal to ordain women to the priesthood failed by narrow margin to secure the necessary two-thirds majority.

Delegates asked the Synod of Bishops prepare guidelines to meet the needs of those who have difficulties of conscience with its decision. However, it rejected suggestion that no women should be ordained before the next Provincial Synod. It approved this "protective legislation." ■



## DIOCESAN BRIEFS

## PEOPLE

**LEXINGTON**— The Rev. **Marvin Suit** of St. Francis' Episcopal Church, Flemingsburg, Ky., was recently ordained the first Canon 9 priest in the diocese. A lawyer, he has been in charge of the parish since 1988. The Canon 9 priesthood is designed to serve small, isolated communities by raising up clergy from within a community.

**LOS ANGELES**— **Vickie Candelaria** is a real hair-o-ine. A member of the congregation at St. Francis of Assisi Episcopal Church in San Bernardino, she scours the community looking for old wigs and hairpieces. She delivers them to St. Bernardine Hospital where they are refurbished for use by cancer patients who have lost their hair to chemotherapy.

**MARYLAND**— The Rev. **Ralph Harper**, who teaches at Johns Hopkins University, has won this year's Grawemeyer Award in Religion for his book "On Presence: Variations and Reflections." The \$150,000 prize awarded jointly every five years by the University of Louisville, Ky., and the Louisville Presbyterian Theological Seminary. Harper was rector of St. James Episcopal Church, Monkton, from 1959 to 1981.

**UPPER SOUTH CAROLINA**— The Revs. **Mellie** and **Howard Hickey**, both retired, came back in Aiken after a 15-month mission to the Cheyenne River Reservation in South Dakota, where there are 78 Indian churches and only 24 priests. Mellie Hickey said she is richly rewarded by the experience. "They do not separate religion from their life," she said. "they believe in the interconnectedness of all things."

## CONNECTICUT

Two banks have joined an Episcopal church in the fight against AIDS.

**Mark Anthony Eisengrein** is a 19-month-old who contracted AIDS from his drug-addicted mother. His adoptive mother, **Audie Eisengrein**, of Derby, has gone on a speaking tour of the region trying to raise money for a fund that will help organizations providing care for people with AIDS.

The Rev. **Michael Tessman**, rector of Emmanuel-St. James Episcopal Church, says the church willingly responded to her pleas. **Did Shelton Savings** and the **Derby Savings Bank**, which have set up special collection boxes in their banks throughout the Naugatuck Valley.

To date, the fund has a balance of more than \$25,000.

## DALLAS

Fifth-graders at Parish Day School, Dallas, have been helping the school's custodian, a Cambodian refugee, get his U.S. citizenship.

Throughout the school year, two afternoons a week, **Hean Kao**, 47, joined the 14 students in **Vicki Eastland's** class.

**Kao**, a teacher in Phnom Penh, and his wife, **Dy**, had nine children when the Vietnamese invaded Cambodia in 1978. "The communists killed four of our children," **Kao** said, "and took two others away." He and the remainder of his family fled into the mountains, living there for a year on wild potatoes and fruit, then walked to Thailand. **Kao** came to the U.S. in 1982.

Besides helping him with English and social studies, the students have given **Kao**

other kinds of assistance. One student asked his father to do **Kao's** legal work. They took him to the police station for fingerprinting and to a passport photo shop for pictures. They also helped him fill out his citizenship application form.



*Parishioners in Hillsboro reaching their peak.*

## EASTON

An old church in Hillsboro, Md., seems to have been rescued from oblivion.

St. Paul's Church-St. John's Parish was built in 1758, rebuilt in 1853 and given up for lost in the 1960s. The Rev. **Marianne Ell** said the diocese sold the church building but not the property.

"The building was supposed to be moved, but the owner never followed through."

"We're a preaching station now," she said, "not even big enough for mission status, but we're a growing congregation—all 25 of us!"

The church was bought back, the old furnishings restored and returned. Last year, the whole congregation turned out with scrapers and paint buckets and, in a barn-raising atmosphere, restored the exterior, which was in tumble-down disrepair. The United Thank Offering awarded a \$38,000 grant and ground has been broken for a new mission and outreach center.

## INDIANAPOLIS

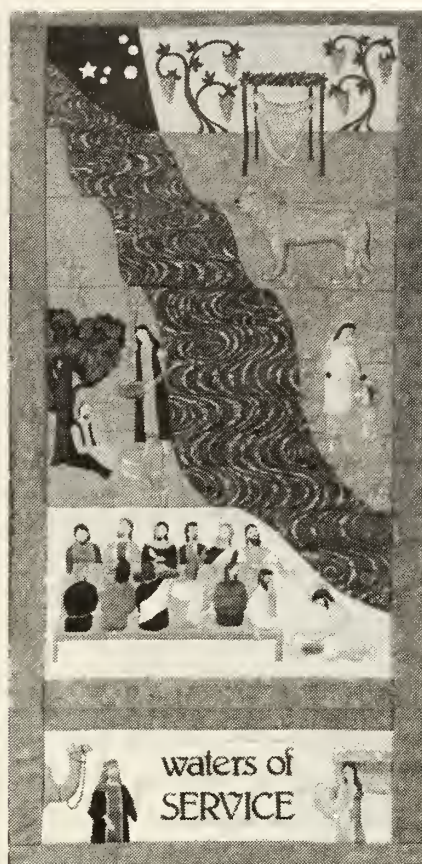
Parishioners at St. Alban's Episcopal Church, Indianapolis, have covered the white cinder block walls of their sanctuary with a 28-foot banner.

After a fire in the early 1980s left the church without any ornamentation, the process of getting it back on its feet put any thought of decoration on hold.

But in 1989, the vestry asked a local fiber artist, **Jo Locker**, to create a wall hanging.

She came up with a design which centered on scriptural references to water; she organized the references into nine categories and designed a panel in the banner for each. They are the waters of creation, praise, promise, service, miracles, repentance, salvation, mission and life.

For instance, the great river that dominates the fourth panel, the Waters of Service, was suggested by a verse in Amos: "Let justice roll down like waters, and righteousness like an everflowing stream."



*"...like an everflowing stream," one of nine panels by fiber artist Jo Locker.*

photo/WAYNE TERREBONNE

In executing the wall hanging, **Locker** used natural pigments and dyes to paint the fabric. She quilted it, using a process called trapunto, which involves extra stuffing in some areas to give greater dimension and texture.



*St. Augustine's Episcopal Church in Elkhorn, Neb., silenced its post bell last summer when robins built a nest in it.*

## NEBRASKA

They're not horsing around in Elkhorn. If St. Augustine's Episcopal Church looks like a barn, it's because that's what it used to be.

The parish came into being in 1980, first meeting in the community room of the Nebraska Savings and Loan. When it outgrew that space, services were moved to a local school. In 1981, a gift from the diocese went toward the purchase of a horse stable, and the parish has been growing ever since.

Members still recall former Bishop **James Warner** arriving for the first bishop's visitation and vesting in a horse stall. Although the paneling is now smoothed and stained, parishioners swear they sometimes pull bits of straw out of the cracks.

And what do they do if they outgrow the barn? It's happening, said the Rev. **Pettigrew "Pete" Hamilton**, rector, "We're talking about starting a second service in the fall."

## NORTH CAROLINA

Three Concord churches — Episcopalian, Methodist and Presbyterian — have formed a non-profit corporation to build a 40-unit housing project and the U.S. Department of Housing and Urban Development is helping them with a \$2 million grant.

In the fall of 1982, All Saints Episcopal Church and the Central United Methodist Church negotiated a loan of \$1.72 million to construct **Wesbury Plaza**, a 50-unit housing project for the elderly and handicapped.

When they began to plan an additional 40-unit complex on the eight-acre property, the First Presbyterian Church asked to be included.

"We're ecstatic," said the Very Rev. **Robert Sessum**, rector of All Saints. "This grant will help us meet a deep need here."

At least 100 elderly citizens are on waiting lists for housing throughout the area, including 73 at **Wesbury Plaza**.

SOUTH CAROLINA/  
UPPER SOUTH CAROLINA

They are still trying to raise the needed \$1.8 million, but in an act of faith, the two dioceses have begun construction of their joint project, a special residential care center for Alzheimer's patients.

The center is located on the same property as the Episcopal Home at Still Hopes in West Columbia. The dedication service is set for Nov. 1.

**Linda Correll**, assistant director at the home, said the new facility is unique in that it caters specifically to Alzheimer's patients, "with wide corridors designed for wandering." She said that in drawing up the plans, Still Hopes went to a similar facility in Gardiner, Maine, and consulted with experts at Duke University.

It will house 24 custodial-care patients and 12 day-care patients. Two of the 24 residential beds will be set aside for "respite care," available to families who need short-term periods away from an Alzheimer's patient in their care..

## SOUTHERN OHIO

All Saints Episcopal Church in Cincinnati has established a ministry for "people with disabilities and those who care for and about them." It has no formal name or officers, although **Marge Bowden** coordinated activities for the program's first two years and **Daphne Knapp** has succeeded her.

"We turn nobody away," said **Knapp**, "although we are still looking closely at the definitions of disability, trying to see who we can best serve."

The program began casually when the church installed wheelchair ramps. "We asked ourselves, is there life after the ramp?" said **Bowden**. "We undertook a survey, to discover who the disabled people were that we built the ramp for."

"These are people who have historically been ignored by the church," she went on. "Some are not easy to reach, many are fearful, but we decided we needed to form a Christian community with them."

A highlight of the program is the retreats. This past Lent "we had a singer, a dancer, a juggler sharing their talents," said **Bowden**. "despair and hope with one another."

"It's our constant hope," she said, "that by working with the disabled, we can get rid of the we/they mind-set we're afflicted with."



## NEWS

# Church vows to fulfill promise to Philippines

ALBUQUERQUE, N.M.

Reacting to charges that the Episcopal Church has not fulfilled a covenant signed in 1989, Executive Council in June approved a 15-year financial commitment to undergird both the program and clergy pensions of the Philippine Episcopal Church.

The grant will amount to \$800,000 a year from 1993 to 1997, \$533,333 from 1998 to the year 2002, and \$266,667 for the remaining five years.

In return, the Philippine church has committed itself to place \$53,000 each year into a capital fund, designated primarily for pen-

sions, life and disability benefits, and then for capital build-up.

The Rev. Canon Lloyd Casson, chair of Executive Council's partnerships committee, said the covenant ratified by General Convention in 1988 was not implemented when the Philippine church became autonomous in 1990, leading to deep frustration and disappointment among Philippine church leaders.

"Had they foreseen this, they certainly would not have begun autonomy negotiations," Casson said.

David Beers, chancellor to the presiding

bishop, said the church had a legal obligation to continue to provide support, even though the covenant was vague and contained no specific dollar figures.

Beers said the agreement would not set a precedent for the Episcopal Church as other jurisdictions gain autonomy. "Other processes are different," he said. "We're playing out the hand that was dealt in 1988."

The Philippine church was a missionary district of the Episcopal Church since its founding in 1902 by Bishop Charles Brent.

Lynn Johnson, chair of the joint committee for the Philippine covenant, said time is

running out for the Philippine church.

She blamed the Church Pension Fund for not fulfilling its promise to propose a pension and benefits package for Philippine clergy and lay workers to come into effect when their participation in the Church Pension Fund ceases in January 1996, the time a new pension plan must be in place.

Philippine officials say a comprehensive plan will require the income from a \$700,000 to \$800,000 investment. The Philippine Episcopal Church has 150,000 members in five dioceses. ■

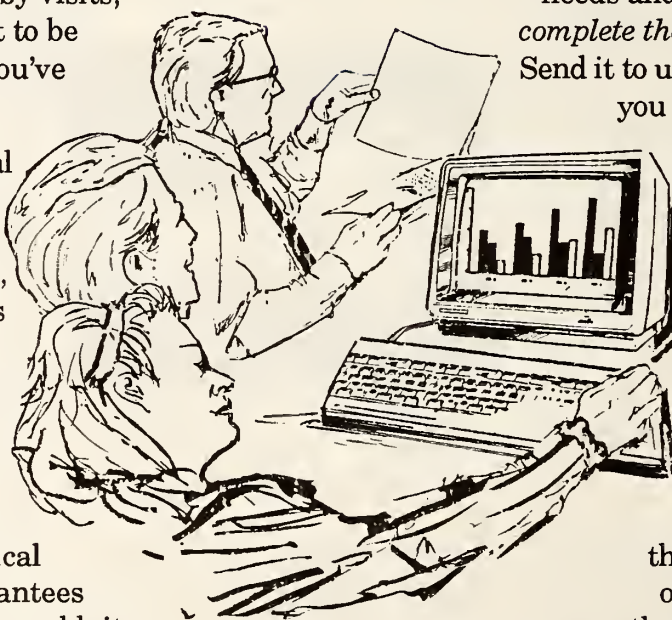
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## OBITUARIES

### Margaret Jacoby, 89, served Dallas diocese

Margaret Miller Jacoby, 89, longtime church worker in the Diocese of Dallas, died of cancer July 15.

Jacoby served the diocese for 25 years. She was former editor of the diocesan newspaper and most recently was an archivist and historiographer. She had been working on the history of the Episcopal Church in northern Texas when she died.

Jacoby and her late husband, Henry Jacoby, were charter members of a diocesan mission that grew into St. Michael and Angels Church in Dallas, a parish now numbering more than 5,000 members.

Born in Memphis on Nov. 22, 1905, Jacoby graduated from the University of Missouri and was a teacher. She is survived by a son, Henry, and two grandchildren.

### Bertram Gibson III dies in fall at 22

Bertram M. Gibson III, 22, died in an accidental fall Aug. 2.

He was the son of Bertram Gibson Jr. and Nell Gibson, active in national Episcopal committees.

Born in New York on Nov. 16, 1969, the younger Gibson was a graduate of Franklin and Marshall College and was pursuing a career in the arts. He was a contributor to Episcopal Life.

Nell Gibson is director of parish-based services at the Episcopal Mission Society in New York. She is a member of the Standing Commission on Peace with Justice, a former member of Executive Council and a member of the Board of Governors of Episcopal Life. ■

### Australian calls for bishops for cultural groups

An Australian author has stirred controversy by arguing that different cultural subcultural groups should be given autonomous bishops in order to more effectively realize the groups' spiritual needs.

Dr. Allen Brent, senior lecturer in history at James Cook University in New South Wales, said in his recently published book, "Cultural Episcopacy and Ecumenism," that traditionalist and liberalist subcultures should also have their own bishops. ■

— Religious News Service



NEWS

INSURANCE

continued from page 1

Henderson, "that's a fairly significant impact."

With parish membership and pledges doubling in the past three years, the 200-member congregation in the Diocese of the Central Gulf Coast has managed to absorb the increases and not cut its program, said Henderson. Members wince at the cost but pay it.

"It's just the cost of doing business and having a full-time rector. That's how people look at it here."

Where the premium surge will be felt the most, he said, will be in churches with several lay employees, given that the diocese has endorsed the General Convention resolution equalizing lay and clerical employee benefits, which takes effect in January.

That specter is haunting the Central Gulf Coast parish of St. Andrew's in Destin, Fla. This year the parish will be paying \$12,000 in premiums for its two clergy, said the Rev. Mike Hesse, rector for the 700-member parish. And that will be compounded next year when the six lay employees are included in pension and health plans.

The parish is coping with the additional pension load but has not yet figured out how it will afford the added health coverage. Right now it's still in the abstract. Reality as not struck yet," said Hesse.

His bigger concern, he said, is for the smaller congregations that are beginning to grow. Vestries may choose to replace full-time employees with part-timers who aren't eligible for benefits or perhaps lay off their parish secretaries, leaving their rectors to shoulder all administrative duties.

Higher health-insurance costs could also be the deciding factor in hiring decisions throughout the church. With premiums typically two to three times higher for families than for single coverage, vestries may be tempted to write off candidates with spouses and children.

"Frankly, it's more economical to have a celibate priest, or a priest who doesn't have children to insure, than it does to have a priest with children," said Idaho's Bishop John Thornton.

If a vestry in the Diocese of Connecticut were to choose a priest based on family status, the bishop would likely block the deal, said Jack Spaeth, the diocese's director of administration and finance. But even that deterrent, he admitted, isn't likely to quash discrimination based on family status.

"Subconsciously, do parishes think about it? I suppose they do."

Battered by double-digit rate increases, many dioceses are responding by increasing

Health Insurance Premiums for Selected Dioceses

DIOCESE	1991		1992	
	SINGLE	FAMILY	SINGLE	FAMILY
California <sup>3</sup>	\$2,664	\$6,600	\$2,928	\$7,320
Central Gulf Coast <sup>3</sup>	1,920	4,488	2,544	5,928
Connecticut <sup>2</sup>	3,570	8,960	3,748	9,408
Maryland <sup>1</sup>	2,850	7,538	same	same
Montana	2,100	4,920	2,484	6,660
New York	2,652	6,084	same	same
West Virginia	1,608	3,720	2,316	5,436

1-BLUE CROSS/BLUE SHIELD, 2-SELF-INSURED, 3-DENTAL NOT INCLUDED

deductibles, placing tighter strictures on treatment — particularly elective surgery and mental health care, requesting insured parties to share premium cost, and, in several cases, changing health plans.

The Diocese of Los Angeles is among those bailing out. Faced with a 32 percent jump in its premiums, it pulled out of the Episcopal Church Clergy and Employees' Benefit Trust, replacing it with a Blue Shield plan that offered comparable coverage but at a smaller rise in premiums.

Not all dioceses are feeling the sting of higher premiums. Rates for the Diocese of New York, insured through the Benefit Trust, remained unchanged from 1991, as did those for the Diocese of Maryland enrolled with Blue Cross-Blue Shield.

"If you look at the group as a whole, a good third had no increase at all," said Michael Schenck, administrator for the Benefit Trust. "This idea that everybody is going up 20 to 30 percent is not true."

For Los Angeles and the Central Gulf Coast, the problem is that claims are so high that they outstrip the premiums.

Vince Curry, the Central Gulf Coast's administrative officer, said he was relieved the premium went up only 32 percent.

"The company probably lost about \$150,000 on us. Our premiums should have gone up about 85 percent," he said.

A big factor in the increases, said Schenck, is an aging clergy population. Most seminary graduates were in their 20s in the 1950s and 1960s. But today many are in their 40s and 50s. The result is not only more claims but costlier ones.

"Having five major heart problems in a particular diocese can wreak havoc with their claims," he said.

One solution that Los Angeles and other dioceses have turned to is the health maintenance organization, which contracts with hospitals and physicians on a flat fee or salary basis.

Since 1988, the Diocese of California has offered its 500 insured employees the option of enrolling in two HMOs as an alternative to the Benefit Trust plan. This approach has lowered the diocese's claims, but has also resulted in an age disparity among the programs, said Caroline Talbot, the diocese's employee benefits coordinator.

Despite the higher premiums, said Talbot, "we have found that older employees used to having a free choice of doctors [have been] sticking with that plan tenaciously. We've found that younger families, though, are willing to go with the HMOs."

The Diocese of Connecticut offers an HMO in its plan but because of older clergy and costlier treatment it is in the unenviable position of having the priciest premiums in the church — \$9,408 for family coverage. The average age of their insured members is 53, about 10 years over the norm, said Spaeth.

"Not only has the cost increased, but utilization has increased," he said. "And that throws the cost out of whack."

The good news is that for the first time in a long while claims have been less than premiums. It was the opposite story in 1989 and 1990, when the diocese generated an average of \$250,000 more in claims than it paid in premiums. As a result the diocese took the risky step in 1990 of self-insuring its health plan, even though the Benefit Trust would have cost less, said Spaeth. The common practice of sharing high costs across the entire pool doesn't address the issue of cost containment, he said.

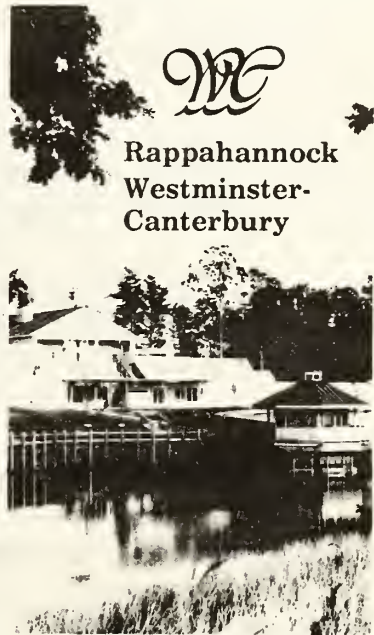
"The Church Insurance Corp. could give us a lower premium, but they are pushing that cost onto other dioceses. Our concern in the long haul was, who picks up that tab?"

Though Connecticut parted ways with Church Insurance, the diocese hasn't written off a chance to rejoin the plan. "We hope someday to be back in relationship with them," he said.

Only 14 of the church's 99 domestic dioceses are not enrolled in the trust, a real vote of confidence, in Michael Schenck's eyes.

"We're all concerned about the rising cost of medical insurance. But I think we have a very good story to tell," he said. ■

David Skidmore is a freelance writer living in Chicago.



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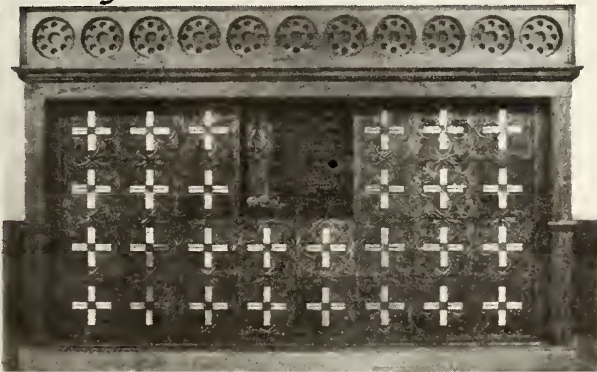
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## NEWS/FEATURES

## LAST IN A SERIES

## High hurdles confront those seeking ordination

By JULIE A. WORTMAN

On a rainy Tuesday morning at the beginning of her final semester at the Episcopal Seminary of the Southwest in Austin, Texas, Nan Needham, 38, reflected on "the slow, plodding, 'Peter' type of faith experience" that had led her there.

An experienced pharmacist for the Indian health service in Oklahoma, she had become increasingly unhappy juggling the demands of her job with more and more church activities after hours.

"I felt fractured," she said of her growing restlessness eight years ago. "I thought surely

there's a career where I can feel more integrated."

Ordained parish ministry seemed to be the answer. Needham's home congregation, Oklahoma's commission on ministry and a positive seminary experience all appeared to validate that path. If all continued going according to plan, a full-time job as rector of "a small to medium-sized parish" would be just around the corner.

But not necessarily.

For one thing, full-time parish jobs are becoming scarce. For another, women and people of color still have a tough time getting decent jobs.

But fiscal belt-tightening is not the only factor that will make it difficult for soon-to-be-ordained women like Needham to get parish positions, as Susan Bear, a postulant from the Diocese of Dallas, is well aware.

"Parishes might be supportive of women in the ordination process," Bear says, "but will they hire a woman?"

Most often, the answer is "no," as the church's Committee on the Status of Women reported to General Convention last year. Data from the 1980s indicated that 92.6 percent of the male clergy, but only 75.4 percent of the women, found regular parish positions upon ordination. Of priests ordained to the diaconate in 1980, 40 percent of the men, but only 15 percent of the women, were rectors of parishes by 1986.

Discrimination is rampant, Archdeacon Richard Cluett, deployment officer for the Diocese of Bethlehem, Pa. states flatly. Most deployment officers and bishops "bend over backwards to present congregations with opportunities to explore a variety of people," but women and non-white candidates are routinely disregarded as serious candidates for full-time parish jobs, especially by predominantly white congregations.

"Not every black priest is called to minister to an inner-city, black parish," points out the Rev. Henry Atkins, co-chair of the church's Commission on Racism.

Combating discriminatory assumptions about who would make a good rector is a slow process, but Cluett and some other diocesan deployment officers have begun to push congregations to consider ordained women and minorities by including such candidates among those to be interviewed.

## FROM CALL TO CURE



THE MAKING OF A PRIEST

ing the process a lot tougher.

AUGUST: The 11 Episcopal seminaries must meet the church's educational requirements if their students are to reach ordination.

THIS MONTH: Candidates are discovering that finding a job may mean being yoked, in a cluster, or holding another job as well.

## THE SERIES

MAY: The changing role of the priest, with more emphasis on lay ministry, is the biggest challenge for those called to ordination.

JULY: The church must help validate a person's call to the priesthood, and many dioceses are mak-

ing the process a lot tougher.

AUGUST: The 11 Episcopal seminaries must meet the church's educational requirements if their students are to reach ordination.

THIS MONTH: Candidates are discovering that finding a job may mean being yoked, in a cluster, or holding another job as well.

A new Church Deployment Board policy mandates that candidate profiles be balanced by race and sex.

Another "exposure" tactic involves supplying women or minority priests as interim clergy for searching congregations. That is what the Diocese of West Missouri's deployment officer, Archdeacon John McCann, has done, although he admits that such people are not always available for interim work, noting that "we're lucky to get any black priests at all."

The familiar ideal of one priest serving one parish is fast becoming a lost dream in many areas of the country, experts say. Rising clergy salaries and the increased cost of employment benefits are major reasons.

Mary Lou Lavalley, the deployment officer for the Diocese of Western Massachusetts, says the result is "a humongous clergy surplus." She was one of the organizers of the first-ever national gathering of diocesan deployment officers in Kansas City, Mo., in April.

"There are something like 7,000 paid parochial positions in the church," notes Lavalley, who has served on the national Church Deployment Board for 14 years. "I bet that number is down a couple thousand over the past 10 or 15 years."

"Life employment [for priests] won't be there in the future," says Bethlehem's Cluett.

Instead, Cluett and his deployment colleagues agree, new models of "shared" ministry for both congregations and the ordained — from yoked or clustered congregations sharing one priest to larger regional

ministries involving several part-time "worker priests" and every variation in-between — are likely to become the norm.

If congregations re-examine their assumptions about how their corporate ministry should be done, points out Bonnie Anderson, the Diocese of Michigan's congregational consultant, they may discover some new options.

"For congregations in the know, they can do ministry more effectively if they do it cooperatively [with other congregations] and share resources."

It is then possible to be clear about what gifts a priest would be expected to bring, Anderson adds. That helps considerably as search committees sift through clergy resumes.

But few congregations take adequate time to perform a thorough self-study, Anderson believes, which may account for the frustration that search committees reported in a Church Deployment Board study conducted last triennium.

"The self-study shows you who you are, what your ministry [as a congregation] is and what kind of leadership you need to get you where you want to be," Anderson explains. "I think it's really hard for people to do. Most [parishes] do it with questionnaires, but it is a tremendous opportunity to reflect together [in congregational meetings] on how they've been in the past, to name that, and to decide what you want in the future."

Discerning congregational and individual vocation and call may be difficult, but the growing consensus among deployment experts, commissions on ministry, theological educators and other church leaders is that ministry is the focus, everyone, both lay and ordained, will benefit.

"I've been fortunate to meet people who've helped me discern what I'm called to do, to keep me from thinking I was crazy," says seminarian Susan Bear, 44, as she reflects on her own effort to keep vocational discernment a priority. "We're all called to serve Jesus Christ, but how?"

These days, it's a question the entire church is trying hard to answer. ■

Julie A. Wortman is assistant editor of *The Witness* and a former staff writer for *Episcopal Life*.

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NEWS

BARRIERS

continued from page 1

irony, they say, is that it's easier for a black to become bishop of New York than to become rector of Trinity Church, Wall Street.

Recently, the Rev. Canon Edward Rodman, canon missionary for urban work in the Diocese of Massachusetts, wrote a letter to black clergy asking them to pray for those who have lost their jobs and to take actions such as offering jobs and referrals and bringing the issue up at commission meetings. Among those Rodman named were Archdeacon Enrique Brown of the Diocese of New York, the Rev. Canon Lloyd Casson, former vicar of Trinity, Wall Street, and Associate Dean J. Carleton Hayden of the University of the South's School of Theology.

Hayden described the conflict in supporting blacks in their call to ordination:

"For the priest, you have to both encourage vocations but at the same time set forth the problems and difficulties that will be there in the Episcopal Church because of race — and sometimes one [the latter] gets emphasized more."

"We're right back where we started," said the Rev. Jesse Anderson Jr. of Philadelphia, who noted that the Union of Black Episcopalians began as a response to a black priest's dismissal from the national staff in the 1960s. Although blaming the "last hired, first fired" principle for many of the job losses, Anderson also sees a lack of commitment to work with minorities, which is a relatively new priority. "Why would you cut back on your new work?" he asked.

Rodman said he didn't believe overt racism was responsible for the job losses, but that the pattern displayed a lack of sensitivity to African-Americans and their issues.

"My own personal opinion is that any one of those situations taken on its own terms probably could be explained within the context ... It's the fact that it has become cumulative in the last two years."

The Rev. Theodore Lewis Jr. is rector of a black parish in Charleston, S.C. For him, being a priest is not a matter of career advancement but of answering a call.

"I have a vision for my ministry to bloom where I'm planted. I'm planted in Charleston, S.C., with a group of people ... and I'm trying to serve them and love them."

Yet Lewis said he's experienced racism in his career: parishes that received his file from the Church Deployment Office and ejected him before he ever knew he was an applicant.

"When they began checking and found that I was a black person and I was scratched and then I get the 'kind' letter."

The Rev. Carl Wright, also of Charleston, said he's had to prove himself more than white priest would. Only outstanding black priests are considered to lead white churches, he said, while "an average white guy can become rector."

Wright described the dilemma African-American priests often encounter.

"Black people are suspicious of us because they wonder why in the world would you want to be in a white church. White people are suspicious because they say, do you want to be one of us?"

The Rev. Canon Nan Peete, canon to the ordinary in the Diocese of Atlanta, said white parishes too often are happy with the status quo and use false logic to stay there.

"They never say 'let's intentionally look at the people who sit in our pews,'" Peete said. "[They say,] 'Why should we have a black priest if we have no black members?'"

Well maybe if you got a black priest you'd get some!"

Rodman believes much of the problem lies in the Episcopal Church's willingness to support one-race parishes. In fact, General Convention last year passed a resolution supporting "both ethnic specific and multicultural" congregations. "Everybody wants to have it both ways," Rodman said.

Rodman commended the Methodist Church for taking an active role in putting black clergy in white congregations and vice versa. The Methodists are "light-years ahead" in integrating their parishes, Rodman said.

Not every black priest has had trouble finding jobs in white parishes. The Rev. Monroe Freeman's last two congregations were all white. Although in his first parish

he felt unwanted by a small segment of the parish, he has flourished in the last three years at St. Titus Church in Durham, N.C. He's also served in a historic black parish and in one that was changing from white to black. Nowhere has he felt compromised.

"No matter where I've been as rector I've been myself," Freeman said. "And I bring to my ministry those unique gifts that I have and I am aware of my blackness and my spirituality and my background."

And yet Freeman feels the split.

"It's a two-edged problem. One, you sort of feel an obligation to serve an historic black parish because you know there's a lot of them out there and they're empty [lacking rectors]. ... On the other hand that tends to pigeonhole a black priest."

Another priest whose entire career has

been in predominantly white parishes feels prejudice of a different sort. The Rev. Wendell Gibbs, who now serves four small parishes in the Diocese of Central New York, has found his motives questioned by other blacks.

"They see it as I'm separating myself from the black church ... I did say I was hurt by that because I didn't feel I had turned my back on the black church; I felt the black church had turned its back on me."

Gibbs said he would like to work in a black church for its music and liturgy but, like many black priests serving black parishes, accepts that he is where he is meant to be.

"Maybe my ministry is to minister to white churches to help break the barriers." ■



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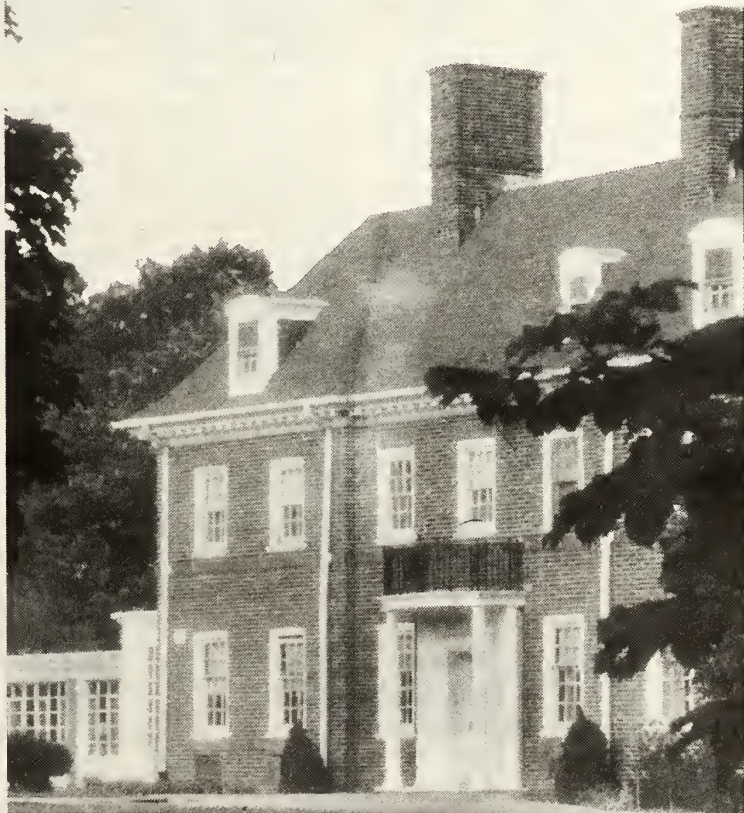


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## PROFILE

# Danforth wears collar near corridors of power

By BRIAN JAUDON

WASHINGTON

There was never any question that John Danforth would become a public servant. As a young boy growing up in St. Louis, he was taught by his father and grandfather — founder of the Ralston-Purina company — that no less was expected of him.

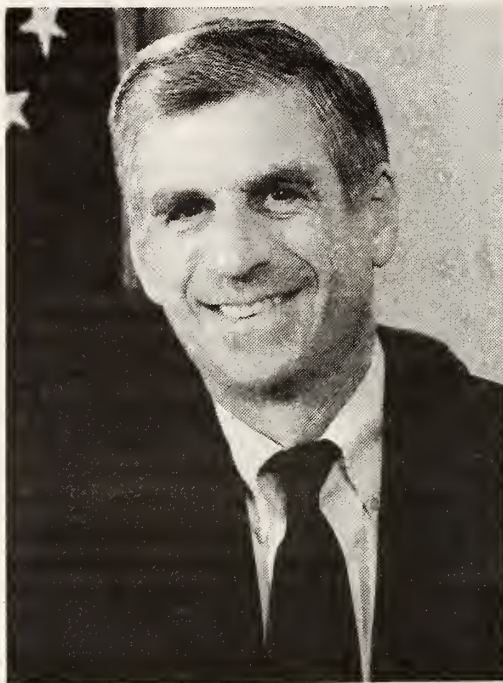
So even though he was born into a privileged, fifth-generation Missouri family (his net worth was recently listed as \$30 million), Danforth spent much of his early adult life working hard to establish his own credentials. After studying religion at Princeton, he went to Yale Divinity School and was ordained an Episcopal priest.

Not wanting the life of a typical parish priest, Danforth studied law as well and served as Missouri's attorney general before being elected to the U.S. Senate in 1976. Now in his third term in the Senate (he turns 56 this month), Danforth's political stock has risen in the last year after a string of political victories. But it is his faith that clearly continues to sustain Jack Danforth.

And while he has more than his hands full in the Senate — and with his own family — Danforth still finds time to be a priest. He regularly visits and provides home Communion to elderly and sick parishioners of St. Alban's Episcopal Church in Washington. And before work each Tuesday morning, Danforth continues to celebrate a small, informal Communion service he started at St. Alban's soon after he came to Washington.

Members of the small St. Alban's congregation — about a dozen faithful who have found community with each other — take turns giving the short homily each week, at Danforth's suggestion. When it's the senator's turn, he doesn't give a long-winded speech expected from most politicians; they are "well-crafted, extremely pertinent, and carry a spiritual punch," according to longtime member Sue Vincent.

The Tuesday service is a way for Danforth to exercise his role as a priest on a regular



That same respect is widely shared in Washington's political community, where such integrity has become increasingly hard to find.

When the long-delayed 1991 Civil Rights Act appeared dead in the water

*Senator and priest John Danforth, R-Mo., is serving his third term in the Senate.*

last fall, Danforth persisted and fashioned a compromise bill that was finally enacted.

"If it wasn't for Jack Danforth, we wouldn't have had the civil rights legislation," Sen. Paul Simon, D-Ill., said. "The administration was dragging its feet."

This kind of bipartisan praise came less frequently last fall during the confirmation hearings of Clarence Thomas as a Supreme Court justice, when Danforth assumed the role of protector and chief advocate for his longtime friend and protege.

Danforth angered many who opposed Thomas — especially when it appeared his office staff was participating in a subtle effort to raise doubts about the psychological stability of Anita Hill, who accused Thomas of sexual harassment when he was her boss.

"The attacks on Anita Hill, her character, her emotional state — based on no facts whatsoever — were enraging to many women and men. And it was certainly distressing to see that Senator Danforth was part of that effort," Marcia Greenberger, director of the National Women's Law Center, told the St. Louis Post-Dispatch last November.

Steve Hilton, a member of Danforth's staff, said, "Senator Danforth is not a psychologist and did not state or imply any psychological condition. He did suggest it as a possible explanation short of perjury that could account for misstatement of fact."

Many opponents of Thomas' nomination

admired Danforth's steadfast loyalty to his friend despite the political risk.

"His support of Clarence Thomas was not the politically expedient thing to do," said Betty Coats, co-director of the Washington Office of the Episcopal Church. "Danforth was moved to defend Thomas because of his close family relationship with him, not out of obligation to the White House."

Danforth has admitted that he likes fighting big battles and he has shown the willingness to lower his standards during the heat of political battle.

"Jack Danforth is no different than any other politician in wanting to be a winner and achieve his goals," said Harriet Woods, who came within 1 percent of defeating Danforth in 1982. Woods said Danforth ran negative ads against her after promising not to. "He is not the saint of the Senate," she said.

Danforth's latest political quest — some would say crusade — is tackling the federal budget deficit, which he described as one of the most pressing issues facing the country today.

"The reason for our inability to act on the deficit is we see ourselves as members of groups — veterans, older people, unions, businesses, etc. — who try and get as much as we can for our group and give up as little as we can.

"It's possible, I think, for people to see themselves as part of the whole — not just as members of groups," said Danforth.

"I think that's what Reinhold Niebuhr was getting at when he talked in very realistic terms about the selfishness of humankind — and the possibility of transcending that selfishness," Danforth continued. "I think that it is possible to encourage people to look beyond their own interests; and I think Christian people can point to that transcendence." ■

Brian Jaudon, former news editor of *Southern* magazine, is a writer with the *United Food and Commercial Workers Union*.

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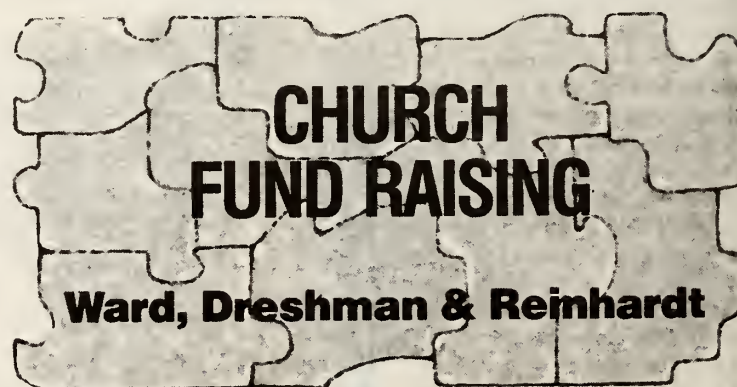
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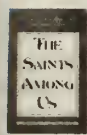
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# RESUMEN DE NOTICIAS

## Primer Congreso de Episcopales Hispanos

El Primer Congreso de Episcopales Hispanos tendrá lugar en el Centro de Conferencias de Camp Allen, Texas, del 29 de octubre al 1 de noviembre para "celebrar la creciente presencia de fieles de habla hispana en la Iglesia en un espíritu de interdependencia, responsabilidad mutua y autosuficiencia."

El encuentro, que reunirá a episcopales hispanos de todo el país ha recibido ya una calurosa acogida de parte de las congregaciones, y se espera que cuente una nutrida representación de clérigos y laicos. En la conferencia se presentarán

ponencias, se elaborarán "declaraciones sobre una visión nacional" en pequeños grupos y se debatirán ampliamente los temas en plenarias.

Para participar diríjase al Rdo. Herbert Arrunátegui en la Oficina de Ministerios Hispanos al 800-334-7626 o escriba al 815 Second Ave., New York, N.Y. 10017. ☒

## El obispo primado prosigue su campaña contra el racismo

Edmond Browning, obispo primado de la Iglesia Episcopal llevó el mensaje antirracista de la Iglesia en una gira relámpago por cuatro estados, y regresó para contar que había percibido un sentido más profundo de la espiritualidad en medio de la lucha que había experimentado en otro momento de su ministerio.

El obispo primado afirmó que "el racismo es un pecado profundo, nutrido en la codicia, que conduce a la violencia, a la muerte de la esperanza, y al trágico desperdicio de recursos humanos." El primado visitó parroquias y cocinas de pobres en New Haven, Carolina del Sur; un proyecto de vivienda en el Museo Nacional de los Derechos Civiles, en Memphis, y un proyecto de viviendas rehabilitadas en Chicago.

Dondequiera que fue, Browning escuchó testimonios de las personas y les alentó a continuar luchando, afirmándoles que la Iglesia Episcopal estaba decidida a dar la batalla por la erradicación del racismo. ☒

## Tradicionalistas se pronuncian en Londres

Cerca de 50 obispos tradicionalistas que representan 13 provincias de la Comunión Anglicana se reunieron en Londres para

celebrar la Segunda Conferencia Internacional de Obispos sobre Fe y Orden, y llamaron al arzobispo de Cantórbéry a tomar la iniciativa de ofrecer "atención pastoral" a los tradicionalistas.

La reunión que sesionó el 11 y 12 de junio terminó con un Oficio de Testimonio y Festival de la Fe que atrajo aproximadamente a 8.000 personas, especialmente de los que se oponen a la ordenación de mujeres. En una carta que entregaron al arzobispo de Cantórbéry en el Palacio de Lambeth luego de la reunión, los obispos pidieron "una comisión con representación equitativa de los [diferentes] puntos de vista a estudiar y recomendaron una cláusula canónica para el cuidado pastoral dentro de las provincias y diócesis de la Comunión Anglicana, y de unas con otras. ☒

## Primera ronda con los ortodoxos

Teólogos de la Iglesia Episcopal y la Iglesia Ortodoxa Rusa se reunieron para la primera ronda del diálogo teológico, del cual salieron con algunas sugerencias para acercar más las dos iglesias que ya disfrutaban de intercomuniación —incluyendo el intercambio de obispos, seminaristas, jóvenes y agrónomos. Ya se firmó un acuerdo para vincular a parroquias de las dos iglesias, según dijo el obispo Roger White, de Milwaukee, copresidente del comité coordinador de la unión.

"El diálogo nos ayudó a ver la necesidad de una teología sobre el episcopado tanto en el nivel teológico como práctico," dijo el Prof. Robert Wright del Seminario General.

El Rdo. William Norgren, funcionario ecuménico de la Iglesia Episcopal, dijo que el diálogo estableció un nivel de confianza más profundo que alentaba a los rusos a relatar cómo habían sobrevivido más de 70 años de persecución bajo el comunismo. "Debemos recordar que esta Iglesia sólo cede su puesto en número de mártires a la Iglesia primitiva," subrayó Norgren. ☒

—Por Vicente Echerri

## NEWS

## True value of PB Fund work seen in Guatemala

The work of the Presiding Bishop's Fund for World Relief took on new meaning for 80 diocesan coordinators, board members and staff who traveled this summer to Guatemala to see some of the projects that receive the fund's support.

The meaning of the Presiding Bishop's Fund is "deeper than money in Latin America," Central Ecuador's Bishop Neptali Larrea told the visitors. "It is the community giving, solidarity, an attitude or philosophy of how to do things together as a community."

Bishop Frank Gray of Northern Indiana chairman of the fund's board of trustees echoed Larrea.

"What people in Central America can offer us is vision," he said. "The Episcopal Church in the United States is dealing with survival, not vision."

The fund, the church's emergency relief agency, provides aid for a host of needs such as hunger, homelessness, refugee care and development projects.

It was the first annual meeting for the fund's coordinators held outside the United States and, according to the fund's communications officer, Katerina Whitley, cost less than a meeting for fewer people in Atlanta year ago.

The meeting provided an opportunity for staff to brief the diocesan coordinators on recent developments and gave them an opportunity to visit such projects as a day care and nutritional center, community well and rural electrification project. ■

Based on a report from Betsy Rogers, editor of the Springfield (Ill.) Current, who represented that diocese on the trip.



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# LIFE LINES

## HOW THE ELECTRONIC MEDIA IS HELPING EPISCOPALIANS MINISTER IN OUR TIMES

# Catch the archbishop on TV

By JERRY HAMES

Just as the apostle Paul sought out people in the public eye because they shaped the opinions of that day, the archbishop of Canterbury said he wanted to meet with influential lay people during his U.S. visit this month.

At the same time, Archbishop George Carey said he wanted to speak to as many Episcopalians as possible during his 10-day tour.

So, while a specially invited gathering of 250 lay people at a National Episcopal Lay Consultation in Washington, D.C., will hear the archbishop on Sept. 11, from 9:30 to 11 p.m. (EST), several thousand Episcopalians in more than 50 different sites — including hospitals, university campuses and parishes of other denominations — will listen to Carey and have an opportunity to question him in what is the first major Episcopal Church-sponsored teleconference in a decade.

Wichita State University will be one of two sites in Kansas, where Bishop William Smalley plans to invite 100 of his diocese's lay leaders.

"It's a wonderful use of new technology," said Smalley, whose diocese also will participate in another national Episcopal teleconference on racism and the urban crisis later this month. "It's past time the church caught up on the technology that is available."

Technical support to enable both teleconferences is being provided by electronics communications staff at the Episcopal Church Center.

"The teleconferencing model gives [Carey] an opportunity to reach a far wider audience than he would otherwise be able to do," said Stephen McCoy of Trinity Church, New York, which is sponsoring the consultation.

Because of the broad interest in dioceses, the event has been lengthened from 60 to 90 minutes to enable more people to question Carey after his address. Questions and comments will come from six predetermined locations.

"The teleconference was an integral part of the program from the beginning," said the Rev. Charles Cesaretti, deputy for special parish studies at Trinity Church. "Two words we worked with throughout were 'connectedness' and 'access.'"

Cesaretti said the teleconference is a model for Episcopalians in various communities to feel connected to the global Anglican Communion, and to provide access to the communion's spiritual leader at the same time.

"We are able to bring the global church in the person of the archbishop of Canterbury in a symbolic way to every congregation," he said.

Countless others will also have an opportunity to see the event within 72 hours on the VISN interfaith cable television network.

Because so few Episcopal churches have

satellite dishes and because it would cost more than \$2,000 to rent the equipment, hospitals, universities, community centers and other religious buildings are being used.

That may soon change with a proposal to develop — with the financial aid of Trinity Church, Wall Street, and the technical support of the national church's electronics communications staff — an Episcopal Cathedral Teleconferencing Network.

"Not only would [it] fill some very real grassroots communications and educational needs, but it would also help to restore the cathedrals to their preeminent historical roles as centers of religious and cultural discourse," according to a proposal to the cathedral deans.

First on the proposed network would be Trinity Institute's 24th National Conference next February on the role of religion in public discourse, which would include a television roundtable with well-known theologians, politicians and opinion makers, such as Martin Marty, Parker Palmer, Ronald Thiemann, Garrison Keillor, Robert Bellah, Walter Cronkite and Vaclav Havel.

"It's an exciting possibility, but we're still in the exploratory stage," said Dean Elton Smith of St. Paul's Cathedral, Buffalo, N.Y., who is chairman of the North American Cathedral Deans' Conference. "We still need to ask some relevant questions and see what the responses are."

The selling point, Smith said, is the opportunity to restore to cathedrals their former role as centers of culture and public discourse. "That would reinforce what we want to be," he said.

But, Smith admitted, the teleconference planned for the archbishop of Canterbury is a special situation. "The question is: Can it be matched successfully with other programming?"

"Are people in touch with the market realities at the local level? Are we assuming a level of local interest in the national church affairs that maybe is not really there?" Smith asked.



Teleconferencing is relatively new for the Episcopal Church, whose involvement has been limited to a project about a decade ago that was sponsored by the Episcopal Society for Ministry on Aging.

Now within a month, the church has become involved in two such events. The second — on Sept. 26 — will bring together members of General Convention's Commission on Racism, members of diocesan commissions on racism and clergy and laity at more than 50 sites.

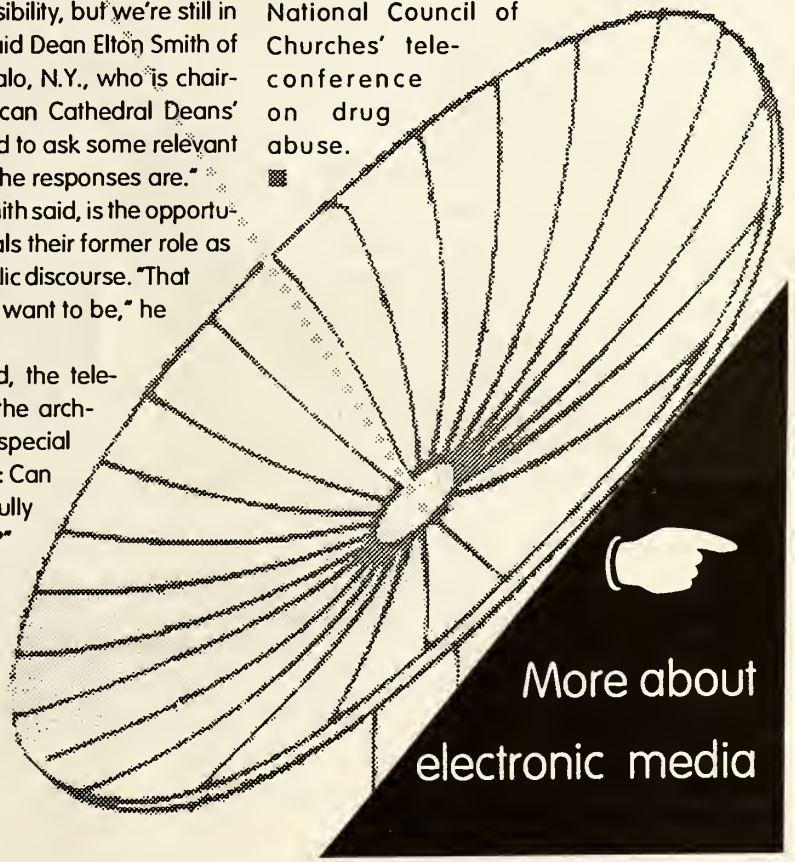
"The benefits of this project is that we can put people together with a limited amount of wear and tear," said Diane Porter, acting senior deputy for program on the national staff.

"It will provide an opportunity for common discussion. Everyone can hear the same discussion at the same time."

The project means substantial savings on travel costs and makes the best use of the staff, according to Porter, who said national staff have been overwhelmed by diocesan requests for workshops on institutional racism since last summer's General Convention.

She said viewers can watch at homes if they own a satellite dish, or meet at a diocesan site to hear the discussion. Participation at the various sites will be limited to members of diocesan racism commissions.

"It's the first time we've been directly involved in this type of project," said Porter, whose unit provided financial support last year for a National Council of Churches' teleconference on drug abuse.







By SHARON SHERIDAN

The Episcopal Church has joined the Computer Age.

From Delaware to South Dakota, Texas to South Africa, Episcopalians are catching up on the news, exchanging ideas, obtaining documents and even sending college course materials via computer.

All it takes is a computer, a modem and a little know-how, say computer network users.

"Everybody thinks it's hard, but it's easy," said the Rev. Lindsay Hardin, a writer from Short Hills, N.J. She files stories, obtains news releases and keeps in touch with people across the nation using Epinet, the Episcopal Church's computer network.

Were she working in an office, she might chat with people at the water cooler. Working at home and using a computer, "I can check in with people electronically very easily."

Epinet is one of several telecommunications networks individuals or church organizations can join. Another, Quest International, formerly the Inter-Anglican Information Network, is helping the Diocese of South Dakota offer theological education by extension through the Vancouver (British Columbia) School of Theology's Native Ministries Program.

"This is a program that's designed specifically to meet the ordained ministries training needs of native peoples," said the Rev. John "Ian" MacKenzie, Native Ministries Program director. Participants complete about 80 percent of a master of divinity degree within their community, instead of traveling to Vancouver.

The diocese will benefit greatly from the program, which is just getting under way. "The majority of the Episcopal Church in South Dakota is made up of native people," said the Rev. Linda Kramer, diocesan theological education coordinator. "The need for native leadership is great."

Historically, it has been a struggle to meet both people's needs and church requirements, she said. For native students who leave their community to pursue the traditional educational path, "the emotional and financial strain has always been great."

Nine diocesan residents were accepted as master of divinity students, said Kramer, who is helping launch the program in the diocese. These students do not need computers. Most course materials will arrive by computer at the diocesan office for printing and distribution.

Clergy serving as tutors will be linked by computer to Vancouver. This lets tutors maintain contact with the school and each other, through computer conferences, for example. People in several Canadian provinces and Arizona already are on the network. It also can provide links to theological programs in other countries, such as South Africa.

Computer users can join several telecommunications networks, each offering different services, explained the Rev. Clement "Kris" Lee, director of electronic media for the national church. Epinet provides church news and lets users send electronic

"mail" to members nationwide. It also offers access to services such as fax capabilities or airline guides.

Quest International operates on behalf of the entire Anglican Communion, Lee said. It offers a broad topical data base and lets people hold conferences by computer as well as send messages to users around the world.

Quest, in turn, uses the services of an ecumenical computer consortium called Ecunet, Lee said. Fourteen other faith groups also belong and thus have access to information on each other's networks. This means someone at the Presiding Bishop's Fund for World Relief can use the computer to see how other faith groups respond to a disaster.

Ecunet also offers electronic connections to Internet, which links to 7,000 universities and research centers worldwide, Lee said.

The Women in Mission and Ministry office offers a network service called WomenFirst, providing information on news, events, legislative action and job opportunities. This is available to Epinet and Quest International users.

A computer bulletin board, called Eugene, operates on a computer at the Church Pension Fund.

Telecommunications are useful in various ways.

"One of the things that we do a great deal in the church is go to meeting after meeting after meeting," Lee said. But work doesn't always continue between meetings, he said. "This facilitates people in ministry staying in touch, doing the work, on a much more ongoing basis in between opportunities for face-to-face meetings."

Having direct access to information also may help people make more informed decisions, said George McGonigle of Austin, Texas. A former member of the presiding bishop's staff, he sometimes uses Epinet to obtain the entire text of a statement or other document, rather than relying on news stories for information.

Computers also can improve communication within a diocese. The Rev. Thom Jensen is establishing a bulletin board linking the Diocese of Delaware churches.

A bulletin board can serve as an electronic "meeting place," he said. Instead of faxing a document back and forth, people can review and comment on material in the system. They can share and quickly disseminate messages.

Sending electronic mail is easier than writing a letter and gets there faster, he said. The disadvantage, he noted, is the writer may give less thought to the message before sending it.

Linking churches electronically also should help decrease their isolation, Jensen said. "We begin

## How to go on-line

Here's what you need to connect with one of the national or international church telecommunications networks.

The first step is acquiring the right equipment. Any computer can connect with a network, but it's best to have one with a hard drive, said the Rev. Clement "Kris" Lee, director of electronic media for the national church. You can buy a computer with hard drive and built-in modem for about \$1,000 new or \$500 used, he said.

If all you need is a modem, Lee suggested looking at those in the \$200 to \$600 range. Cheaper modems lacking error checking are unreliable for networking, he said.

Remember that a faster-speed modem may cost more but will save usage costs later because it cuts the time spent on line, said Hal Whitmore, business manager for Quest International (Inter-Anglican Information Network).

You'll also need communications software. Quest International members receive the specific software they need, Lee said. For other networks, general communications software is sufficient.

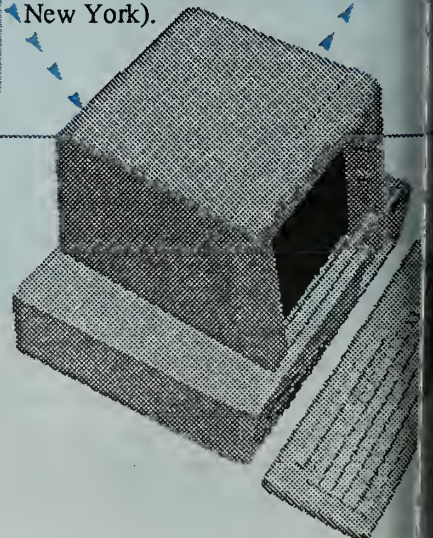
In some cases, such software comes free with a modem or is built into another

program, Whitmore said. Otherwise it can cost about \$100 to \$120, he said.

It costs \$50 to sign up for Quest International and receive the operating software and instructions, Lee said. Monthly fees are \$11 plus the connection charge of \$12 hourly during prime time 9 a.m.-6 p.m., \$7 hourly at other times. Users calling from the 502 area code (western Kentucky) don't need to use the network's 800 number and pay no connection charges, Lee said. For information on joining Quest International, call 800-334-7626.

Epinet costs \$25 to join plus hourly usage fees of about \$14, Whitmore said. Some services require a sign-up fee—for fax, telex and cablegram service, for example—he said. Others require a surcharge. For information on Epinet, call 800-334-7626.

Epinet or Quest International members can access WomenFirst. They pay fees for the time they spend using network service. For information, contact Women in Mission and Ministry, calling 800-334-7626 (800-321-2233 in New York).





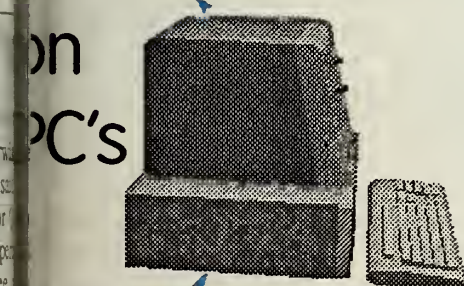
## LIFELINES

## church

think of ourselves more as a diocese. There is a sense that there would be an ongoing discussion between all the clergy and churches."

He concluded, "The electronic marketplace sort of eliminates the distinctions of time and space." □

Sharon Sheridan is a freelance writer living in Long, N.J.

Episcopalians  
that toll-free

red of paying hundreds of dollars a year in phone bills to connect with other computer junkies? Meet Eugene. He's an Episcopalian too.

Eugene — the Episcopal Users Group Electronic Notice Exchange — is a bulletin board operated by the Church Pension Fund that costs \$35 a year to join and uses a toll-free number. In order not to tie up the fund's phone lines, it's only available from 5 p.m. to 8 a.m. Eastern time Monday to Friday, and all day weekends. The only other requirement is that you must be affiliated in some way with the Episcopal Church.

Since Eugene went on line in 1986, it's been used by priests to prepare sermons, by the deaf to communicate without special equipment, by many others to exchange software (called shareware), learn French or math or just to commiserate with other like-minded users.

"It's sort of like grass-roots communication," says Michael Harris, manager of personal computers at the fund. The members, who number 250, tend to drive what's available on the bulletin board. ... We provide the medium; they provide the content."

The pension fund hasn't linked up with the system itself yet, but may do so in the fall, according to George Pascucci, executive vice president for administrative services. Then, information on clergy and lay pensions, life insurance and other services may be available too.

— Episcopal Life staff

From the fictional life of Murphy Brown to the real-life video of the Rodney King beating, electronic media's influence on American society is everywhere.

Increasingly, the Episcopal Church is using the powerful tools of video and broadcasting to spread the gospel.

Such efforts vary widely in scope and audience. Some groups produce videos to educate or promote discussion among Episcopalians. Others join interfaith cable television networks. Still others bring the Episcopal Church to commercial television viewers.

When the Los Angeles riots occurred after three police officers were acquitted of beating King, "My first thought was, the church has to react to this. It can't just pass out a press release and let it go at that," said Dan Crossland, video consultant to the Diocese of Los Angeles.

They began taping things, including the actions of Bishops Frederick Borsch and Chester Talton and Presiding Bishop Edmond L. Browning in the violence-torn city. And soon, the diocese released a video on the riots.

"I think the value of it was, we had it out and distributed very soon," Crossland said. "We reacted to it while other people were still thinking about it."

The video showed some of the same pictures people saw on the news, but with Borsch narrating, he said. "It kind of threw a different light on the whole thing."

That's one of video's strengths: presenting an event in a new context, Crossland said. It also can demonstrate as well as describe something, such as how to tell stories of faith, he said.

The diocese produces four to six videos yearly and distributes them to all of its parishes, said Ruth Nicastro, missionary for communications.

"It's another means of communication," she said. "This is hitting some people that don't read the [diocesan] newspaper."

Some congregations use them in place of sermons, she said. Others play them during coffee hours or for small groups. Some just place them in the parish library.

The goal is to provoke discussion among the viewers, Crossland said.

"Video in particular is a very effective storytelling medium," said Andrew Stauffer, electronic media producer for the national church. "It can really give you a sense of being there. A lot of the stuff that we do is documentary style. This allows you to actually see it and hear it."

Some of the national church media projects, such as a stewardship teaching video, target a specific audience. Others are of wider interest — a sermon Archbishop George Carey of Canterbury delivered in North Carolina in April, for example.

Electronic media can open outreach avenues. St. Luke's Episcopal Church in Atlanta broadcasts worship services live on commercial television and the Atlanta Interfaith Broadcasters Cable Network.

This began as a ministry to let people see the liturgy, said technical director Frank Herrington. But it also attracted more than 60 percent of St. Luke's new members in the last decade, he said.

In Pennsylvania, the Lehigh Valley Interfaith Television network formed in 1988. The programming helps raise "faith and values questions that we need to be constantly wrestling with in our lives," said Bill Lewellis, network director and Diocese of Bethlehem communications minister.

Broadcasts don't solicit funds. Voice-overs instead encourage viewers to support ministry in local congregations, noting, "That's where ministry begins, where you are."

The network also promotes VISN — the Vision Interfaith

The good book  
now appearing  
on the  
small  
screen

Satellite Network, a national faith and values cable television network representing 54 faith groups. Nearly 5.5 percent of its programming is Episcopalian, according to information supplied by VISN.

VISN now reaches 12.6 million cable subscribers, said Portia Badham, director of promotion. However, starting in October, the network will share a channel with the Southern Baptist network ACTS, providing 16 hours of programming daily, she said. The combined network will reach 20

million homes. Badham said both would adhere to VISN's standards: no on-air fund raising, no proselytizing, no maligning other faiths.

"I've heard it called the PBS for church people," Stauffer said. VISN's programming is varied and "all very thoughtful."

"I think that it allows people who are unchurched and who have been disaffected to feel like there are people out there interested in spiritual development and growth and religion," he said. "It provides some different ways to explore your own spiritual growth."

Trinity Church in New York produces videos that air on VISN and are distributed to churches, said Bob Scott, video department producer. Programs range from dramas to readings by writers such as Madeleine L'Engle to "A Hunger for Healing," examining the 12-step program of Alcoholics Anonymous as a model for Christian spiritual growth.

On a smaller scale, Beverly Barney of Concord, Mass., made videotapes at area houses of worship and hopes to produce an interdenominational series for the local cable channel. She envisions programs lasting about seven minutes, airing before the well-watched weekly selectmen's meetings.

Barney also videotapes the adult forums at Trinity Episcopal Church in Concord. The tapes go into the church library and "are constantly checked out," she said. Eventually, she would like to prepare those to air on cable.

The church already broadcast a production of "Amahl and the Night Visitors."

While Barney videotapes educational programs at her church, other congregations use videos to present such programs.

The Diocese of Colorado produces videos and markets them nationwide, said video coordinator Madeline Grace. These include a 17-minute welcome to the Episcopal Church and programs on the sacraments. Seminaries and parishes of all sizes have bought the videos, she said.

"I think we are really helpful to the small to medium-size congregation that doesn't have a lot of money for special programs or speakers."

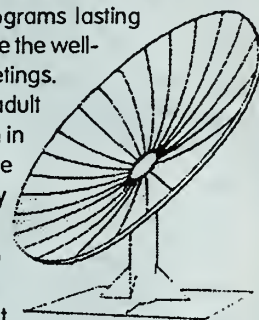
Electronic media projects also are valuable in reaching beyond the church membership, said the Rev. Canon Louis "Skip" Schueddig, president and executive director of the Episcopal Radio-TV Foundation. "We're really trying to work out there in that tough jungle of commercial media because that's where the audiences are that need to hear the message that we have to proclaim."

That message should be one of the church's faith, not the institution, he said. "I think people have to be told the ancient story again and again."

Such efforts can make a major contribution to the Decade of Evangelism, he said.

"We work with the assumption that television makes culture," Schueddig said. "We want to be in that. We want to redeem and reform and use it for the sake of the gospel."

— SHARON SHERIDAN





# Pain and redemption in a cold cell

*Editor's note: This is excerpted from a journal entry by Bertram Gibson III, 22, who died Aug. 2 (see obituary, page 8.) At the time of his death, Gibson, on assignment for Episcopal Life, had been writing an account of this arrest and what it is like to be a young, black male in the United States today. Gibson was arrested after a fight with another youth, who fled. The nightmare described here ended for Gibson when he pleaded guilty to a lesser charge of disorderly conduct.*

By BERT GIBSON

Dark, cold grey. The paint in this place lets me know this ---- is real. The way they threw me in here was definitely

unnecessary.

Why all the force? My wrists are throbbing. I look at them and see blood coming out of something that looks like cat scratches, only deeper. No beds, no toilet. I guess I get the floor tonight, huh? I wonder when I get to make my call.

Remember tenth grade? What the hell did he say? They only paint public schools and jails these dull colors. It's supposed to keep the people calm. What does that tell you about our public school system? Damn, I wish I were in public school right now.

I look through the bars. Oh ----, I'm in



photo/ERIKA GIBSON (Bert's sister)

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**"I FEEL  
REDEEMED. I FEEL  
LIKE A FRESHMAN  
AGAIN, RENEWED.  
I feel the way I did before  
that God-forsaken school  
made me into the Bert that  
too many know today."**

jail. I'm speechless, but the guy in the cell next to me certainly isn't. He's screaming and yelling for the guard. I think he's drunk. He's shakin' the bars, kickin' the walls, all that ----.

I try to calm him down. "Yo ... yo ... yo man, what's wrong with you?"

"I wanna get outta here. I didn't even do nothin'."

"Well, why're you here?" I say.

"They said that I ..." I didn't hear the rest, my mind drifts.

They arrested me for fighting, then they said I hit a cop. If I hit him it was by accident. I told him in the car that if I meant to hit him he would have known it.

I slip back into my own world. I sit down on the cold floor. I forgot to mention I'm in my shorts and a tank top. I was playing basketball today. Anyway, I sit down with my back facing the back wall of the cell (I'm in a corner cell with two walls of bars, to my right and front, and two walls of that cold, dull, gray steel.) The cage door is directly in front of me.

Suddenly, I spot it in the wall opposite me. A small camera, those ----s think they're slick. I laugh to myself, smile and wave at the pigs.

I let my mind wander outside the bars. I think about my mother and father. I know they'll be worried when I call them. When will I get to call them anyway? When I tell Lisa she's gonna flip!

My bladder is about to burst.

As a cop walks by my cell I stop him. "Yo, I gotta [go], man." He stops, looks at me and then takes out his keys. I jump off

the ground and walk towards the door. When it slides open he backs up so that he's behind me, then points down the hall.

I start to walk down the hall past another cell and finally get to the one with a toilet. Well, will ya lookee here! There's a bed in this cell, yet the cell is empty. Well, not a bed so to speak, but a metal bed frame coming out of the wall with a metal mattress. It would be better than that floor. ...

When I'm done I make a sigh of relief. The cop ... escorts me back to my cell, opens it. I walk in and he closes it behind me. I lie down against the back wall again and think about what Fannon said. How violence redeems the oppressed because it makes them feel as if they are on an equal, or higher point than their oppressors.

That's how I feel. I feel redeemed. I feel like a freshman again, renewed. I feel the way I did before that God-forsaken school made me into the Bert that too many know today. I put my hands under my thighs and smile as I drift off to sleep on the floor of the cold, gray cell. ■

## Friends key to getting people out to church

NEW YORK

A new program that seeks to get people involved in religion is focusing not on the influence of Scripture or clergy but on the power of friends.

"We have found that a friend is the best messenger," said the Rev. Nicholas B. van Dyck, president of Religion in American Life, a national organization that tries to get Americans to attend religious services.

The interfaith organization has announced that it is designating the weekend of Sept. 18-20 as "Invite a Friend Days."

Van Dyck said the 42-year-old organization recently shifted the focus of its national advertising campaign from urging Americans to go to church to urging friends to invite friends to church.

"Our surveys found that 2 or 3 percent of people went because of advertising, while 85 percent went after being invited by a friend or relative," he said.

Information is available by calling 800-428-8292. ■

— Religious News Service



## COMMENTARY

# Evangelism isn't terrorism; it's an invitation

By WILLIAM FREY

I have a cartoon on my door showing a large medieval army, bristling with weapons, drawn up before the gates of a city. With a completely insincere smile, its leader is saying to the townspeople looking down from the wall: "Hello. We'd like to talk with you about Jesus."



This is the image many people have of evangelism. And they're not being unreasonable. Too often the evangelistically minded have treated people's souls like trophies to be won by any means possible. Too often they've fallen to the age-old temptation that to achieve a great good a great many bad things may be done. Someone has described this as "terrorist evangelism."

In response, many people have sworn off evangelism completely. But however understandable a reaction, it's still an overreaction. If we have in fact been given good news, we have to share it, even if many people share it badly.

Look at it this way: If you had a cure for cancer, you'd have to share it. It would be criminal not to. A cure for cancer is a cure for cancer. The good news is the good news, and it does make a difference.

So what is the right way to evangelize?

**"I ASKED HIM, AS A MAN OF SCIENCE, TO TRY A SCIENTIFIC EXPERIMENT. I asked him to go and see if he saw something. 'Assume that God exists and pray as if God exists,' I told him."**

The answer is simple, though how it works out in church life may be complex. Like the apostles, we should simply ask people to "come and see Jesus" and then let him work. After all, we're not talking about religious theory, but about the living God.

Let me give an example — though in this case I actually said "go and see" rather than "come and see." A psychiatrist came to see me when I was bishop of Colorado. It's unusual for a psychiatrist to see the bishop. It's usually the other way around.

He had just moved to Colorado and came to complain about the parishes in my diocese. I asked where he had gone to church and he ticked off five or six parishes, saying that not one had the good liturgy or inspiring

preaching he was used to.

I thought they were all good congregations, and in desperation I asked him to tell me about his relationship with God so that I could recommend an appropriate parish. "I was brought up in the Episcopal Church, went through Sunday school, was an acolyte, served as lay reader, vestry member, even senior warden," he said.

"That's great," I said. "You've told me about your relationship with the church. Now tell me about your relationship with God." He responded somewhat impatiently. "Well, I told you. I was brought up in the church, went..."

He stopped and looked at me and said, "I'm evading your question. Why am I doing that?" I said, "You're the shrink. You tell me." And he said, "I don't think I have a relationship with God. In fact, I'm not even sure God exists. What do I do?"

I asked him, as a man of science, to try a scientific experiment. I asked him to go and see if he saw something. "Assume that God exists and pray as if God exists," I told him. "And pray something like this: 'O God, if you are there, reveal yourself to me. Show yourself to me in a way that I can understand and know that it's you.'"

"In the meantime," I continued, "frequent all those places where God is known to hang out. Keep going to church. And read the book in which so many other people

have heard him speak." He thought that was a reasonably scientific way to test the gospel, and off he went.

Six months later, shouting "It happened!" he brushed past my secretary and burst into my office to tell me he had met the Lord. He had tried to see, had put himself in the position to see, and eventually he had seen.

Now, granted, this man was "pre-evangelized." He was already part-way home when he came to me. But the method holds with anyone to whom we have opportunity to share the gospel. All we have to do is help them look at Jesus. We don't need to bully them.

This may sound too easy, but this understanding of evangelism does impose a great burden. It requires that we live in such a way that the invitation to come and see will be as inviting as possible. When we ask people to "come and see Jesus," people will inevitably see him in his body and they're not likely to be very interested if that body is diseased and divided.

If they don't see him in us, they may not look any further. (This is also why evangelism is not, as many think, opposed to social action but actually requires and encourages it.) Before we say "come and see," we would do well to look in the mirror to see if we have begun to take on the face of Jesus. ■

Bishop William Frey is dean of Trinity Episcopal School for Ministry in Ambridge, Pa.



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## VIEWPOINT

## Church needs reaffirmation of black clergy

As the Rev. Jesse Jackson says, "You can't be what you can't see."

According to many African-Americans in the Episcopal Church, that sums up a major problem the church faces today. Despite more black Episcopal bishops now than in past years, the future for young black men and women considering the priesthood is not a promising one.

The reasons for this can be found both within and outside the church, and relate both to career prospects and salary.

First, in past decades, young blacks who achieved academic excellence were assured of a promising career in "preaching or teaching." Today, that no longer appears to be the case as more and more blacks sense less obligation and commitment from parishes to hold up diversity, which enriches everyone.

"Parish vestries who were seeking rectors once felt an obligation to fly you in and look at you," one black priest told *Episcopal Life* as we were researching the article which appears on page 1. "Now for a 29-cent stamp, they will cut you off early."

Second, other career opportunities have become more attractive as more U.S. corporations are welcoming young black graduates and promoting more blacks to executive positions, with corresponding pay increases. Now, churches and academia no longer offer the better-paying, prestigious positions.

Third, the undercurrent of discontent among black clergy today is doing little to encourage others to enter the ministry. Stung by recent lay-offs, as reported in *Episcopal Life* last month, which have affected at least a half dozen black priests in influential parish, diocesan or seminary positions in the middle of their careers, has left many black clergy with the conclusion that the church does not offer a fair opportunity for advancement.

No one has charged a conspiracy, nor have any said the actions taken were racially motivated. But the data are being examined and the question being asked is: "Is this a coincidence, or a trend?"

This is, no doubt, one of the major reasons why fewer than 30 black men and women are enrolled in Episcopal seminaries. The more blacks are seen in positions of authority, the more others will offer themselves.

A study under way on the place of black males in the Episcopal Church should offer some salient recommendations when it is completed, by year's end. However, parishes, dioceses and seminaries need not wait to re-examine the degree of their obligation and commitment to opening their doors to the rich diversity of talents that blacks, and other ethnic groups, have to offer. ■

## A courageous step to heal wounds

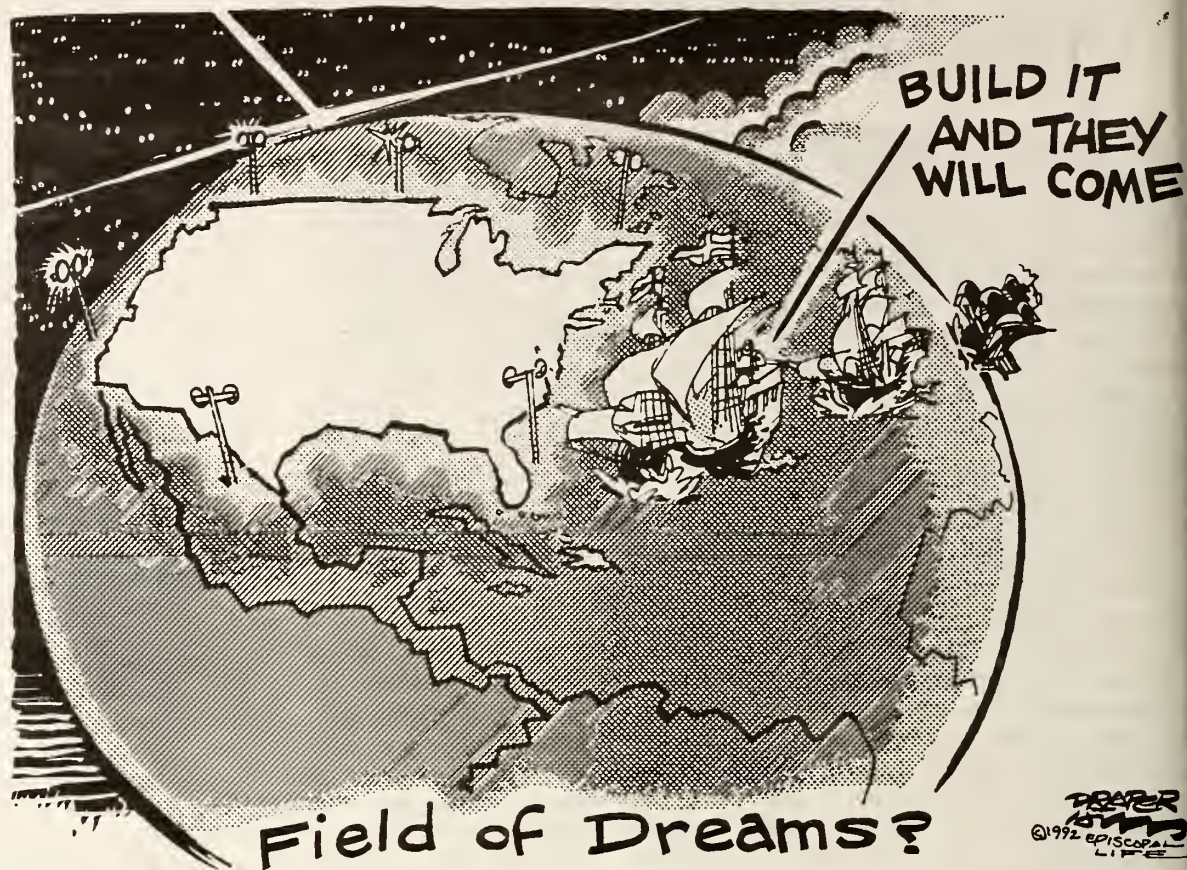
It takes courage and faith to stand up for what you believe, but how many of us are willing to talk directly with those we disagree, on their turf?

The Witness, the spunky, independent Episcopal magazine, has been championing the poor and oppressed since 1917, when it was founded to be a voice for labor.

To celebrate its 75th anniversary, Jeanie Wylie-Kellermann, editor and publisher, decided not to have a party of sympathizers but to travel to the conservative, evangelical Trinity Episcopal School for Ministry on Oct. 24 to hold a forum on evangelism called "Encountering Our Shadows."

Some friends of The Witness are up in arms, considering the event a capitulation to the enemy. But Wylie-Kellermann says her only goal is to get those who disagree to talk to each other, rather than fire salvos from behind the protection of their ideological bunkers.

This is a bold, refreshing approach to conflict. Only when we respect the dignity of every human being — by talking and listening to those we disagree with — will we begin healing the deep wounds in the church. ■



## Like trees with healing leaves

By RICHARD BIERNACKI

Three departed souls were at the gate of heaven. Peter, the gate-keeper, told them that as a test of their faith they had to answer a question: "What is Easter?"

The first, somewhat unsure of himself said: "That's where you have a tree and presents and everybody is together as a family."

Peter said, "Wrong."

The next answered, "That's when you have a turkey and many guests for dinner."

"Wrong," answered Peter.

The last said confidently, "That's easy. Jesus died on Good Friday; he was in the tomb on Saturday. Sunday, the stone was rolled away, Jesus came out, didn't see his shadow and there were six more weeks of winter."

The story is funny, but a real commentary on many Christians' lack of knowledge today. I remember when my father and mother taught me the Lord's Prayer. Basic, yes, but an essential of the faith. We were encouraged as children not to go to bed without praying first. These are the words our father gave us. He asked us to pray them.

These basics should be foremost in our Christian education. When I joined the Episcopal Church in 1960, my rector said everyone should know the complete Book of Common Prayer. My Sunday school class learned about the Lord's Prayer, the Nicene Creed, and the Athanasian Creed.

I remember that the service of Holy Communion begins on page 67 of the 1928 prayer book. Without looking, can you remember on what page Rite 2 Holy Eucharist begins?

I would suggest that, instead of searching for a curriculum published by someone else, we look to what we already have. The catechism in the prayer book is a good place to start.

It's time to stop feeding pabulum and get on to solid food. It's nice to have the children bring crafts and doodads home from Sunday school — but these things do not make for a strong faith; these things do not remain in our hearts into our adulthood, thereby rooting us firmly in the church and its faith.

As a start, I suggest we eliminate the convenient "proper insert" used in many churches. What's wrong with pew Bibles? We are a scripturally starved church — and that is sad for a church which claims to have the Scriptures at its center.

Except for finding gospels of Matthew, Mark, Luke and John, many of us would be hard pressed to locate a particular section of Scripture on demand. If we had been doing our homework, these basics would now be cherished as part of

everyday life. There would be no searching for the correct page. If a Bible was in each pew, how many could find Amos, or a section of the Apocrypha?

Think of this scenario. Something new appears in the service. What is our reaction? Fear of the unknown? Dislike for things new? What we should do is ask what the particular action means, why we do it and how it benefits or enhances the liturgy.

Instead of saying, "We never did that before!" or "I don't like that!" why not ask questions? Why not look at the prayer book and read the rubrics, or directions for the conduct of worship. Many of us would find that what we do is set out for us to be done. That is precisely why we are a liturgical church, not a fundamentalist sect.

When was the last time any of us can remember hearing someone say, "Did you hear that second reading — powerful stuff," or, "The readings today made me upset. I need to discuss those with someone."

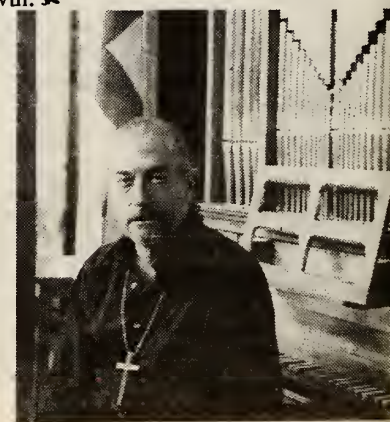
Revelation gives us these words: "On either side of the river is the tree of life," and further on in the same passage, "The leaves of the trees are for the healing of the nations." Like the leaves of a book ...

Through the reading and the hearing of Scripture, through the singing of hymns and spiritual songs, we sow the seeds of faith.

Compare our reading and digesting of the word — our knowledge of the Bible, prayer book and hymnal — to something many of us know, the iris. Have you ever noticed the way in which the plants spread? They know no boundaries and will grow where they want, both in the confines of your garden and outside it.

This is the way our faith will spread if it is alive, and finds fertile soil for growth. ✠

Brother Richard Biernacki is a staff member of the General Convention office and superior general of the Brotherhood of St. Andrew, an Episcopal religious community in New York. This article first appeared in the community's publication, *The Servant*.





## COMMENTARY

# Visions of what God seeks for our community

Having free time is not an uncomplicated matter—especially when your usual schedule finds you counting minutes, and finding few unaccounted for. Having free time is not uncomplicated because unscheduled hours present us with choices.

Speaking for myself, I have so many plans and projects “set aside” — awaiting a quiet moment — that, when I have the gift of free time, the possibilities before me each clamor for the moment. We are fortunate indeed that the collect for grace in the office for morning prayer gives us a context for our choices: “... and in all we do, direct us to the fulfilling of your purpose.” After all, we know whence comes this gift of time!

Patti and I have enjoyed our free time enormously in the past weeks, which we spent at our little log house in Pennsylvania. During part of the time we had a wonderful visit with children and grandchildren. We also chose to spend much of our time very quietly — sometimes mowing grass or fishing or just sitting. I prayed for, and felt, God’s presence, and dreamed dreams.

I want to share with you something of what I thought about during those quiet days, specifically about what was much on my mind and heart: the House of Bishops meeting in Baltimore, Sept. 4-11.

Most important, it has become ever more clear to me that my hopes for the common life of the bishops of this church are rooted in a yearning that we live in a sense of



God’s prevenient grace and, with the help of that grace, find ourselves becoming more who God calls us to be — that is, a Christian community. As we do, we will be an embodiment of what Christian community is all about.

Much as we may use the words, I don’t think the concept of Christian community is generally well understood. Too often it is construed in a “warm, fuzzy” sense. It can call to mind a group of folks who have a lot in common, bonds and ties, who get on well with one another. This may be some of what it is about, but it does not touch the radical understanding Jesus modeled for us.

The Christian community is a foretaste of the kingdom. It measures our world against the values of the kingdom. It witnesses to God’s spirit. It is an instrument of God’s power and the herald of God’s reign. It is a collaborator in Christ’s mission.

As Peter Hodgson says in “Revisioning the Church,” “It is a community in which privatistic, provincial and hierarchical modes of existence are challenged and are being overcome, and in which is fragmentarily actualized a universal reconciling love that liberates from sin and death, alienation and oppression.”

The misunderstanding — and diminishment — of the true nature and purpose of Christian community is reflected in some of the letters I have received about this meeting of the House of Bishops and the one that preceded it last March in Kanuga. One person who wrote told me that, although he thinks it just dandy that the bishops “get along better,” he can’t imagine that being very important in the long run for the life of the church, or of the House of Bishops for that matter.

Such a comment indicates little awareness of the profound importance of the bishops giving witness to God’s plan for us. The bishops are not “working on relationships” simply so they will be able to act with greater harmony. They are paying attention to the ways of Christian community so they will be a sign of what community is all about. Surely our world, and our church, hunger for such a sign.

I don’t think it is too strong to say that the erosion of our understanding of community is at the root of the systemic and societal sins and evil doings faced by our weary world. The prevailing non-wisdom seems to be: “if it’s good for me it must be good.” Surely this is contrary to our baptismal vow to respect the dignity of every person. Surely it is not a sign of the kingdom.

So it falls to us, the House of Bishops, yes, and just as much the whole church, to be such a sign. I pray that our meeting in Baltimore continues to move us in that way.

I ask for your prayers and assure you of mine for all of you as we — in our homes, our work places, our congregations, our House of Bishops — in human community give just a foretaste of the blessed kingdom.

Faithfully yours,

*Edmond L. Browning*

Edmond L. Browning  
Presiding Bishop

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## LETTERS

# You can't catch TB from a common cup

What began as commentary about the use of the common cup in the age of AIDS (Forum, July) has had consequences I could not have imagined.

What I said about the emergence of a new, virulent form of tuberculosis caused one correspondent to recall that intinction was common in the Episcopal Church 60 years ago in Western North Carolina where a large number of tuberculosis sanatoria were located. Another said that he had practiced intinction since being diagnosed as having a possibly infectious inflammation in his gums.

A woman in Dallas whose immunity had been weakened through chemotherapy appreciated having the option of intinction, for herself and others.

But the most important reactions came from two doctors on the West Coast. On the basis of their medical training and practice, they were skeptical that tuberculosis could be communicated by use of the common cup.

One of them tested her understanding by calling the Centers for Disease Control in Atlanta. Experts there confirmed that tuberculosis was infectious only when airborne, as, for example, in the instance of an infected person coughing.

The point that I wished to make in my "yes" statement did not derive from any fear of a new, drug-resistant strain of tuberculosis. Rather I sought to spell out what being "responsible" can mean in an age of AIDS when the immune systems of many have been weakened or lost.

One way that I may choose to be responsible if I suspect that I have a cold or am "coming down with something" is to receive the sacrament by intinction. This is an option the church has offered for centuries; it continues to offer it today.

Meanwhile I am grateful that my understanding of the communicability of tuberculosis has been enlarged by those who know more than I do about epidemiology.

The Rev. Donald E. Bitsberger  
Bethesda, Md.

## Faith in the blood will make us whole

In the July issue, I read the pros and cons of receiving Communion from the common cup. From a lay person's point of view, one thing seems to have been overlooked. What about faith? Christ said, "Your faith will make you whole."

When the cup of wine is consecrated, by faith, it becomes the blood of Christ, which cannot be anything but healing. If you can't believe you're receiving the blood of Christ, what's the purpose of receiving Communion?

June Goyne  
Riverton, N.J.

## Stop asking questions that polarize church

Can we please abolish the "Forum" feature and all such efforts to further polarize the church into fatuous "yes" and "no" categories?

The most recent question, "Is intinction a more responsible way to receive the sacrament in this age of AIDS?" (July) is a good case in point. The responsible way for a newspaper to explore this issue is to ask itself: "What are the medical risks associated with the common cup?" and then send out reporters to discover the answer. The

answer to this question might reveal whether any theological comment is necessary at all, or whether the issue is merely aesthetic, symbolic, etc.

But no, Episcopal Life wants to divide people, and lower the issue to moral finger-pointing by asking, is a particular action responsible, completely devoid of a factual answer to the more important unstated question.

Such constant efforts at polarization, of always seeking to distance oneself from an opposite, rather than to work toward consensus and agreement — toward one Lord, one faith, one hope, one baptism — have too long characterized the institutions and special-interest groups of the Episcopal Church. Enough!

The Rev. James D. Chipps  
Casanova, Va.

## Priest devises a way to permit intinction

The question "Is intinction a more responsible way to receive the sacrament in this age of AIDS?" wrongly presents "intinction" as a valid communing instrument regardless of any "age."

Recently three young women came to the Church of the Atonement in Washington, D.C., attracted by the Eucharist. They came five consecutive Sundays without receiving Communion.

"Do we have to drink from the common cup?" asked one. She expressed for them all a fearful issue: "We would like to join this church, but we cannot bring ourselves to take Communion."

The Rev. Mr. Bitsberger's reference to Bishop William Swing's guidelines to four ways of receiving Communion are cumbersome instructions. At Atonement I have constituted a simple, effective way to administer the communing elements. There is a miniature chalice, wedded to the center of a paten. Where the occasion for Communion is listed on the Sunday bulletin there are typed these instructions: chalice receivers — kneel at the altar rail; intinction receivers — stand at the altar rail.

I dip the wafer into the small chalice and place it in the palm of those standing. I place the wafer in the palm of those kneeling, they consume the wafer and the chalice bearer moves where the kneeling recipient can complete the act of Communion.

We must remember the tradition of that supper that Jesus shared with the disciples. As there was the one common cup of sharing a drink, there also was the one common bowl of sharing a meal.

The Rev. Robert B. Hunter  
Washington, D.C.

## Flag not a protection; U.S. Constitution is

In the May 1992 Episcopal Life Forum on whether the church should display the national flag, the following appeared:

"The flag has protected property rights, taken up the continuing struggle for civil and human rights, and it has shielded speech and made it possible for Americans to say and think anything they wish — worship in any way in any church without fear of retribution."

I maintain that it is not the flag that protects these freedoms, but rather, that which the flag stands for — namely the U.S. Con-

stitution and the rights conferred on all United States citizens in the first and other amendments contained therein, including the right of all citizens 18 years and older to vote for legislation to protect property, civil and human rights, through referendums and through their legislative representatives.

When we fight a war, it is not the flag we are defending, but the republic for which it stands and that republic's freedoms as enumerated in its constitutions, federal and state. These freedoms transcend any act of vandalism to the flag.

Martha Fox  
Allentown, Pa.

## Episcopal-Lutheran common in some places

Many thanks for your photo and article on the Episcopal-Lutheran confirmation held recently in Minnesota. I'm happy to see this event, but would point out that all confirmations in the Church of Sweden and the Church of Finland are "Episcopal-Lutheran confirmations."

American church papers tend to ignore this fact.

Fred E. Natemeyer  
Bedford, Ohio

## Missionaries inspire faith, church support

Your articles on volunteers for mission in the July issue were gratefully received. Now please give us vivid descriptions of our appointed missionaries, who have become so hidden from public view.

I served the church in this capacity for 6 1/2 years, and what inspired me to do so were articles in the *Forth* magazine, the 1940s version of your publication. Its photo-articles were exciting, and as a lad I prepared my life to serve Christ overseas. It was wonderful!

Now I am rector of a parish in a diocese where 37.5 percent of our operating budget goes to support the "church beyond," which we assume includes "domestic and foreign missions." Are we still in the business of overseas missions, or is it only the independent mission societies who present their appeals?

Please dramatize for us and for our children the life and work of our appointed missionaries. I know this will stimulate our stewardship efforts in the offering of lives as well as funds for the advance of Christ's kingdom.

The Rev. Lester L. Westling Jr.  
Redding, Calif.

Editor's note: This letter was received before the *LifeLines* on appointed missionaries in the August issue went to press.

## It gets expensive to support a priest

The letter from the Rev. James D. Chipps of Casanova, Va., commenting on Julie Wortman's article ("Wanted: a new kind of priest," May) has sparked me to respond.

I would like to suggest a national median annual compensation factor of \$37,000 for a full-time priest. This is median, not average. In other words, there are as many priests receiving more than that amount as there are receiving less. This may not be the absolute number, but it is close.

To that you may add 18 percent of the

## letters

Episcopal Life welcomes letters from readers. Letters should include the writer's name, address and telephone number, and should be addressed to The Editor, Episcopal Life, 815 Second Avenue, New York, N.Y. 10017.

Letters will be edited for clarity and brevity. Because of the large volume received, letters may not be acknowledged.

compensation, or \$6,660, for the Church Pension Fund assessment. Then add life and health insurance at a cost of about \$7,000 per year and possibly \$3,600 for travel. That is a total of \$54,260 for the "support of one clergy family." This provides no continuing education, hospitality or discretionary funds.

In the state of Virginia, which enjoys a higher-than-average household income of \$33,328, according to the census taken for 1989, it would take 16.3 tithing families, not 10 as Mr. Chipps suggests, to support one clergy family. It may well be that his congregation is blessed with 10 tithing families who produce an average annual family income of \$54,260.

New styles of ministry do not necessarily offer "semi-pastoring," as Mr. Chipps states, but instead can provide an exciting opportunity for the body of Christ to expand and touch more lives than we ever could have imagined.

I believe it is most important to realize that the better compensation levels which are now being offered to the clergy have not hampered ministry, but have stirred all of us who have kept the clergy at near poverty levels these many years to sit up and look for the "change-makers."

Robert M. Gordon  
Chief Financial Officer  
Diocese of Utah  
Salt Lake City

## Church still must work to exhibit its diversity

There were many encouraging articles in the July issue. Many affirm the active presence and voice in the Episcopal Church of ordained people of color and ordained women.

However, I wonder if you have noticed that there are small and yet powerful ways in which these same people (persons of color and women) are made invisible? For instance, in the series "God calls a priest" the illustration used is of a white male bishop ordaining a white male priest; in the advertisement for the Yale Institute of Sacred Music, a white, male clergy person is shown.

The church is beginning to recognize the diversity of its ordained ministers but it still has a long way to go.

Antonia Matthew  
Bloomington, Ind.

## Dean's quip knocks other seminaries

I have enjoyed the first three parts of your series on the ordination process ("From Call to Cure"). I must, however, take issue with Bishop William Frey's rather offhand remark in the August article. He states, "Trinity is a seminary with a point of view. We don't cross our fingers when we say the Creed."

It is not that I disagree with his description of Trinity; I'm sure they don't cross

Continued on next page



LETTERS

Continued from preceding page

their fingers when they say the Creed. My dispute is with his implication about the other seminaries of our church. I doubt that any of our seminaries make it a policy to deny or disparage the Creed, although they may encourage students to ask and answer the difficult questions.

We have enough dissension and difficulty in our church without Bishop Frey trying to build up his seminary by tearing down the others. Despite our various disagreements, we are one church and it does not further the life of that church for us to be claiming that our little piece of it is better and more true than anyone else's little piece.

Bishop Frey's comment was unworthy both of a bishop and of a seminary dean and I was saddened to read it. Our church deserves and needs better leadership.

The Rev. Vicki L. Smith  
Wayne, Pa.

**Demonizing groups not the Christian way**

How about a moratorium on articles like those of Marsue Harris?

Her article is a demonstration of the dominant thought pattern of this century: a proneness to ideologies which need a demonology: a class, a group, a race and/or a sex on which to place the blame for the ills of society.

The results of such ideologies has always been fateful to the societies where such have gained control: the attempt to create a class of *Untermensch*, to dehumanize and even to liquidate. Harris' article is, in fact, a repu-

diation of what Christianity stands for.

The Rev. Winston F. Jensen  
Superior, Wis.

**Evangelicals, charismatics don't get a fair shake**

By your title, *Episcopal Life*, you appear to be including the full diversity of Episcopalian life, but, in fact, you do not.

The Episcopal Church includes theistic Christians: Anglo-Catholic traditionalists, evangelical fundamentalists and charismatics; as well as non-theistic liberal-progressives. However, the former are never represented in a positive manner in any commentaries, articles or editorials. You only present the position of the latter.

Does this not suggest a certain "unloving exclusiveness" on your part and a refusal to objectively represent the "diversity" of our church?

Karen T. Brough  
Clovis, Calif.

**Survey on racism better than most**

I must take issue with your editorial regarding the racism audit. While it is quite true that the first 17 pages are seriously flawed, the problems are not a heavy burden of statistical procedures.

Rather, the problems with this section are: bad grammar, poor idiom, unreferenced quotations of John Sanford's Jungian analysis, and problematic analysis of anecdotal data.

Despite these flaws, the statistical section is rather good, far better in fact than the Gallup organization's study of the Episco-

pal Church published a couple of years ago.

The report clearly states its limits, to wit, "what Episcopalians say when they talk about race." It shares with us the method by which the questionnaire was constructed and rightly states that this information is the *sine qua non* for interpreting the results. Best of all, it acknowledges the care that must be taken in interpreting the meaning of answers to religious questions, a point that Gallup has yet to address publicly.

The Rev. Frank D. Howden  
Clifton Springs, N.Y.

**Power, exclusion in a quick quiz**

Suggest the following reader's test on "Chicago priest leads UBE" article (August):

1. Which of the following have exclusion attitudes or policies?
  - a. Caucasian country club against Jews and blacks.
  - b. Episcopalians United against women priests, gay men and lesbians.
  - c. Union of Black Episcopalians against whites.
  - d. All of the above.
  - e. None of the above.
2. Jesus implies if his disciples seek first the political, economic and social power of the kingdoms of this world:
  - a. "All these things will be given to you." (Matthew 6:33)
  - b. "This very night your life is being demanded of you." (Luke 12:20)
3. True or false: The Apostolic Council at Jerusalem voted to keep Gentiles out of the church until Jews first had "power ... in its truest sense, political, economic and social" (Acts 15:19-20).

The Rev. Paul Woodrum  
Brooklyn, N.Y.

**Worshiping Jesus not way to salvation**

I was surprised by the answers in the August Forum. It seems nobody caught the ambiguity of the question.

If your question read, "Did Jesus atone for the world's sins by his death and resurrection," I would respond with a thundering "yes." But if you asked, "Is Christianity the only path to discover the truth of salvation," I would say "no."

Jesus never encouraged his worship, nor set up Christianity while he was still alive. He did however emphasize that the "way" to salvation is through love, faith, self-examination and reliance on God's grace.


There are a few biblical references to people and angels that worshiped Jesus, among them the Magi, thought to be Zoroastrians, and his disciples. However, Christ never said that his worship was a requirement of salvation, only that he had come into the world to save all humankind.

Therefore, we can deduct that "yes," his atonement of our sins provides salvation for the entire world. However, I cannot imagine that an all-knowing God would deliberately create a world in which people are doomed to hell, simply because they have never heard of the name of Jesus.

Should we be Christians? Of course. We have a witness to the salvation provided by Christ. Is that salvation limited to Christians? Absolutely not.

Goeff Durley  
Seminole, Fla.

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## Sept. 1 David Pendleton Oakerhater Deacon of the Cheyenne

David Pendleton Oakerhater, known as "God's Warrior" among the Cheyenne people in what is now Oklahoma, fought with warriors from other tribes against the U.S. government. Captured in 1875, he and 27 other prisoners were taken to Florida.

Here a concerned Army captain taught him English and introduced him to the Christian faith. With sponsorship from the Diocese of Central New York and financial help from a Mrs. Pendleton, of Cincinnati, he and three other prisoners went north to study for the ministry.

At his baptism in Syracuse, N.Y.,

in 1878, he took the name David Pendleton Oakerhater, in honor of his benefactor. Soon after becoming a deacon in 1881, he returned to Oklahoma, where he helped found and operate schools and missions, often in the face of apathy from the church hierarchy. He continued his ministry of service, education and pastoral care among his people until his death in 1931.

## Sept. 2 Martyrs of New Guinea Victims of war

This feast day marks the witness of eight missionaries and two Papuan martyrs who were betrayed by non-Christians to the Japanese invaders during World War II. It also commemorates the severe suffering of all the missionaries and native people during those years.

Papua New Guinea is still one of the main frontiers of Christian mission. Its terrain is difficult and its people diverse, speaking 500 distinct languages. Missionaries first arrived in the 1860s; the Anglican mission began in 1891 and the first bishop was consecrated in 1898.

## Sept. 25 Sergius Russia's patron saint

Sergius, a national hero, was born at Rostov about 1314. At age 20, he and his brother began a life of seclusion in a forest near Moscow, which developed into the Monastery of the Holy Trinity, a center of revival for Russian Christianity, where Sergius remained for the rest of his life.

His support of Prince Dimitri Donskoi helped rally resistance to the Tartars. Dimitri won a decisive victory at the Kulikovo Plains in 1380 and laid the foundation for Russia's independent national life.

Sergius died in 1392, and pilgrims still visit his shrine at the monastery of Zagorsk.

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## NEWS/FEATURES

# Are you a 'saint'? Or do you know one?

The saints "R" us. George Gallup says so.

A full 13 percent of the U.S. population qualifies as "saints," according to Gallup, an Episcopalian and pollster, and most of us know a few of them.

"We went looking for people who demonstrate that Christian commitment makes a difference in how they actually live," wrote Gallup and Timothy Jones in their just published book, "The Saints Among Us."

The 12-question survey, administered to 1,052 Americans, focused on the influence of faith and prayer, the ability to forgive, beliefs about Jesus Christ and the Bible. "The saints," those who "agree" or "strongly agree" with all 12 assertions posed, are more likely to be black, female and Southern, with incomes under \$10,000.

"They are, in other words, the very ones that society often looks last to for help or role models," wrote Gallup and Jones.

Hoping to find out how their lives differ from the rest of us, the Gallup firm asked another six questions about commitment and behavior and found that the saints spend significant amounts of time helping people with physical or emotional needs. They are less likely to be prejudiced against people of other races, more giving and forgiving, and all said they try to live by a strict moral code.

Test yourself. The following is the 12-question survey.

☐ My religious faith is the most important influence in my life.

☐ I seek God's will through prayer.

☐ I believe that God loves me even though I may not always obey him.

☐ I try hard to put my religious beliefs into practice in my relations with all people, regardless of their backgrounds.

☐ I receive comfort and support from my religious beliefs.

☐ I believe that Jesus Christ was fully human and fully divine.

☐ I wish my religious beliefs were stronger.

☐ I believe in the full authority of the Bible.

☐ I do things I don't want to do because I believe it is the will of God.

☐ God gives me the strength, that I would not otherwise have, to forgive people who have hurt me deeply.

☐ I try to bring others to Christ through the way I live or through discussion or prayer.

☐ I wish my relationships with other Christians were stronger.

If you agree with all 12 statements, you fit Gallup's criteria of "sainthood."

The six questions on commitment (most "saints" agree with statements 1, 2, 4, 5 and 6 and disagree with 3).

1. I would not object to a person of a different race moving next door.

2. I am very happy.

3. I sometimes claim too many deductions or don't report all my income on my tax return.

4. I spend a good deal of time helping people in physical, emotional, or other kinds of needs.

5. I believe it is important to forgive people who have hurt me deeply.

6. I try to follow a strict moral code.

Questions from "The Saints Among Us" by George H. Gallup Jr. and Timothy Jones, Morehouse Publishing, Ridgefield, Conn. Copyright 1992. Reprinted by permission.

## IN REVIEW

# The way we treat our children shows our values

The Measure of Our Success:  
A Letter to My Children and Yours  
By Marian Wright Edelman  
Beacon Press, 97 pp., \$15

By IRENE JACKSON-BROWN

Marian Wright Edelman, founder of the Children's Defense Fund, weaves startling statistics into a book that is autobiographical, didactic, provocative and inspirational, all at once.

The author tells her story mostly about being a daughter and mother. An African-American Baptist whose husband is white and Jewish, she shares her feelings about the challenge of parenting, particularly rearing children of dual heritage.

The book tells another story, about how this country neglects and abuses its children. Moral people will be outraged after reading Edelman's book: "The president's 1992 budget proposed only \$100 million to

increase Head Start for one year, \$500 million each day for Desert Storm."

Edelman advocates for all children. Yet the reader listens in on the advice she offers to her own children, one of whom wrote the book's foreword. This advice—given in 25 lessons—is the book's heart.

She tells her sons: "Don't feel entitled to anything you don't sweat and struggle for. Never work just for money and power; they won't save your soul or help you sleep at night. Remember that your wife is not your mother or your maid, but your partner and friend. Remember and help America remember that the fellowship of human beings is more important than the fellowship of race and class and gender in a democratic society."

Edelman's book calls for action: "Pledge to take responsibility not only for your child but for all children or at least for one child who may not be your own."

This fine, pithy work can almost be read in one sitting. It is essential reading for each one of us, regardless of age.

Irene Jackson-Brown, Ph.D., an educator, author and scholar, lives in Westchester County, N.Y.



COMMENTARY

Start a revolution. Practice guerrilla goodness.

By ADAIR LARA

It's acrisp winter day in San Francisco. A woman in a red Honda, Christmas presents piled in the back, drives up to the Bay Bridge tollbooth. "I'm paying for myself, and for the six cars behind me," she says with a smile, handing over seven commuter tickets. One after another, the next six drivers arrive at the tollbooth, dollars in hand, only to be told, "Some lady up ahead already paid your fare. Have a nice day."

The woman in the Honda, it turned out, had read something on an index card taped to a friend's refrigerator: "Practice random kindness and senseless acts of beauty." The phrase seemed to leap out at her, and she copied it down.

Judy Foreman spotted the same phrase spray-painted on a warehouse a hundred miles from her home. When it stayed on her mind for days, she gave up and drove all the way back to copy it down. "I thought it was incredibly beautiful," she said, explaining why she's taken to writing it at the bottom of all her letters, "like a message from above."

Her husband, Frank, liked the phrase so much he put it up on the classroom wall for his seventh-graders, one of whom was the daughter of a local columnist. The columnist put it in the paper, admitting that though



she liked it, she didn't know where it came from or what it really meant.

Two days later, she heard from Anne Herbert. Herbert lives in Marin, one of the country's 10 richest counties, where she house sits, takes odd jobs, gets by. It was in a Sausalito, Calif., restaurant that Herbert jotted the phrase down on a paper place mat, after turning it around in her mind for days.

"That's wonderful!" a man sitting nearby said, and copied it down carefully on his own place mat.

"Here's the idea," Herbert said, "Anything you think there should be more of, do

it randomly."

Her own fantasies include: 1) breaking into depressing-looking schools to paint the classrooms, 2) leaving hot meals on kitchen tables in the poor part of town, 3) slipping money into a proud old woman's purse. Says Herbert, "Kindness can build on itself as much as violence can."

Now the phrase is spreading, on bumper stickers, on walls, at the bottom of letters and business cards. And as it spreads, so does a vision of guerrilla goodness.

In Portland, Ore., a man might plunk a coin into a stranger's meter just in time. In Paterson, N.J., a dozen people with pails and

mops and tulip bulbs might descend on a run-down house and clean it from top to bottom while the frail elderly owners look on, dazed and smiling.

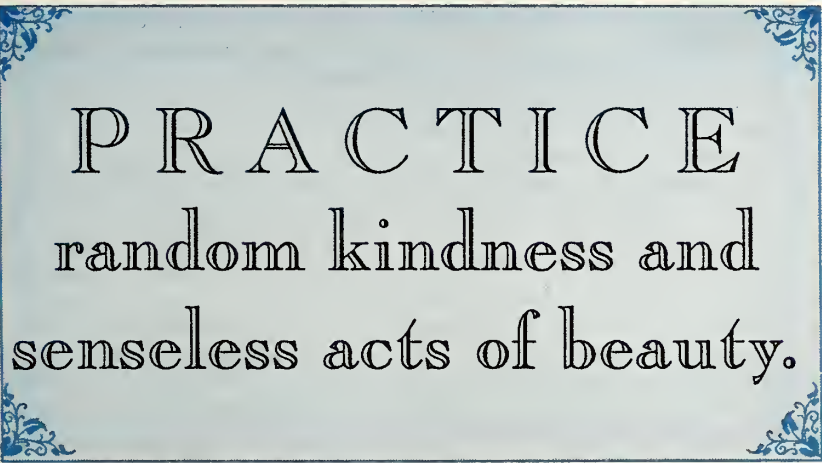
It's positive anarchy, disorder, a sweet disturbance.

Senseless acts of beauty spread: A man plants daffodils along the roadway, his shirt billowing in the breeze from passing cars. In Seattle, a man appoints himself a one-man vigilante sanitation service and roams the concrete hills collecting litter in a supermarket cart.

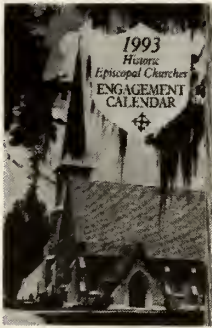
They say you can't smile without cheering yourself up a little — likewise, you can't commit a random kindness without feeling as if your own troubles have been lightened, if only because the world has become a slightly better place.

And you can't be a recipient without feeling a shock, a pleasant jolt. If you were one of those rush-hour drivers who found your bridge fare paid, who knows what you might have been inspired to do for someone else later? Wave to someone on in an intersection? Smile at a tired clerk? Or something larger, greater? Like all revolutions, guerrilla goodness begins slowly, with a single act. Let it be yours. ■

Adair Lara is a columnist for the San Francisco Chronicle and the author of "Welcome to Earth, Mom" (Chronicle). This column originally appeared in Glamour.



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## FORUM

# Q Do you support the church's stand against capital punishment?

## A Yes

By MARGARET MORGAN LAWRENCE

In the rite of baptism, I promised "to renounce the evil powers of this world which corrupt and destroy the creatures of God" and to "strive for justice and peace among all people, and respect the dignity of every human being."

Capital punishment—"off with his head"—is an institutionalized evil. We delegate the state to apply the ax. The vast majority of countries in Western Europe and North and South America have abandoned capital punishment. Individual guilt for our own hidden violence can be assuaged by projecting our horror onto the person on death row. We look sadly from a distance and deny the fear and violence in our own lives.

The roots of capital punishment are evil. They are one with war, holocausts and racism. All four satisfy the needs of ersatz power, arising out of a profound sense of weakness. All four require the sacrifice of "inferior" persons: Jobless African-Americans are sent to fight our wars; non-Aryans must be deprived of liberty and life; blacks, especially those who kill whites, are prime recipients of the death penalty; and racism corrupts and destroys the creatures of God from the cradle to the cemetery.

"Americans share a common historical and cultural heritage in which racism has played and still plays a dominant role. ... To the extent that this cultural belief system has influenced all of us, we are all racists," wrote Charles R. Lawrence III in 1987. "Hatred by the powerful, the majority, has a different weight—and often very different effects—than hatred by the powerless, the minority," wrote Anna Quindlen in the New York Times.

Perhaps we think of ourselves as survivors of the evil; we have not, however, come into her/his kingdom. If we destroy the creatures of God, the link between self and other is effaced; that of God's Spirit, even our center, is placed out of our reach. The other deemed less than human may be ourselves.

I sat in the New York Press Club one evening in the '60s. A brown man was dressed in a white robe; a white headress partially covered his face. I asked who he was. My neighbor responded, "He is the emir of Kano [northern Nigeria]. He has the power of life and death over his subjects." I shivered.

In 1923 our family moved to a new rectory in Vicksburg, Miss. Soon I met our across-the-street neighbor, Miss Maude, the wife of a "colored" physician. A few years before, her husband had been tarred, feathered and carried out of town on a pole. His crime: he had given medical care to a white woman.

On Jackson Street, around the corner, a tree stump stood. It was the site of Vicksburg's last lynching. Only "good enough" parenting, faith, hope and God's grace saved me.

Perhaps confronting the evil, telling each other our own stories and prayer will help to free us to be one with the Spirit, the better to



love all God's children and together protest the evil.

What of our children? Stories of those condemned to death and the dying are on television for the young to see.

Each child must see her own worth mirrored in our faces. Each must see our love for one another. Each must know our unwillingness to see violence done to any human being. By confirmation, let each child join his elders in protest against violence.

On the day after Martin Luther King was killed, a 7-year-old turned from his finger-painting and asked, "Did Martin Luther King die for the white people too?" "Yes!"

And a resounding, yes! to the question. ■

Margaret Morgan Lawrence, M.D., psychoanalytically oriented community child and family psychiatrist, serves on the advisory board of the Center for Christian Spirituality at General Theological Seminary, New York.

Yes. The death penalty is nothing more than premeditated murder. The Episcopal Church's position against capital punishment is correct and should not be changed.

As people of faith who have come into the kingdom of God through the life, death and resurrection of Jesus Christ, we live under a covenant with God that requires that we work for justice and mercy in a broken world. We represent a God who is loving and forgiving.

People are sentenced to death unequally within the criminal justice system. Men are more likely to receive the death penalty than women. While women commit 40 percent of the murders in the United States, they make up only 1 percent of the prisoners on death row. The percentage of African-Americans on death row is 39 percent which far exceeds their percentage of the population.

Poor people are underrepresented by lawyers and are therefore more likely to be executed than those who are wealthy. Many on death row are not represented at all in the appeals process. More than 30 prisoners are on death row for crimes they committed while they were juveniles. Twenty-three innocent people are known to have been executed in this century.

As Christians, we take seriously our responsibility to protect life and to recognize the value of all persons. It is possible for any person to repent and to turn away from past deeds to become an instrument of God's love. We should not take away the possibility of repentance from any child of God.

The Rev. Stephen E. Rorke  
Richmond, Va.

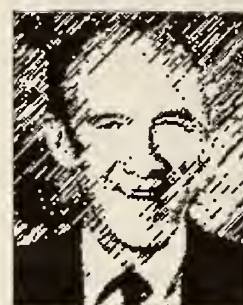
Editor's note: The writer is executive director of the Virginia Interfaith Center for Public Policy.

My answer is a very firm, "yes." I am especially proud to belong to a church that takes a stand against capital punishment.

See YES, next page

## A No

By ALAN SIMPSON



Capital punishment is a deeply personal, emotional and moral issue. It is also a matter that, when discussed, often generates more heat than light. The best example of that fact is how my great and loving father stands exactly and diametrically opposite me on this issue.

When my dad was governor of Wyoming in the late '50s, he refused to carry out the final act of capital punishment by electrocution and he then commuted the sentences of those who were on "death row" to life in prison. Knowing that amazing man as I do, I can fully understand the reasons for his decision.

I, conversely, have come to believe that capital punishment is both an important deterrent to violent crime and a method to keep convicted killers from ever having the opportunity to murder again. Dad and I have had some most fascinating discussions on this subject and, although we surely disagree, we are always able to hear each other.

Fully recognizing that capital punishment is the severest of all penalties, I feel that it should be limited to only the most heinous of crimes, such as first-degree murder, treason and espionage during times of war, the murder of any law-enforcement officers, hostage-taking and terrorist situations in which death results, and political assassination.

The primary purpose of capital punishment is to establish a very effective deterrent to the most violent of all crimes. I am convinced that while it is possible to deter some criminals, there are many potential criminals whose behavior could be altered by the certainty that conviction would cost them their lives.

Our society shows great compassion and tolerance in judging murder cases. According to statistics from the U.S. Justice Department, of the 450,000 people in our prison system, about 11 percent—or 50,000 people—are serving time for murder.

Of those 50,000 convicted murderers, only 2,356 persons have been sentenced to death. This, itself, clearly demonstrates that capital punishment is only considered in the most serious cases, the majority of which are repeat or multiple offenders. And this raises the second social justification for capital punishment—the prevention of a ruthless killer ever having the chance to murder again.

It is not easy to forget a horrible incident in 1984. After Arthur Goode was convicted of the rape and murder of an 11-year-old boy in Virginia, he looked up at the judge and said, "You better put me away for a long time, because if I ever get my hands on another victim, they will never make it home." While the Virginia court could only sentence Goode to life in prison, he was soon extradited to Florida for his crimes there and put to death.

In Goode's case there was no remorse, nor regret, just a mocking challenge to society—a dare and a promise—that, given the

opportunity, he would kill again. And the sad truth is that more innocent victims are murdered each year by someone who has killed before than all the executions that have taken place in the U.S. since

1967.

It is demanded of a civilized society that it confront those in our midst who have clearly demonstrated a reckless and cynical disregard for the sanctity of human life. In judging these individuals, we should be as compassionate as possible; this is our heritage. But we must also have the option of capital punishment. As exceedingly difficult and emotional as this decision may be, I believe in its availability in certain circumstances, and feel that its use in punishment of those certain crimes is in the public good. ■

Alan Simpson is Republican U.S. senator from Wyoming and an Episcopal lay person.

No! 149 more times.

Bob Zellermayer  
Spruce Pine, N.C.

No, I do not support the church's stand against capital punishment. I don't believe any right-thinking person is overjoyed at the thought of having to impose it; however, considering the especially vicious and brutal nature of much of the criminal activity making today's headlines, I think it must remain a tool in the hands of our judicial system to be used when the severity of the crime obviously dictates its imposition.

There are numerous cases on record in which a convicted murderer has been released only to kill again, so the question of whether or not capital punishment is a deterrent should not even be considered, since we are dealing with one individual having committed one crime or, in the case of a mass murderer, many crimes.

The state spends millions of dollars each year feeding, clothing, housing and providing—  
See NO, next page

## FORUM

Forum encourages reader participation in order to promote dialogue within the church. EpiscopalLife welcomes responses to this question for November.

**"How should a diocese determine when to stop supporting a congregation?"**

Answer in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, N.Y. 10017 or fax to 212-949-8059. Answers must be received by October 1.

Replies to the question for October — **"Does the biblical injunction to 'choose life' supersede stewardship of one's own body?"** — will be accepted until September 1.



## A Yes from preceding page

My view is that the government sets the example. If cold-blooded murder is performed by our government in the form of legalized executions, then this example says that murder is okay.

A recent article in the Winston-Salem Journal quoted Albert Pierrepoint, Britain's chief executioner from 1946 to 1956. In 1974 he wrote in his memoirs: "The fruit of my experience has this bitter aftertaste — that I do not now believe that any one of those hundreds of executions I carried out has in any way acted as a deterrent against future murder. ... Capital punishment in my view achieved nothing except revenge."

Murder is barbaric whether it is committed by our government or by others. I hope we can work to help the public realize that executing a fellow human being is a stain on each of us.

**Inez Davis**  
Winston-Salem, N.C.

Before all else, capital punishment is a value judgment. Like all punishment, it carries with it society's negative judgment on the person's behavior, but capital punishment carries with it the judgment that the person who is guilty is also worthless — not worth the effort to be helped to change, not ultimately worth the effort to keep alive.

I want to base my values on the belief that God made this world good — very good; that every human life is a part of this good creation; and that because I am a human being, every other human being is my sister or my brother, appearances to the contrary notwithstanding.

What do we do with our criminals? Do we hold out hope for them, do we recognize our common humanity, buried as it often is under so much that is sordid and violent and brutal? Or do we get rid of them because it is easier and less demanding? We must be clear: What we do with them is a test of our humanity, not theirs. If we stoop to the law of the jungle, and give in to our thirst for blood — it is we who are judged.

**The Rev. John L. Kater**  
Berkeley, Calif.

Last January I served as an official witness to our state's first execution in 25 years. This particular man fought his case against the state for over 12 years. There were many unanswered questions. When all was said and done the state came out the loser and we were all dehumanized.

Our call is to promote love, not vengeance. When capital punishment is practiced, evil always wins out. Our God is one of hope and not political execution.

**Warren Murphy**  
Cody, Wyo.

I strongly support the Episcopal Church's stand against capital punishment. A survey at the University of Oklahoma showed that those who support the death penalty list deterrence as their major reason. Of 138 studies on the effects of the death penalty between 1976 and 1985, not one showed the death penalty to be any better than life in prison as a deterrent.

Among the democracies of the world, the United States is the only one (unless you can now include what was the Soviet Union) that imposes the death penalty. Coupled with this startling distinction is the strange reluctance of Americans to control the firearms with which so much murder is committed.

Awesome though the challenge may be, as Christians we are called to be about forgiveness, redemption and reconciliation.

**Emily Alexander Shurley**  
Oklahoma City

I consider capital punishment a cruel and uncivilized practice, literally murder by government. I would be saddened were my state to restore the death penalty, since the killing act would be performed on behalf of me and all other New York citizens who deplore it.

**John S. Chamberlin**  
New Hartford, N.Y.

Yes. There is no evidence that capital punishment deters the crime of murder or treason.

Capital punishment is a public act of vengeance that is not in keeping with the development of religious and biblical understanding. I cite the prophets, Jesus and St. Paul (Romans 12:19-21).

Execution is final, and cannot be undone if the person executed is later determined to be innocent or a lesser accessory.

Execution forever removes the possibility of remorse, repentance and any opportunity to make restitution.

When citizens who express any question about the death penalty are systematically excluded from jury service in a trial where a prosecutor declares his or her prior intention of "going for the death penalty," the whole jury system, in which I firmly believe, is undermined.

**The Rev. Dr. John M. Scott**  
Philadelphia

I most certainly do support the church's stand against capital punishment. I feel it's uncivilized and certainly un-Christian for the state to kill someone when that is what he/she is being punished for. And of course there is always the chance of jury mistakes.

I'm so glad I live in a state that does not believe in capital punishment, and I wish it

could be abolished everywhere.

**Mary Lou Brackett**  
St. Paul, Minn.

## A No from preceding page

ing medical care to convicted murderers, many of them having committed crimes so sickening in their effrontery to human decency they defy description. They, in turn, sneer at the system and display no remorse. The money and effort expended on such individuals could be better spent on humanitarian efforts, such as care for helpless children, the poor, etc.

Impose the death penalty sparingly, yes, but let's not be afraid to impose it on those criminals who, because of their evil, obviously no longer deserve to be called members of the human race.

**Harold F. McQuaid**  
Philadelphia

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By The Rev. Phillip J. Rapp  
President,  
The Saint Francis Academy  
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## IN REVIEW

## Female scholarship shines new light on familiar Bible

**The Women's Bible Commentary**  
 Edited by Carol A. Newsom  
 and Sharon H. Ringe  
 Westminster/John Knox Press, 384 pp.,  
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By ELIZABETH SMITH

A hundred years ago, Elizabeth Cady Stanton and her associates used the most advanced Bible-study methods of their day,

and came up with "The Woman's Bible." Both biblical studies and women have come a long way since then, and so, this year, we have "The Women's Bible Commentary."

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On the back cover, some famous men in the world of biblical scholarship describe this book as informative, provocative, welcome, daring, solid and scholarly. All of this is true, and is reason enough for every self-

respecting seminarian, preacher and Christian educator to buy and use it. But "The Women's Bible Commentary" offers still more.

It's like a sigh of relief: All the bits and pieces of biblical interpretation being done by women really do add up to something exciting. It's like meeting a whole tribe of relatives you didn't know you had: women scholars from Jewish, Catholic, Anglican and Protestant traditions, all dedicated to understanding the Bible and making it understandable for other women. It's like a breath of fresh air: readable and non-techni-

cal, yet never condescending in its style.

Most of all, this book is an investment in the future of our faith. It shows how strongly women are committed to listening for God's word in and through the Bible. In 1992, none of us can afford to have a romantic, fairytale relationship with the Bible. But "The Women's Bible Commentary," and the women who wrote it, will help both women and men to keep our relationship with the Bible energetic, argumentative and alive.

The Rev. Elizabeth J. Smith is a doctoral student at the Graduate Theological Union, Berkeley, Calif.



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## SEPTEMBER

### ✠ 14 Holy Cross Day

17-20 Synagogy II, St. Francis Retreat Center, Cincinnati, Ohio. Cost: \$125. Contact: Jim Kelsey, 131 E. Ridge, Marquette, Mich. 49855; 906-228-7160.

### ✠ 21 St. Matthew

21-22 Cross-Cultural Conflict in Churches, San Francisco, Calif. Cost: \$120-150 tuition. Contact: Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-8893.

26 Consortium of Endowed Episcopal Par-

ishes regional conference, St. Francis Episcopal Church, Houston, Texas. Contact: Consortium office at P.O. Box 2884, Westfield, N.J. 07091; 908-232-7186.

27 Adoption...An A+ Approach, An Amazing Alternative, St. John Episcopal Church, Huntingdon Valley, Pa. Contact: St. John Episcopal Church, 215-947-3212 or Themla Barto, 215-348-5204.

### ✠ 29 St. Michael and All Angels

## OCTOBER

2-4 Province 5 Ecological Issues Conference, Kalamazoo, Mich. Contact: The Rev. Gregory

A. Wilson-Youngchild, Western Michigan G.R.E.E.N., P.O. Box 112, Montague, Mich. 49437; 616-893-3917.

4-7 Historic Church Preservation Conference, Kanuga Conference Center, Hendersonville, N.C. Cost: \$195. Contact: Kanuga Conferences, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

8 The Spiritual Life of Those Who Care for the Addicted, DeKoven Center, Racine, Wis. Cost: \$40. Contact: DeKoven Center, 600 21st St., Racine, Wis. 53403-2795; 414-633-6401.

8-10 Episcopal Peace & Justice Network's annual conference, Washington National Cathedral, D.C. Contact: Ann Shirk at 202-537-6546 or the Rev. Thomas Dailey at 804-723-8144.

8-11 National Episcopal AIDS Coalition Conference, National 4-H Center, Chevy Chase, Md. Cost: \$100-275 registration; \$61-258 room & board. Contact: NEAC, 733 15th St., N.W., Suite 315, Washington, D.C. 20005; 202-628-6628.

9-11 Stewardship Conference, Grace Cathedral, San Francisco, Calif. Contact: Director of Stewardship, 815 Second Ave., New York, N.Y. 10017; 800-334-7626 or 212-922-5141.

12 Episcopal Council of Indian Ministries Celebration, National Cathedral, Washington, D.C. Contact: The Rev. Stephen Daven-

port or Rose Robinson at 202-337-8383 or 537-6070.

12-15 National Black Clergy Conference, Kanuga Conference Center, Hendersonville, N.C. Contact: The Rev. Canon Harold L. Episcopal Church Center, 815 Second, New York, N.Y. 10017; 800-334-7626 or 922-5208.

13-15 Fall Convocation, Berkeley Divinity School at Yale, New Haven, Conn. Cost: \$100. Contact: The Rev. Gail Freeman, Berkeley Center, Yale Divinity School, 363 St. R. St., New Haven, Conn. 06511; 203-432-6

15-17 17th Annual National Episcopal Cursillo Seminar, Denver, Colo. For information, contact: 303-364-3186.

15-18 Vergers' Guild of the Episcopal Church, Fourth National Conference, Church of St. Michael and St. George, Clayton, Mo. Contact: John T. Williams, 6345 Wydown Blvd., P.O. Box 11887, St. Louis, Mo. 63105; 314-1502 or 314-721-4670 (fax).

15-20 Catechumenal Process Training Institute, DaySpring Conference Center, Ellerslie, Fla. Contact: Evangelism Ministries of Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626, ext. 1 or 212-922-5269.

### ✠ 19 St. Luke

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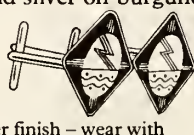
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## resources

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**Good Works: A Guide to Careers in Social Change.** A 428-page directory to alternative employment lists 800 public interest organizations, contact people and internship possibilities. Includes a bibliography on social change and information on training and degree programs. Cost: \$20.50 from Good Works, P.O. Box 19405, Washington, D.C. 20036; 202-387-8030.

**Wedding Alternatives.** A packet of pamphlets, checklists and budget worksheets subtitled "A Guide to Planning Out-of-the-Ordinary Celebrations." Includes a guide on incorporating personal values and words into the ceremony, creative suggestions for food, clothing, decorations. Cost: \$24.75 including postage from Alternatives, P.O. Box 429, Ellenwood, Ga. 30049; 404-961-0102.

**Public Talk Series.** A special "Election Year Discussion Set" is the latest in a series of PTS discussion programs on complex public issues. Includes a participant's booklet to be photocopied, a leader's guide with suggestions for involving elected officials and position cards presenting the arguments and criticisms. Set addresses four issues: the health care crisis, America's economy, welfare reform and the role of the United States in the world. Cost: \$5 from Study Circles Resource Center, P.O. Box 203,

Pomfret, Conn. 06258; 203-928-2616. Earlier programs cover 13 issues in foreign and domestic policy and cost \$2 each. Ask for brochure.

**1993 Global Calendar.** Church World Service's annual 11-by-22-inch, full-color calendar with positive view of Third World people, their work and environment provides, stories, facts, charts and illustrations keyed to the photograph. Cost: \$20 including postage from Church World Service, P.O. Box 968, Elkhart, Ind. 46515.

**WCC Publications 1992.** The free 46-page catalogue of all books, periodicals and audio-visual resources of the World Council of Churches can be ordered from the WCC Distribution Center in Kutztown, Pa.; 800-523-8211.

**Episcopal Parish Services Resource Catalogue.** The 58-page catalogue of book videos, cassette tapes and accessories (jewelry, mugs, tote bags, notepaper) also includes lists of resources available through various desks or ministries at the Episcopal Church Center. To order a free copy, call Episcopal Parish Services at 800-223-2333 or 212-661-1253.

**Blood in the Face.** A 75-minute film documenting the white supremacist movement including the Ku Klux Klan, the Church of the Aryan Nation, American Nazi Party, the Christian Identity Church. No expert testimony, conflicting opinions, just archival footage that makes the viewer an eye witness to those who advance hate while invoking God. Available on video for church study group for \$59.95 from Palisades Home Video, 15 Waverly Place, New York, N.Y. 10014; 212-243-0600.

**Videos for Children.** Seven 23-minute New Testament videos show Jesus to children focusing on his birth and youth, teaching miracles, opposition and death and tell about the apostles and St. Paul. Produced by Episcopal Radio-TV Foundation. Cost: \$14.95 each from Morehouse Publishing, 800-870-0012.



## tv watch...

Programs of interest to Episcopalians on the VISN Interfaith Satellite Network, the Public Broadcasting System and commercial networks. All times listed are Eastern Daylight Time.

### The Dalai Lama: The Man and His Faith (VISN)

Sept. 22: 10 p.m.

A documentary illuminating the life of the Nobel Peace Prize winner and man of

faith who, as leader-in-exile of Tibetan Buddhism, struggles for non-violence, peace and justice. One of a series in "Saints and Other Sacred Souls."

### Bradshaw on Homecoming (PBS)

Sept. 5-Nov. 7: 9 p.m.

John Bradshaw, a theologian, marriage and family therapist and substance abuse counselor, returns to public television with a 10-part series based on his book, "Homecoming: Reclaiming and Championing Your Inner Child." The program explores his theories about the effect of unresolved childhood needs and the pain it causes in adults.

### VISN Showcase: "The Last Evensong" (VISN)

Sept. 23: 10 p.m.

A BBC drama special telling the story of two souls who fight to save their beloved church from destruction.

### Surviving Columbus (PBS)

Oct. 12: 9-11 p.m. (tentative)

Using stories from Pueblo elders, interviews with Pueblo scholars and leaders, archival photographs and historical accounts, "Surviving Columbus" explores the Pueblo Indians' 450-year-old struggle to preserve their culture, land and religion despite European contact.

## Supplement published to church law guide

The 1991 Supplement to the two-volume White & Dykman, Annotated Constitution and Canons, 1981 edition, has been published. Published by the Standing Commission on Constitution and Canons, it covers all constitutional and canonical legislations of the General Conventions of 1982 through 1991. It supersedes the 1989 Supplement.

The editorial committee comprised Fred Scribner Jr. of Maine, David Beers of Washington, D.C., Mary Lou Crowley of Central New York and Robert Royce of Long Island, N.Y., editor.

The supplement is sent free to all owners of the 1981 White & Dykman. Requests can be mailed to Episcopal Parish Services, 815 Second Ave., New York, N.Y. 10017. ■

# Education Guide

Episcopal Life reserves this section for qualified institutions of learning.

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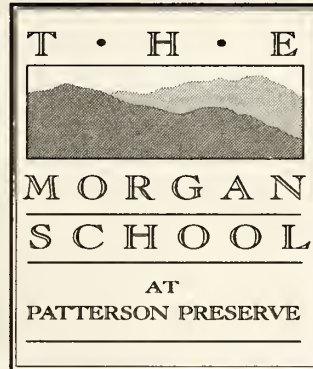
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## Summertime, and the praying is easy

By JULIE A. WORTMAN

To a young boy spending summers on western Michigan's Portage Lake, Sunday worship at Onekama's little frame chapel of St. John-by-the-Lake supplied reassuring continuity with the church-going routine at home in Ann Arbor, but with a different feeling.

"Services at the chapel were summery and cottagey," Lander Carter, now 45 with a clan of his own in tow, recalled on the eve of his annual pilgrimage to the family cottage. "As a kid, that was a relief — but the church was still there, even though I was on vacation."

The rector of Christ Episcopal Church in Charlevoix, Mich., situated where Lake Michigan and Lake Charlevoix meet 110 miles north, Carter knows first-hand the seasonal ebb and flow of vacationing worshipers in a place where swimming and sailing are the main draw. But the summer chapel of his youth was, and remains, different.

Established in 1912 as a "chapel at ease" by Bishop John N. McCormick, St. John-by-the-Lake operates only during the summer months, with a Sunday congregation of 30 or 40 seasonal "resorters" — many of them "repeaters" — who winter in places like Danville, Ill., Keystone Heights, Fla., and even as close as nearby Manistee.

Dress is casual and so is the atmosphere. The chapel's sanctuary windows frame tranquil lake vistas. Rustic pine stud walls and open rafters are unornamented except by colorful needlepoint Communion rail cushions that celebrate "all creatures great and small." There were no lights to brighten rainy mornings until a few years ago and there is still no heat. A new deck has become an irresistible magnet for leisurely after-church conversation with a view.

Happily, St. John-by-the-Lake is not unique. An unofficial survey yielded a count of 94 summer chapels in 28 Episcopal dioceses, from New England (with 41) to California (with two). Like Onekama's, most were founded in the late 19th or early 20th century to serve regular colonies of summer vacationers — usually in places where year-round churches are absent or hard to get to, according to Diocese of New Jersey missions administrator Perry Winterrowd.

"They offer a variety of Episcopal liturgies at a variety of times for people on holiday," Winterrowd said of the nine Atlantic Coast chapels he supervises. "They also provide some social events like picnics

and bazaars."

And many have special ministries besides. The Onekama chapel, for example, is maintained and managed by a committee of long-time summer residents who match up the season's 16 Sundays with Diocese of Western Michigan clergy who would like the free use of a vacation cottage. The only "rent" is a commitment to preach and celebrate the Eucharist.

This past summer was Charles McKay's third two-week stint as a vacation vicar. "My wife and son and I wouldn't be able to afford this kind of a vacation otherwise," McKay freely acknowledged after a 10 a.m. service in July. The rector of Immanuel Episcopal Church in Hastings, Mich., McKay says presiding at two Eucharists each Sunday doesn't cramp his vacation style



Parishioners enjoy fellowship, above and left, at St. John-by-the-Lake in Onekama, Mich.

photos/  
CHRISSE  
MATTHEWS



An easygoing air marks chapels such as St. Andrew's-by-the-Lake in Webster, N.Y., right.

photo/  
KATHLEEN  
SCHWAR



too much. "But I try to have my sermons prepared in advance," he confessed.

Across Lake Michigan, Bishop Roger White of the Diocese of Milwaukee annually takes a similar busman's holiday at Atonement in Fish Creek, Wis., a resort community on Green Bay in the neighboring Diocese of Fond du Lac.

"It is definitely a vacation," White affirmed during his stay there this year. "Myself and three other bishops — Craig Anderson of South Dakota, Arthur Vogel of Missouri and Bishop [Robert] Anderson of Minnesota — divide up the summer. We each come for three weeks."

The easygoing, open-door atmosphere of summer chapels is another hallmark of their distinctive ministry.

"We're Episcopalian but ecumenical in spirit — everyone is welcome," said Wanda Scheffer, one of those who keeps the 130-year-old St. Andrew's-by-the-Lake operating on the edge of Lake Ontario in Webster, N.Y. A former member of the United Church of Christ, Scheffer says her own summer experience at St. Andrew's prompted her to become an Episcopalian 10 years ago. Forty to fifty worshipers of all denominations fill the pews each summer Sunday.

"I think the setting brings people more than anything," Scheffer said. "The chapel looks on a grove of trees. It's a communion with nature and with God and there's nothing to interfere with that."

Economic and social class has historically separated the vacationing rich from the working poor in many resort areas, making some summer chapels seem strongholds of the elite. But Maine's 19 summer congregations — the most in any one diocese — take their Christian stewardship seriously, according to V.R. "Hank" Hancock, canon to the ordinary.

The chapels "provide important financial support for our mission congregations — all of them make a contribution," Hancock said.

But the vast majority of summer congregations just manage to make ends meet each year, despite the routine need for repairs and upkeep. Lander Carter believes his boyhood chapel and other summertime ministries continue surviving for a good reason.

"I think there is something valid there," he said. "Where people are gathering together in the Lord's name, if some real needs are not being met, it will die." ■

Julie A. Wortman is an assistant editor of The Witness and a former staff writer for Episcopal Life.

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## AROUND THE PARISHES



**FOUR YEARS AGO**, All Souls, Northwest, completely remodeled the interior of the church (for the first time in more than ninety years) and now they are adding a narthex, railings, several walks and new steps. As you can see, however, Sunday "business" goes on as usual.

photo—Ede Baldrige

## Bishop calls for new ministry

Bishop Sanders has appointed a group of fifteen Episcopalians to serve on the East Carolina Interfaith Refugee Ministry. In doing so, he was responding to the heart-rending presence of 16,000,000 refugees worldwide who have left homes, jobs and cultures to seek life in another country than their own. These persons have fled because of overwhelming fears of death, war, persecution and starvation. They left their countries with only hope and faith to sustain them on their journey.

The task of East Carolina Interfaith Refugee Ministry will be to encourage churches in the diocese to sponsor a refugee family under the auspices of Episcopal Migration Ministries, a part of the Presiding Bishop's Fund for World Relief. This process would take a church from three to six months from the date the refugee family arrives. The church would help the arriving family to find housing, food and used clothing and furnishings. Much of this could be donated. The church assists the family to secure employment at once, enabling the family to support themselves and be independent as soon as possible. Refugees enter the United States with legal permission and a burning desire to find and keep a job.

Rosemary Stark, a resident of New Bern, was appointed chairwoman. She brings ten years of experience at the local and diocesan level in refugee resettlement to her new position. She was previously president of Episcopal Social Services of the Diocese of Connecticut. Under her leadership, her former parish of Christ Church, Redding, Connecticut, resettled eighteen refugees from Vietnam, Cambodia, Laos and Iran in

cooperation with other parishes in town between 1984 and 1991.

Mrs. Stark says, "This ministry will enable us to live out our faith in action by welcoming the stranger, giving help to the poor and the oppressed, and offering life and hope where there was danger and despair. It is a challenging project that would involve six to ten volunteers. The rewards to the parish and to the individual are enormous. Seldom do we have the opportunity to save lives in such an obvious way, meeting wonderful new friends from cultures around the world."

Many refugees are currently waiting for sponsors. For more information about this new ministry, a speaker can be arranged. Call Rosemary Stark, (919) 637-3698, or write 66 Shoreline Drive, New Bern, NC 28562.

Members of the committee represent many of the churches in the diocese. Some of them have traveled, worked or lived overseas. Others have worked with refugees entering the United States.

### Interfaith Refugee Ministry Committee

Bob Pierce, Farmville  
Fred Rippey, Wilmington  
Mike Ligon, Wilmington  
Charles Fyfe, New Bern  
The Rev. Sherm Miller, Havelock  
Patricia Schaefer, Fayetteville  
Harry Muir, Bath  
The Rev. John Weatherly, Hampstead  
Peter Sherman, Jacksonville  
Charlotte Campbell, Goldsboro  
Harcourt Burns (Harkie), Kinston  
Ann Harrell, Washington  
Mary Evelyn Miller, Belhaven  
The Rev. Edwin Smith, Wilmington

## Preserving church buildings purpose of Kanuga conference

A conference, *This Old Church: Preservation of Historic Church Buildings and Grounds*, will be held at Kanuga Conference Center, October 4-7. *This Old Church* is an ecumenical conference designed for those who are responsible for the care and maintenance of structural places of worship.

Participants will gather and share information on fundraising, maintenance and repair issues, adaptive and shared use, and church yards and cemeteries. Also discussed will be how to establish a church archives and placing a church on the National Register of Historic Places. As time allows, participants will visit nearby churches who have undertaken major renovation projects.

The conference features eleven speakers on a wide range of subjects relating to

preservation. The keynote is the Rev. Dr. Thomas F. Pike, rector, Calvary/St. George's Episcopal Church, New York City. Dr. Pike is responsible for the maintenance of several historic buildings owned by the parish. He is currently the chairman of Partners for Sacred Places: The National Center for the Stewardship and Preservation of Religious Properties.

J. Randall Cotton is director for the Historic Religious Properties Program, Philadelphia Historic Preservation Commission. The project provides technical assistance, subsidies, loans and workshops to owners of historic religious properties.

Also speaking are Martha W. Fullington, preservation specialist, and John H. Horton, restoration specialist, with the State Historic

con't on page H

Members of St. James, Belhaven, Hispanic Ministry Committee were hosts at a celebration of Holy Eucharist at the Boyette Civic Center in Belhaven, for Mexicans living in the community this summer and working at the crabmeat processing plant. There have been 108 Mexicans living and working in the community this year. Following a dinner of burritos and ice cream sundaes each guest received a gift package which included personal and toilet items. Mayor Nelson Guy and acting Police Chief Steve Smith were also present to welcome the guests. Spanish Eucharist is celebrated on Sunday nights followed by classes and refreshments.

Dow Perry, St. Thomas, Windsor, has been chosen for membership in the Order of the Circle and has been elected a sophomore representative on the vestry at St. Mary's College, Raleigh. Leah Cotter, Christ Church, New Bern, rising twelfth grader at St. Mary's College, Raleigh, has been re-elected to the vestry.

Doug McMillan, Christian Education coordinator, St. Timothy's, Greenville, has been accepted by Bishop B. Sidney Sanders as a postulant for Holy Orders as a Vocational Deacon.

The vestry at St. Paul-in-the-Pines, Fayetteville, gave the green light to sponsor and build a Habitat for Humanity house this summer. Mac Montgomery is congregational leader for the Habitat for Humanity project.

Edward Lee Campbell, St. Peter's, Washington, graduated magna cum laude from Tulane Law School where he was inducted into the Order of the Coif, the national legal honor society. He was also the recipient of the Maxwell MacMillan Award.

Three young members of Christ Church, New Bern, won a state prize for history with their twelve-minute video, "Christ Church—Three Centuries, Three Churches". The winning documentary was the work of Laura Moffitt, Jason White and Paul Zuttel, all of whom are also members of the junior choir at Christ Church.

First place in the State Regionals Civic Oration Contest went to Laura Koonce, St. John's, Fayetteville.

Lucky members of St. James the Fisherman, Shallotte, who signed up before the deadline, will be off to the Highland Games in Red Springs, October 3.

Brigid Stevenson, daughter of Jill and Paul Stevenson, Christ Church, Elizabeth City, will be in South America until late this year where she is a missionary in Pucallpa, Peru, with South American Mission, Inc.

Curious to know whether children (eighth grade and under) read *The Philpian*, the newsletter of St. Philip's, Southport, the editor poses a question the answer to which can be found on the pages of the newsletter, and the fifth caller to rector, Fr. Robert Beasley, with the correct answer to the question and its location in the bulletin is rewarded with two cones from The Sweet Shop. The response has surpassed the editor's fondest hope! Children do, indeed, read *The Philpian*.

Terry B. Peele, Holy Innocents, Kinston, is listed in the 1992 edition of Who's Who Among Students in American Junior Colleges.

Jennifer W. Smith, Christ Church, New Bern, a rising junior at New Bern High School, was awarded second prize and \$500 in the annual Science Scholars Competition sponsored by BB&T and Barton College, Wilson.

Janie Runion, Church of the Advent, Williamston, received her doctorate from UNC-Greensboro where she majored in clinical psychology. She has been awarded a post-doctoral fellowship to work at the UNC—Chapel Hill Hospital with families of small children facing organ transplants.

Patrick Lynch, Holy Innocents, Kinston, served a five-week term this summer as a House of Representatives page in Washington, D.C.

*Loaves and Fishes*, the new cookbook of St. Andrew's By-the-Sea, Nag's Head, has just come in from the printers and can be ordered from the church. Send a check for \$10 plus \$2 for postage to: ECW St. Andrew's By-the-Sea, P.O. Box 445, Nags Head, NC 27959.

Cadet Marshall Carney Taylor, Jr., St. Peter's, Washington, received the Colonel Herbert Nash Dillard Award from Virginia Military Institute where he was a distinguished graduate, earning a degree in English.

St. Mary's, Burgaw, is the recipient of gifts from Virginia and Hal Aitken, former parishioners. The Aitkens restored the Hawes House in Atkinson. On those grounds is the former St. Thomas Episcopal Chapel, and the Aitkens gave St. Mary's the baptismal font and three pews from the chapel.

A live Nativity scene on the church grounds during the Christmas season is in its planning stage at St. Peter's by the Sea, Swansboro. The event is part of St. Peter's outreach program as well as an effort to provide an inspiring way of preparing for Christmas.

## Is "being" overcome by "doing"?

What ever happened to attending church every Sunday?

I am concerned about a trend that is becoming a custom in our world for many. Along with the passing away of the custom of the family gathering for a daily meal to celebrate, to share and review the day's activities and to look at the future events facing the family, so has the tradition of the parish family gathering weekly at the Lord's Table. Probably one of the most important things a family can do to ensure its health is to stop at some time each day for everyone to gather and "be" with each other. The same can be said of the church. It is easy to avoid ever "being" with each other in our world; we simply keep too busy being busy.

As a priest I am seeing more and more the lack of commitment throughout the church to gathering every week for the liturgy. We simply don't take the time to make room in our life to feed our being with the nourishment the symbols offer us. Our soul needs this kind of food. We know that a steady diet of fast food makes us sick eventually; so it is true for our families and parish family.

Check your schedule. Is "being" overcome by "doing"? Do you make the time to be regularly fed by the symbols of the church through liturgy? Take your family's temperature and see where you are. The family meal is an essential part of a healthy family.

The Rev. Joe Cooper, rector, Church of the Servant, Wilmington.



# Stories told in design and rhyme

by Lisa S. Nance

Sitting on the floor, surrounded by the folds of her long dress, the children hold their breath as Katherine Whaley tells them the story of creation. Getting to the part about the serpent, Mrs. Whaley takes off her long gold belt showing them the snake's head on the end of it. Sliding the metal rope in a slithering motion, the children gasp and gape at the glittering red eyes of the snake belt.

A member of Holy Trinity Church in Fayetteville, Katherine has been "spinning yarns" and "weaving tales" professionally for over twelve years. She is a talented poet and a published author whose poetry and stories appear frequently in the Saturday Extra, a supplement of the *Fayetteville Observer-Times*.

It is not uncommon to see Katherine, in her long flowing dresses, at the library, Veteran's Hospital, churches, or in schools and pre-schools around the area, usually sitting on the floor, telling stories. She tells all kinds of stories, from fables and fairy tales to nostalgic tales of her own childhood. Stories about other cultures such as Korean folk tales and Middle Eastern stories are among her favorites. "I deliberately try to tell folk tales from other cultures," she says, "not only to show that all people in the world have things in common but our area has such a broad range of cultures. In the schools, I see it."

## Story basket filled with props

To enhance her stories, Katherine carries

tinued to grow as she made vestments for the priest at St. Patrick's Catholic Church in Fayetteville.

Four years later, Katherine took samples of her work to the diocesan convention and picked up a few more customers. After displaying her vestments during a Faith Alive weekend at St. Mary's in Kinston, Mrs. Whaley gained one of her largest orders. She was commissioned to make seventeen vestments for the rededication of the Sacred Heart Cathedral in Raleigh.

## Each design one-of-a-kind

Katherine is responsible for the designs of these exquisite vestments as well as the sewing. A circular kelly-green chasuble at Holy Trinity in Fayetteville, with its blue and masses depicting the world, is an example of one of Katherine's unique designs. As well as vestments, she has made a few miters also, including the miter Bishop Sanders wears during Cursillo. She also has designed banners for Episcopal churches in Fayetteville, Lumberton and Wilmington.

Working out of her home, Katherine and her client discuss all the aspects of the vestment they want. They begin by choosing a base fabric, pinning it up on boards. She proceeds by pinning up various designs, combining trim fabrics until they find what they like. According to Katherine, "By pinning it up so people can see it they know what they're getting." They then talk about linings, their personal preferences, and



ONE OF A KIND vestment by Katherine Whaley is worn with pride by the Rev. Ronald Abrams, rector of Holy Trinity, Fayetteville.

talents can we most benefit God.

## Hymn to Christ

Lord listen,  
Lighten  
Let.

Do not  
Thou Lord  
Forget.

You bid me daily try  
Until I die  
To come  
Near Home.

Frail wish,  
Faint heart;  
Far distant Lord,  
Yet in me when  
Unequal to the task  
I ask

Lord,  
Word,  
Dwell!  
Tell!

That nothing shall us part.

Katherine L. Whaley  
copyright 1983

Lisa Nance is a member of Holy Trinity, Fayetteville.

## Thank you, Forward

One of the gifts of our church is the small booklet of daily devotionals called *Forward Day by Day*. The author for this past quarter is a favorite of mine. She is a mother and grandmother and a resident of Oregon. We never learn the names of the authors, but occasionally they say enough to let us discern their locales and the names of their parishes. We have about the same number of laypersons to contribute to *Forward* as we do clergy, and the sexes are about equal in number.

Through the years I have been blessed by these short meditations (one small page) and I am grateful to the contributors. It is no small task to say something of value and interest in one small page. It is fairly easy, if you have two pages and a real breeze, if you have three. So to the authors of the *Forward* meditations through the years, I offer many thanks. This public note of thanks is something I have meant to do for several decades. This seems to be the right time.

The Rev. John Mott, rector, St. Mary's, Burgaw.



ENTHRALLED CHILDREN sit with Katherine Whaley and listen to the yarns and tales she weaves.  
photos—Lisa S. Nance

her "story basket" filled with props she has collected throughout the years. It could be a pin in the shape of a spider or simply a piece of red ribbon, but children and adults alike enjoy her props. And so it is with her own personal dress. Many children recognize her around Fayetteville by her waist length hair and her floor length dresses, she says.

But storytelling is not the only profession Mrs. Whaley has. She also designs and sews beautiful vestments. Fourteen years ago, Mrs. Whaley made her first vestment. She has refurbished old vestments in the past, but when the Rev. John Molton moved to Wilmington he came to her with a vestment idea. He had in mind using orange linen and a flame design. At the same time Katherine was asked to make the delmatic for her godson, Carr Holland of Greensboro. "I promised those two and there was so much love in doing them," she explains. After these were completed, her vestment business con-

Katherine shows them some samples of finished products. There are four sizes of vestments and three styles of copes. "Occasionally I'll get a request for something special," says Katherine. "One time it was a special piece of embroidery that held a special meaning for the priest. He wanted copies of it incorporated into the design of his stole." She says priests' taste in vestments can run from ones who prefer metallic colors to earth-tones. "Their tastes are as different as the styles of their churches," says Mrs. Whaley.

## Special poems

The beautiful vestments Katherine Whaley makes are not advertised other than word of mouth. Every vestment is an original and the talented Mrs. Whaley writes a special poem to accompany each one.

Whether it is through her storytelling, her poetry, or her needlework, Katherine Whaley shows us all that through our own special

## Ordinations

Ordained to the order of deacons were James Russell Beebe, Carolyn Craig, Steven Armitage Evans, Calvine Elaine Irving, Kay Howard Swindell and James Edward Taylor. The ordination service was held at St. Mary's, Kinston, in June.

## On Sabbatical

The Rev. Lucy B. Talbott, rector of St. Paul in the Pines, Fayetteville, and the Rev. James C. Cooke, Jr., St. Anne's Church, Jacksonville.

## Assignments

The Rev. John Connors is serving as interim rector of St. Thomas Church, Windsor.

The Rev. James E. Taylor has assumed duties at Emmanuel Church, Farmville.

The Rev. Jack Altman is serving at St. Thomas Church, Oriental.

The Rev. Gary M. Noteboom has accepted a call as rector for Trinity Church, Lumberton.

The Rev. Robert Dannals has accepted a call as rector for Christ Church, New Bern.

The Rev. Jerry Fisher, of Durham, is interim rector of St. Stephen's Church, Goldsboro.

The Rev. Steven A. Evans is assistant rector at Christ Church, Savannah, Georgia.

## Seminary

The Rev. Bo Etters, deacon serving at St. Paul's Church, Wilmington, is at Virginia Theological Seminary, Alexandria, studying for the priesthood.

## Resignations

The Rev. Ken Asel left Emmanuel Church, Farmville, for a call in North Wilkesboro, North Carolina.

The Rev. Middleton L. Wootten, III, resigned from St. Paul's Church, Greenville, to accept a call from Hendersonville, Tennessee.

The Rev. John Russell resigned from St. Thomas Church, Oriental.

The Rev. Christopher Mason resigned from St. Stephen's Church, Goldsboro, and has taken a chaplain/teacher assignment with Christ Church School, Charlottesville, Virginia.

## Retirement

The Rev. K. Weldon Porcher, rector of St. Andrew's By the Sea, Nags Head.

## Deaths

The Rev. Canon Edward Philipson, twice interim rector for St. Paul's Church, Beaufort, died in late spring.

The Rev. Edward Irwin Hulbert, Jr., former rector of St. Peter's Church, Washington, and Trinity Church, Chocowinity, died June 10.

## Medieval knights, ladies coming to Wilmington

The London Brass Rubbing Centre, curators of a traveling historical exhibition from England, will bring its unique hands-on workshop to St. Paul's Church, Wilmington, November 1 through December 15. More than forty English knights and ladies, merchants and kings are scheduled for the event. Hours will be 10 a.m. to 4 p.m., Monday through Saturday; Tuesday and Friday nights, 6:30 to 9. Sunday afternoons by appointment only.

The brass rubbing workshop, sponsored by the Wilmington Boys Choir, is a fundraiser for their European tour. For further information contact Martha Umphlett (919-343-0258) or call St. Paul's church (919-762-4578).





**THE PROCEEDS** amounted to almost \$900 dollars! Members of St. Peter's, Washington's C (seen here on a much-deserved break), staged an indoor yard sale in order to raise money for Adventurer's Camp at Trinity Center. Their efforts sent several handicapped children to summer camp. A yard sale at St. Thomas, Bath, realized more than \$700 for their Camp and Conference Fund used to send their young people to Trinity Center summer camp.



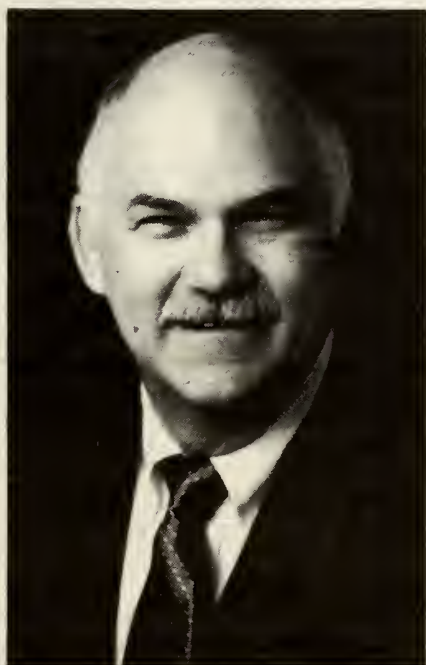
**SING ALONGS** are just that at Camp Trinity, especially during worship services. Songs and hymns sung regularly have the lyrics written out in big letters on boards which hang where all can see. New songs and hymns are also written out in big letters on a board (held here by counselor Alan Smith, St. Mark's, Wilmington) and practiced until familiar.

photo—Ede Baldrige

## Youth ministry expert leads conference

by Cookie Cantwell

As autumn approaches the eastern part of North Carolina, many people begin to prepare for the beginning of another academic year. This means focusing our attention on the activities of our parishes and looking at more productive methods of reaching out to young people. Responding to the needs of adults who work with youth, the Youth Ministry Commission of the Diocese of East Carolina is offering an awesome conference featuring David Stone as the keynote speaker. On September 18-20, at Trinity Center, after Path, the Adults Who Work With Youth Conference will be held. This conference is open to anyone whose life is touched by that special group of people known as teenagers. Whether you are an EYC advisor, junior high Sunday School teacher, a senior high Sunday School teacher, a priest, a person who thinks they may be interested in working with young people or a parent who would like to improve his/her relationships with teenagers, this is the conference for you! The weekend promises to be filled with knowledge, sharing, worship, ideas, spiritual growth, insights, reflections FUN! This will be a weekend that you will not want to miss! Mr. Stone is extremely experienced in youth ministry. He is the president/ceo of Youth Ministries Television Network (MTV). He is an executive with the Alternative View Network, director of Youth Ministries Consultation Service and also serves on the board of Vision Interfaith Satellite Network (VISN). Mr. Stone is a certified director of Christian Education and has been involved in leading national workshops in youth ministry for the past twenty years. He is a faculty member of Youth Ministries University, sponsored by Group Publishing of Loveland, Colorado. J. David Stone is the author of such books as *The Complete Youth Ministries Handbook*, *Catch-*



J. DAVID STONE

*ing the Rainbow, Friend to Friend, Volunteer Youth Workers, and Spiritual Growth for Youth Ministry.* Also, he leads youth rallies and leadership conferences throughout the United States and in Asia and Europe.

Space for this conference is limited to sixty conferees and the spaces are filling up quickly. Register today so you will not miss this opportunity. The cost is \$110 and payment must accompany your registration. Payment is non-refundable due to commitments made upon receipt of registration. Make checks to "Diocese of East Carolina." Send registration to Cookie Cantwell, 2216 Waverly Drive, Wilmington, NC 28403. If you have any questions, call Cookie Cantwell (919) 763-5910.

## Do you know returning or new students attending East Carolina University this year?

ECU Episcopal Campus Ministry would like to welcome them and help in their transition from home to Greenville in any way we can!

We are a parish-based ministry located at St. Paul's Church, one short block from the 5th Street campus.

Beginning Wednesday, September 2, we meet each Wednesday of the academic year.

Where: St. Paul's Episcopal Church, 401 E. 4th Street.

Format: Eucharist in the church at 5:30 p.m.; Supper provided after services in parish hall; program/conversation follow supper.

The Episcopal Student Fellowship invites all students to join with us weekly for worship and a delightful and delicious break from campus routine!

Please send student names with campus and/or home addresses to:

Mrs. Marty Gartman, Campus Minister  
St. Paul's Episcopal Church  
P.O. Box 1924  
Greenville, NC 27835-1924

## Alleviate hunger, reduce food waste

There is an abundance of food grown in the United States, yet over 20% of it goes to waste; enough to feed over forty-nine million people. North Carolina, a major food producer, throws away hundreds of thousands of pounds of food annually, while many of its citizens go hungry.

The Society of St. Andrew, an anti-hunger organization based in Virginia, has recently opened its first regional office in Durham in an effort to impact hunger throughout the state. The primary mission of this regional office will be to salvage food for the hungry people of North Carolina through the establishment of a statewide Gleaning Network.

Gleaning involves the gathering of crops left in the fields after harvest. Food is often left to rot or is plowed under because it is not profitable for a farmer to return to the field. The Society of St. Andrew organizes volunteer gleaners who go into fields to pick up this leftover produce for donation to local hunger relief agencies.

Already this year, volunteers have salvaged over 7,000 pounds of onions, cabbage, greens, strawberries and beets from farms in Butner, Louisburg and Faison. As the Gleaning Network expands, the Society of St. Andrew hopes to involve people from all regions of the state in the salvage of nutritious food for hungry folks.

"There is a great deal of produce available for gleaning throughout the state," says Susan Clark, director of the Society of St. Andrew's North Carolina office. "We are only limited by our ability to get the word out fast enough to farmers and groups interested in gleaning."

According to Ms. Clark, hunger relief

agencies all over the state are willing to help distribute gleaned produce, which is an excellent source of good nutrition. The challenge will be to train enough leadership in all regions of the state to help organize people interested in gleaning.

Given a good growing season, the Society of St. Andrew hopes to involve volunteers in gleaning at least 250,000 pounds of produce in 1992. All of this food will be distributed to folks in need through food banks and other hunger relief agencies throughout the state.

For information about organizing gleaning efforts in your area, contact the Society of St. Andrew: 331 West Main Street, Suite 311, Durham, NC 27701, (919) 683-3011.

## World

by Neely Atkinson

I am the air in which you breathe  
I am the rain and snow  
I am the trees and flowers, too  
I am the world you know.

I grow weaker every day  
I will not last too long.  
Constant abuse has me in pain  
If I die, what will you gain?

So help me please, just let me live  
I want to end this strife.  
Be kind to me and save your world  
For you, for me, for life.

Neely Atkinson, a rising freshman at Laney High School, is a member of St. Paul's, Wilmington.

## Diocesan Youth Events for the fall

- **Adults Who Work With Youth Conference** - Trinity Center - September 18-20 - Keynote: David Stone
- **Happening #20** - Trinity Center - October 9-11
- **Senior Diocesan Youth Event** - October 30-November 1
- **New Beginnings #10** - Trinity Center - November 14-15
- **Winterlight** - Kanuga - December 27-January 1





**THE ANCHOR RIDES HIGH** on St. Andrew's-By-the-Sea below the bell tower wherein the bell which had hung in the pre-Civil War church home to St. Andrew's now hangs.

### St. Andrews by the Sea con't from page A

and innovative leadership from the outset. The Rev. Dr. Robert Brent Drane was the spiritual driving force in the small congregation of early summer worshippers and remained its rector until his death in 1939. His son, the Rev. Frederick Blount Drane, who is responsible for so much of the carved furnishings in the sanctuary, succeeded him and acted as rector until mission status was attained in 1955.

The Rev. Alexander C.D. Noe was the first vicar of the new mission and was succeeded by the Rev. Robert W. Turner under whom St. Andrew's became an aided parish. The Rev. Joseph P. Burroughs followed as rector; under



**"FISHERMEN WELCOME-COME AS YOU ARE"** says this weatherbeaten wooden sign on the walk to the front door.

his leadership, the Parish House was built and dedicated in 1961. The Rev. Kenneth L. Whitney was called to St. Andrew's in 1963 and was followed, in 1972, by the Rev. Stan Easty. Ten years later, the Rev. K. Weldon Porcher, became rector. The most recent clergy to become part of this line of strong leadership at St. Andrew's is the Rev. Hilary Morgan West, assistant rector.

*Vera Evans is a longtime member of St. Andrew's By-the-Sea.*

*A retirement party was held in August for the Rev. K. Weldon Porcher, rector of St. Andrew's-By-the-Sea, Nags Head.*

### Kanuga con't from page E

Preservation Office, North Carolina; Robert Griffin, AIA, preservation architect with R.S. Griffin Architects; Davyd F. Hood, private consultant in Architectural and Landscape History; V. Dianne Pledger, program director of St. Joseph's AME Church and the Hayti Heritage Center, Durham; George C. Pyne, Jr., and architect who specializes in the history and identification of Tiffany stained glass windows; Jack Reak, president of the board of In The Oaks, a National Register of Historic Places Episcopal conference center in Black Mountain, North Carolina; Robert Wiltshire, a senior consultant specializing in fundraising, campaign management, grant writing and organization development and financial planning; and, Robert J. Wysocki, studio owner of Stained Glass Associates, Raleigh.

The conference fee is \$195. For more information contact Kanuga Conferences, Postal Drawer 250, Hendersonville, North Carolina 28793, or telephone 704/692-9136.

### Wootten con't from page D

Kelly transferred to a new diocese before the following summer, Mid stepped in to assume the responsibility of coordinating and staffing this week for the next four years. There is now a waiting list each year of those wanting the privilege of being one of the forty-two or forty-three individuals camping in an environment where there is virtually one staff member to each camper.

Mid and his wife, Janis, have been in the Diocese of East Carolina since 1971 when Mid came to serve at St. John's, Fayetteville. Janis served as editor of *CrossCurrent* for several years before raising their three daughters, Jill, Elaine and Mindy. The Woottens will be missed even while we give thanks for their presence among us.

### Love in action

There is a woman named Marian Lingo who has written a book called *Circle of Silence*. In this book she talks of how she had been an unbeliever for most of her life. She has since become a devout Episcopalian, loving the Church and loving God. But in this book she describes the way in which she moved from unbelief to Christian discipleship. She tells about how for years her friends had tried to persuade her, tried to convince her, tried to prove to her that her intellectual reservations could be overcome. They talked and they talked and they made no impact on her. In fact, she said they drove her further and further away from the church. But then there came a time when two members of her family were hurting and everyone was powerless to do anything about their situation. And a Christian friend stepped in and through a simple act of love helped them to bear the pain and helped them to move through it. And these are Marian Lingo's own words now: "That did it. Because of this love, this Christian love, my intellectual reservations no longer made the least difference. I had seen love in action and that was all the proof I needed." There is a power in an act of loving service that is often missing from talk.

*The Rev. Charles M. Riddle, III, former interim rector of Christ Church, New Bern.*

### Tutors needed

The Episcopal Farmworker Ministry is organizing a tutorial program for children who need extra assistance with their schoolwork. The tutorial sessions are held on Tuesday and Thursday afternoons from 3:30 to 5 p.m. at Halls-Piney Grove Middle School in Keener.

For more information, call Marianne Exum at 592-8885 after 9 p.m. any evening.

## EVENTS

**"Values in Vocations; A Challenge for the Laity,"** a weekend-long lay leadership consultation sponsored by Trinity Church, New York, will be held September 11-13 at the Washington Capitol Hilton Hotel. The Most Reverend George Carey, Archbishop of Canterbury, will be the keynote speaker. Verna Dozier and J. Keith Miller will also speak that weekend. The Most Reverend Edmond L. Browning, Presiding Bishop of the Episcopal Church, will celebrate the Eucharist, Sunday, September 13, 11 a.m. in Washington's National Cathedral.

For further information contact Dr. Katherine Kurs, Trinity Church, 74 Trinity Place, New York, N.Y. 10006-2088, (212) 602-0705.

**Conference on Racism** is scheduled for September 18-19 at St. Joseph's Church, Fayetteville. Dr. Dudley Flood, educator and expert in the field of racism, will be the keynote speaker.

**"Her lamp is undimmed"** - Prov. 31-18, a workshop for women focusing on physical, psychological and spiritual dimensions of menopause will be led by Bett Woodbury, licensed psychology associate, counselor and psychotherapist at the Episcopal Counseling Center, Wilmington, and Adele St. Pierre, also of Wilmington, educator, consultant and counselor with a master's degree in pastoral counseling.

The workshop will be held at St. James, Wilmington, September 19, 10 a.m. to 3 p.m. Bring a bag lunch. The fee is \$10, non-refundable, if paid by September 11, \$15 after. Checks payable to Episcopal Counseling Center, 16 North 16th Street, Wilmington, NC 28401. For further information call (919) 251-1792. Registration is limited to 30.

**Historic Church Preservation Conference**, October 4-7, at Kanuga Conference Center, Hendersonville. Keynote speaker will be the Rev. Dr. Thomas F. Pike. Call (704) 696-3589 for further information.

**Washington National Cathedral**, Tuesdays and Wednesdays, October 6, 7, 13, 14, 20, 21, 27 and 28 at 1:45 p.m. Tour and Tea: Specialty or in-depth tour followed by afternoon tea in the Observation Gallery. A fee is charged. Call (202) 537-8993 for reservations and information.

**The Episcopal Peace and Justice Network IVth Annual Conference** is set for October 8-10 at the Washington National Cathedral. Washington, D.C. Ambassador Viron P. Val will be keynote speaker.

For further details contact Mrs. Anne Shir (202) 537-6546, or the Rev. Thomas Dail (804) 723-8144.

**The Diocesan Commission of Aging** will hold a workshop, "What My Parish Can Do—Getting Started on an Aging Program" October 15 from 10 a.m. to 3 p.m. at Trinity Center. Leaders of the workshop will be Louise Cox, director of the Mid-South Commission on Aging and Dr. Jim Mitche of the East Carolina University Center on Aging.

Registration fee is \$7 which includes lunch. For further information contact Gloria Price at (919) 735-1686.

**St. Timothy's Lobster Fair**, Greenville, is an advance sale of lobsters (live and cooked) a craft sale, a bake sale and much more... balloons, banners and music, pony rides children's games, et al, October 24, 9 a.m. to 2 p.m.

**Spiritual Reading: How to do it—What to read** - weekend program, October 30-November 1, Convent of St. Helena. A panel will lead retreatants into examining the use of a variety of types of written spiritual material.

November 27-29 has been reserved for guests who wish to make private retreats. Contact Sr. June Thomas, OSH, Convent of St. Helena, P.O. Box 5645, Augusta, GA 30916-5845, or call (404) 798-5201 for further information.

**The 1992 National Conference on Renewal, Ministry and Evangelism** will be held November 11-15 at the Ridgecrest Conference Center, Ridgecrest, North Carolina. Plenary speakers will include John Guest, Joy Dawson, John Rodgers, John Howe and Charles Duke. The conference is sponsored by members of PEWSACTION, a network of resource organizations within the Episcopal Church committed to prayer, evangelism, worship, study and action. For further details write to T.E.S.M., 311 Eleventh Street, Ambridge, PA 15003.



**O HAPPY DAY**, the day of the re-dedication this summer of the refurbished Wade H. Chestnut Memorial Chapel, Ocean City Beach, Topsail Island, founded in 1957. The Rt. Rev. Hunley A. Elebash, who was instrumental in the chapel's beginnings and developing years; was celebrant. Suzette Stines, Church of the Good Shepherd, Wilmington, was chalice bearer and her son, Lewis Gause, was acolyte. Following the service, Neal Stitt, St. Andrew's, Goldsboro, Mrs. Wade H. Chestnut, Bishop Elebash, Deacon Vera Hayes and Ollie Telfair, St. Mark's, Wilmington, took time out to reminisce about the chapel's early days.

*photo—Ede Baldrige*



# Episcopal Life

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OCTOBER 1992

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

### Holy Trinity, Fayetteville

## A church full of potential and purpose

by Lisa S. Nance

There is a fresh new feeling in the air surrounding Holy Trinity Church in Fayetteville. It can be seen in the faces of the young families new to this parish which has increased its membership by twenty percent in the last year. It can be heard in the young voices of a junior choir which boasts thirty members, the largest enrollment in years. It is everywhere, from the Wednesday Night Suppers which have grown from 70 participants to 150, to the Bible Study Group which had to divide itself in half, now holding Bible studies on Monday night as well as Wednesday mornings. The air is full of excitement, vitality, and most of all, optimistic potential of what's to come in the future.

As the young rector leans back in his desk chair, his eyes are bright and his hands continually move in dramatic gestures while he talks excitedly about his new congregation. The Rev. Ronald G. Abrams came to Holy Trinity, Fayetteville, on September 1, 1991. In

less than a year, the transplanted New Yorker has revitalized and re-energized this parish with many new programs, innovative ideas, and a never failing sense of humor. A graduate of Virginia Theological Seminary, Ron Abrams and his wife, Kathleen, and two young sons have adjusted to southern living without problem. "We love the south and find the people warm and inviting," says Abrams. "I think the initial stereotypes about New Yorkers have been dispelled."

#### See what could be

When they visited Fayetteville initially, they both saw the potential the church and the area held for them. "We noticed how committed people were to this church and after seeing the building and the grounds, we could really see what could be." It is the same attitude, the ability to see what could be and working toward those goals, which has made Holy Trinity a church full of purpose and potential, now, and for the past forty years.

In the summer of 1951, a group of twenty-six people met in the home of Mr. and Mrs.

David Oates to discuss the need for another Episcopal church in Fayetteville. People were moving away from the downtown area and the group agreed another church for those in the "suburbs" was needed. They drew up a petition to start a new church and thirty people signed it. On June 27, 1951, it was sent to Bishop Thomas H. Wright who gave his approval.

The newly formed parish started the long and arduous journey of raising money to start the church. According to Elizabeth Hutaff, one of the founding members, "It was hard work, but it was also a thrilling experience and one which enriched the lives of all of us, and we are grateful for the opportunity and privilege that was ours." \$6,000 in cash and pledges was raised in the first month and on August 1 the new church had its first vestry of six men and three women.

#### Their own building

Without a building, the first service was held in the chapel of Highland Presbyterian Church on August 5, 1951, with the Rev. B.F. Huske officiating. The congregation began to grow and moved from having services in Highsmith Hospital's chapel to a building no longer used by Highland Presbyterian Church. A building of their own was just a dream at the time but the tiny congregation flourished and grew. Several organizations

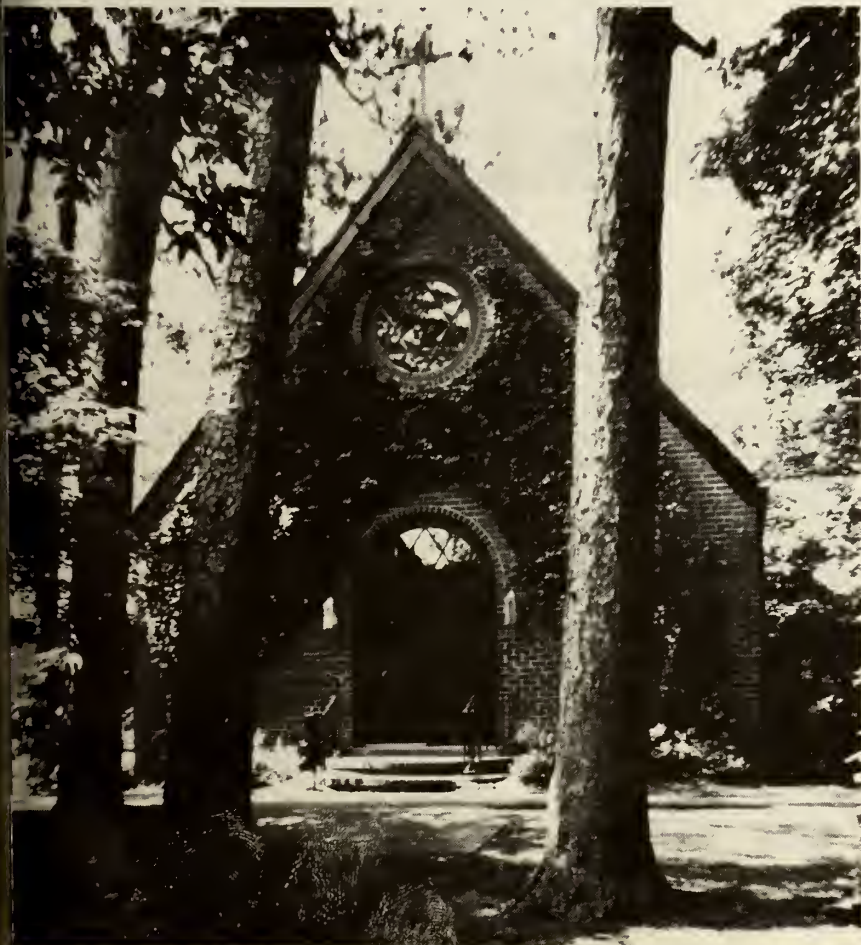
were formed including the Sunday School, the EYC, a woman's auxiliary, and an Altar Guild. The young parish enlisted ministers from all over the diocese, one of whom, Dr. Arnold Nash, of the University of North Carolina, became interested enough to volunteer his services from November, 1951, to January, 1952, at which time the first rector, the Rev. Baker J. Turner, could take over.

On June 29, 1952, the dream of their own church building became a reality with a groundbreaking ceremony. The building was completed in December, 1952, and the first service was held on December 19 with a celebration of Holy Communion.

#### "...Go out to serve"

The Rev. Henry T. Egger served the church until 1956, when the Rev. Henry Johnston, Jr. became rector. During his fourteen-year tenure as rector, Johnston saw his small congregation grow into one of the leading churches in the diocese. With his motto, "Come in to worship, Go out to serve," printed on every church bulletin, the small brick church welcomed many new additions during those early years. Buildings housing a new church school addition and a new kindergarten room were added. New programs were added including the beginning of a day

con't on page H



HOLY TRINITY, FAYETTEVILLE

photos—Lisa Stiles Nance



GOLD SHOVELS, RED LETTER DAY, groundbreaking for expansion of Holy Trinity saw the services of (left to right) Henry Player, Tom Holt, senior warden, the Rev. Ronald Abrams and Nancy Broadwell.



# The Bishop's Letter

My dear sisters and brothers in Christ:

The following passage appears in the Gospel of Luke, "On a Sabbath day Jesus had gone to share a meal in the house of one of the leading Pharisees; AND THEY WATCHED HIM CLOSELY." The Pharisees watched Jesus closely because He startled people. They watched Him closely because they knew He would threaten their lifestyle. It didn't take Him long to do both of those things.

Dining with people for whom honor and prestige meant everything, He tells them a parable about humility. Dining with people who are intent on having the "right" dinner guests, He tells them not to invite the "right" people but to invite the poor, the maimed, the lame and the blind. In short, Jesus took the standards by which the world lives, and turned them totally upside down. They watched Jesus closely for another lesson, too. They watched Him closely because they saw in Him a quality of life that was missing for them, and it made them envious and jealous. But it's hard to choose that quality of life

when choosing it changes your whole system of values.

I wonder what people see when they look at us.

I wonder what they see when they look at those of us who are called to be the Christ for the folks who are our contemporaries.

Do they see in us lives that startle them?

Do they see a quality of life which is different from theirs?

Do we, for example, care more deeply about the famine in Africa?

Does our relationship with Christ change our relationship with our pocketbook and our neighbor?

Do we paint our world with brilliant colors, or are we as gray and monochromatic as everybody else?

The world is watching the church closely, and for some folks that means that they are watching you and me. Are they startled by the quality of life they see?

Faithfully,

B. Sidney Sanders

Bishop of East Carolina

## HURRICANE VICTIMS RELIEF

Contributions to assist in the relief of victims of Hurricane Andrew can be sent to the Diocese of Southeast Florida, 525 NE 15th Street, Miami, Florida 33132 (FAX (305-375-8054), and the Diocese of Louisiana, 1623 Seventh Street, New Orleans, Louisiana 70115. Designate on checks: Hurricane Andrew Fund.

## A Christian racial ethic: Can we all get along?

by Edwin E. Smith

Rodney King's searching question to the press following the acquittals of all of the Los Angeles policemen accused of using excessive force in his arrest, and made after the urban riots: "Can we all get along?" begs the need for racial ethics, and specifically a Christian racial ethic. To this end a "Study of Wholeness and Holiness Through A Christian Racial Ethic" was shared on the day following the urban outbreaks, at the diocesan Committee on Racism meeting, presented by its chair, Canon Edwin E. Smith, rector of St. Mark's, Wilmington. The following is an abbreviation of this statement.

First, it must be remembered that each race, like each individual in it, is created in

the "image and likeness of God" Himself. This image and likeness is divinely revealed in Jesus, whom we worship and adore. We share this image and likeness whenever we love and adore it in ourselves and others. And we do harm to ourselves if we do less. In this way we make Christ the center of our universe and being, and we recognize that others are best viewed as they too share this center and show love and respect for the gifts such love and adoration can bring to the whole of humankind, and to the Body of Christ in particular.

Jesus argues this point when He states that "I am the vine, and you are the branches" (John 15:5), and St. Paul does likewise describing how "...speaking the truth in

con't on page H

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

### DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

*CrossCurrent* is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 815 2nd Ave., N.Y.C., N.Y. 10017. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to 1201 Chestnut St., Suite #1200, Philadelphia, PA 19107.

# Changes in convention format and schedule

The 110th Annual Convention of the Diocese will take place February 11 through February 12 in Greenville. The convention will be housed at the Hilton and Ramada Inns on Highway 264.

The Convention Committee recommended to the Bishop and the Executive Committee that several changes be made in the format of the convention, and in scheduling events prior to convention. The Executive Council gave its approval to these changes.

First, the convention will be organized and implemented by the Convention Committee, with help from volunteers throughout the diocese. This will allow the convention to be held without the growing burden on local congregations resulting from the increased size and complexity of the convention. It will allow for better evaluation and monitoring of the convention's effectiveness as a place for the diocesan family to meet, worship, work and play together.

The Convention Committee has heard growing concern about the busy-ness of the convention agenda, the frustration and exhaustion, that often result from the pace of work, and a need for more time to dialogue and reflect on important issues facing us as a family when we gather each year. There is also concern that the convention process dictates a "win-lose" mentality at times, and that we need to move toward a process that encourages honest talking, listening, prayer and reflection together.

As a step forward in this process, the following proposals have been approved by the Bishop and the Executive Council.

1. The convention will begin its work at 3 p.m. on Thursday. Dialogue groups on proposed resolutions, canonical changes, etc., will take place from 3:00 until 5:30. **This will be the primary time and place for engaging each other about the issues and proposals to come before the convention in its legislative sessions.** The proposal involves two periods of one hour each in which proposed resolutions, canonical changes, budgets, etc., will be open for discussion, allowing delegates to engage in two sessions on different topics. The evening will continue with the opening Eucharist of convention at 8 as usual. Fellowship will take place back at the Convention Center after that. On Friday afternoon, the "break-out" sessions will continue as in the past couple of years. There will be a break between the legislative session and the banquet at 8. The committee hopes this "free" time will be used for fellowship, small group conversation, the continuation of dialogue begun on Thursday, rest and refreshment.

The result of this change in format is that the convention will consist of two afternoons of "dialogue" and learning, and two mornings of "legislation". With the hope this more

balanced process will be helpful.

2. To facilitate this process, parishes asked to cooperate in preparing themselves and their delegates for convention as follows:

- Election and certification of parish delegates to convention by October 1, 1992.
- Submission of proposed resolutions January 1, 1993, with a final deadline for resolutions to be introduced at convention of February 5, 1993.
- Parish meetings in January, 1993, discuss proposed resolutions and canonical changes.
- Participation by parish delegates: convocational meetings in late January focus issues raised in proposed resolutions and canonical changes and to facilitate parish involvement in the convention process.

This changes the time schedule under which those involved have worked for years. However, it is felt the change is worth it, helping us to hear and respond more fully to each other and to God as we do our work together at convention. We ask for your cooperation in this venture for the coming year.

A proposed time table incorporating these changes is as follows:

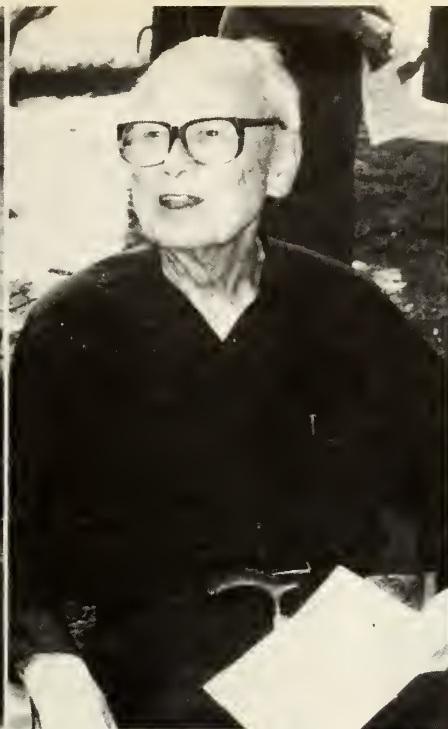
- October 15, 1992 - Certification of parish delegates to convention secretary
- October 15-December 1, 1992 - Pre-registration of delegates with convention
- January 1, 1993 - Deadline for submission of proposed resolutions, canonical changes, etc., for consideration by parishes and delegates
- January 10-January 31, 1993 - Parish meetings and convocational delegate workshop on proposed legislation for convention
- February 5, 1993 - Final deadline for revision and new resolutions, etc., to be introduced at convention
- February 11, 1993, 11 a.m.-3 p.m. - Registration at convention
- 3 p.m.-5:30 p.m. - Dialogue sessions on budgets, resolutions, canonical changes, etc.
- 5:30-6:30 - Social
- 8 p.m. - Opening Eucharist
- February 12, 1993, 7 a.m.-5 p.m. - Convention business "as usual" according to the tradition of the past two years
- 5-8 p.m. - Open time for convention committee meetings, fellowship, small group conversation, parish meetings, continuation of dialogue, Evening Prayer, etc.
- 8 p.m. - Banquet dinner and dancing, "programmed entertainment," time for "Business as usual" according to the tradition of the past two years

King McGlaughlin  
Secretary of Convention



CONVENTION COMMITTEE WORKS THROUGH LUNCH





**MORE THAN 500 MEMBERS** of the diocesan family gathered to celebrate Holy Eucharist, a bountiful buffet, congeniality and glorious weather on Trinity Center Day at the conference center in Salter Path. (St. Joseph's, Fayetteville, received a round of applause for having brought the largest parish contingent with over forty members of the church arriving by chartered bus.) Bishop B. Sidney Sanders was celebrant, assisted by Bishop Thomas H. Wright. A segment of Trinity Center has been named the Isle of Wright in honor of Bishop Wright who was instrumental in getting the land on Bogue Sound donated to the diocese. The Diocesan Choir, fresh from its weekend Conference on Music, led by Sam Batt Owens, director of music and

organist at Christ Church Cathedral, Louisville, Kentucky, sang a composition by Mr. Owens written especially for Trinity Center Day's worship service. It was a day when old acquaintance was not forgot. Bishop Wright and Mrs. B. Sidney Sanders (Nancy) exchanged greetings with wellwishers they'd not seen since last T.C. Day. Following lunch, the Isle of Wright and Gallagher Marshwalk, named in memory of Robert D. Gallagher of Hampstead, were dedicated at which time Mrs. Thomas H. Wright (Hannah) unveiled the marker for the island. And a good day was had by all!

photo—Ede Baldrige

## Dr. John H. Horton honored

by Debbie Boyle

In early summer, the Episcopal Consultative Commission came together to honor Dr. John H. Horton in a celebration of praise and thanksgiving at St. John's the Evangelist in Edenton. This special occasion to honor Dr. Horton's work and contributions to the Diocese of East Carolina brought members of diocesan black congregations, as well as family members and special friends, one of whom was a '42 St. Augustine's classmate.

Dr. John H. Horton was born and raised in Edenton, which included membership at St. John's the Evangelist Church. Through the guidance of the Rev. Griffith, he obtained a football scholarship to St. Augustine's College in Raleigh. (However, Dr. Horton would be the first person to tell you he couldn't play football and that it wasn't long before the college figured out this "tall, skinny and fragile kid" couldn't!) He *did* manage to work his way through four years of college and went on to Howard University in Washington, D.C. for four years of dental school, graduating in 1948. (It must be noted here it was during this time he married his college sweetheart, Mary, who has stood by his side, as well as on her own, ever since.) After dental school, he was in the United States Army for two years as a first lieutenant before coming back to Edenton to set up practice. Since 1949, Dr. Horton has served his church, his community, and his profession. Some of the numerous places he has served include the Edenton School Board (for seventeen years), president of the North Carolina Dental Society, the Courthouse Committee, the Diocesan Building Committee, the Good Neighbor Council, the NAACP, the Civic League, and the Coalition of Black Episcopalians.

### Organized the black congregations

In the spirit of the occasion, the sermon was delivered by the Rev. Joseph Banks, the longest serving black priest in the diocese, who began with a brief history of the coalition of Black Episcopalians under Dr. Horton's leadership over the past twelve years. The coalition was established in a time when there was not one black priest in the diocese, when there was not one black person in any diocesan position of policy making, and when the only time the eight black congregations saw each other was at the

diocesan convention. In 1980, Dr. Horton and a few others attended a workshop sponsored by the National Church at St. Augustine's and came back with the skills required to organize the black congregations in the diocese. Now, with many of their goals having been reached and with Dr. Horton's retirement from leadership, a new group with a new direction under new leadership has been started as of April 21 under the new name of the Episcopal Consultative Commission.

### Diligent, faithful leadership

However, Father Banks did not take this occasion to boast of the many accomplishments of the coalition, but rather the diligent and faithful leadership of Dr. Horton. Through a deep spirit of admiration and out of a deep sense of friendship, Father Banks described the many miles Dr. Horton traveled over the twelve years, sometimes arriving to attend a meeting where there were only one or two others. Not only was there time involved in getting to the meetings, but there was also time involved in planning the direction of each meeting and the coalition. Father Banks specifically described four directions in which Dr. Horton steered the group. The first was to look at ourselves—the black churches—and to see what we have been doing. The second was to keep good records so we could see what we had done, as well as keep us out of jams. The third was to start an endowment fund to help us in any emergencies. And the fourth was to look at fences we, ourselves, had put up.

Father Banks concluded by reiterating Dr. Horton's love for and commitment to the church. Because of this, he said today's was not a service of retirement. "Dr. Horton will never give up. It is a service of thanksgiving. And we're grateful for all he has done and for all he's going to do." Concluding his sermon with Phil. 1:3, "...I thank my God every time I think of you." Father Banks added, "...from the first day I met you, until now."

The service quietly concluded with Canon Edwin Smith, St. Mark's, Wilmington, offering Communion. And, as always at St. John's, there was good community and hospitality around a grand feast afterwards in the Parish Hall, befitting this special occasion.

### An interview with John Horton

*With Dr. Horton's retirement from leadership, it seemed appropriate to ask him for some observations.*



DR. AND MRS. JOHN H. HORTON

photo—Debbie Boyle

**Q.** Dr. Horton, now that you have retired from the leadership of the Coalition, what do you see yourself doing—what is your role in the church now?

**A.** First of all, I intend to attend all of the meetings of the Episcopal Consultative Commission and to keep on working with them because it does a lot to broaden my knowledge of the church. Certainly, I will work in my local church and, if need be, the diocese. But I do not intend to detach from this new group. There are too many things undone.

**Q.** What was the hardest thing for you personally in the leadership position?

**A.** To try and dispell the image of the Coalition of Black Episcopalians as a splinter and antagonistic group. But I enjoyed much more—the banquets, the meetings, and the national figures who came to speak. I learned so much.

**Q.** Was it hard to be in the leadership position at the time you were, including some of your community positions?

**A.** None was very difficult; it's just that some of the situations were perplexing. It was just very lonely, as a result of not having any peers.

**Q.** How have you been able to maintain such

a generous spirit, accepting all people for who they are?

**A.** I never thought about it.

**Q.** What do you think is happening in our diocese right now regarding the eight black congregations?

**A.** My experience in working with the coalition has shown me that there is little sincerity on the part of the diocese to include the black churches in the politics of the church.

**Q.** What do you want to see happen in our diocese?

**A.** What I would like to see is each group working individually and, then coming together, discussing the problems confronting the total church. And with prayerful discussions, arriving at solutions that are fair and Christ-like. I would further like to see all of us not only doing these things in our churches, but helping do these things in our communities. It has been said that the Episcopal church thrives on the "ism's"—racism, sexism, and classism; and, if this is so, each one of those isms is a dividing factor, and we should work to eliminate them. I'm willing to do my part—are YOU?

*Debbie Boyle is a member of St. Paul's, Edenton.*

con't on page H



# Hope through EFwM for migrant workers

by Gayle Lane Fitzgerald

She invites us in with a tentative smile, her English words cushioned by a soft Spanish accent. Then she shrugs her shoulders, as if to say, "This place is no part of me," and opens the battered screen door of her temporary home.

The walls inside are bare particle board. Nails at the top of each window hold pieces of yellowed cloth to curtain out the hot Sampson County sun. Furnishings are as bleak as the tiny house. In the two rooms and small antiquated kitchen, there are some metal frame beds, a cast-off vinyl recliner, a few wooden chairs, a chest of drawers, a table. One corner has been turned into a doorless closet by a particle board partition. There is electricity but no bathroom. The six adults who live here must share an outside bath with fourteen people who live in a slightly larger house a few yards away.

Anita (not her real name) ignores the two men sprawled on one of the beds, mindlessly watching a small black and white television. She wants us to see her treasures. And from a pile of plastic grocery bags in a corner, she pulls out the work of her hands -- a lace-covered sachet, a multi-colored pastel afghan, small teddy bears dressed in bits of lace and ribbons and satin roses, all made from scraps of materials she has been given. Her eyes brighten as she talks about her crafts which she gives away to children. Like her family photographs carefully placed on the chest of drawers, these things are reminders of earlier days when life was good. That was before she lost her job in Florida, before her husband died, before she came to spend the summer in a migrant labor camp in North Carolina.

## 45,000 migrant workers come annually

Anita is one of about 45,000 farmworkers who come to this state every year, not by choice but because they are desperate for work and have nowhere else to turn. Most are natives of Mexico or Central America or the Caribbean. The crew leaders, hired by farmers to bring cheap labor here, have notorious reputations, often keeping for themselves the wages their workers have earned, threatening and coercing the migrant laborers into silence about the conditions in which they are forced to live. Most workers



AMY TRESTER

don't speak English and don't have U.S. citizenship. Many have been brought into this country illegally and are afraid even to ask for emergency medical care. From May through October, they harvest our crops and provide food for our tables. Yet often they have nothing to eat, no clothes but the ones on their backs when they came here, no shoes, no linens or toiletries, no hope. They come with their families, their infants and children who grow up knowing no other life but to follow their parents in this aimless cycle of poverty and fear.

Fortunately for migrant workers in a tri-county area around Newton Grove, there is hope through the Episcopal Farmworker Ministry (EFwM). Organized in 1981, it began with a small number of Episcopalians who decided to collect and distribute clothes to migrant workers. Their efforts soon grew into an outreach ministry jointly sponsored by the Diocese of East Carolina and the Diocese of North Carolina. Located next to the Tri-County Health Clinic outside Newton

Grove, EFwM provides a great variety of vital services, including English classes, advocacy with social service agencies, help in finding permanent employment and housing and getting a driver's license, transportation to and from health care facilities, and a summer recreation program. A clothing shed, staffed by volunteers from churches in both dioceses, is open for several hours each weekday to give away donated clothes, food and household items.

## Amy Trester earns their trust

Since 1983, Amy Trester has been the ministry's outreach worker, traveling narrow dirt roads each day in search of hidden labor camps and workers who need her help. Migrant farmworkers gather around this Illinois native wherever she goes, knowing

## Empowering farmworkers

EFwM is also very concerned with empowerment for farmworkers. This goal still in the development stage, will help farmworkers through leadership training help themselves. EFwM directors are currently looking at several successful models including the leaderless crew in which farmworkers assume crew-boss responsibility and the concept of a church without walls operated by workers as a mission.

Whatever programs EFwM develops in the future, the purpose will remain the same: help farmworkers achieve dignity and self-sufficiency. Today, as Amy Trester approaches yet another group of small dilapidated buildings that make up a migrant camp, the task seems enormous.

## Volunteer opportunities and donations

### Donate:

Clothes--all sizes for children and adults are needed, especially men's. Please send only winter clothes at this time.  
Linens, towels, washcloths, pillows, blankets  
Personal items--toothpaste, toothbrushes, deodorant, shampoo, combs, shaving cream, soap  
Layette--infant tub, newborn diapers, undershirts, washcloth, towel, 2 receiving blankets, baby shampoo, ivory flakes, ivory soap, 2 gowns or stretch suits, wipes  
Educational toys and materials for children under 6 years of age for Head Start  
Food items--dried beans, rice, powdered or canned milk, canned meats, canned vegetables, canned fruits, peanut butter

### Volunteers:

Give a few hours periodically to sort the donated clothes at the Ministry's clothing shed in Newton Grove;  
English as a Second Language instructor;  
After School Tutors;  
Mentors for Migrant Children;  
If you can do carpentry, painting, yard work, state a time you can be at the Ministry's office in Newton Grove;  
Income tax return preparers (1993);  
Recreation assistants (1993);  
Assist Head Start staff with children.

that she not only speaks their Spanish language but understands their problems and their fears. She laughs and jokes with them, putting them at ease, earning their trust. They offer her their papers, ask her questions about their legal status and about available services, make appointments for her to come back to their camp and drive them somewhere. During her years on this job, Amy has taken people to places as close by as the local health clinic, as far away as the U.S. Immigration Office in Charlotte and job sites in Kingston. Whatever they need, she tries to provide.

"These people are so cautious," she says. "They've been taken advantage of so many times. And they're so hungry for information."

Another important activity of the ministry is daycare for the children of farmworkers. Operating as a Migrant Head Start program, the facility expects to serve about eighty youngsters this season, from newborns through age five. The curriculum focuses on parent involvement, and staff members work closely with each family to provide training in parenting skills, first aid, child health and anything else that parents want to learn about caring for their children.

## Healing prayer workshop slated for October 24-25

A training workshop for a healing prayer team ministry will be held Friday, October 23, 7-9 p.m.; Saturday, October 24, 9-4 p.m.; and Sunday, October 25, 10:30 a.m., St. Paul's Church, 16 North 16th Street, Wilmington. The workshop will be conducted by Barbara Spoto McGowan, author of *The Healing Prayer Study Guide* and a lecturer who has conducted healing prayer workshops and seminars and has done extensive work in training individuals and groups for prayer team ministry. Ms. McGowan is the founder of the Tampa Ecumenical Prayer Team and served as its director for six years.

Registration is Friday, October 23, at 6:30 p.m. \$5 includes cost of manual. To pre-register, call (919) 762-4578.

"Sometimes I want to run away," Anita once said, "but then I remember, what required of us is to stand, not to run away. She is determined to make a difference on each day, she does."

You can make a difference too.

*Gayle Lane Fitzgerald, formerly with CL News in New York, is an independent writer and a parishioner at the Church of the Good Shepherd in Raleigh.*

## Have fun studying with audio tapes

Mix John Cleese with C.S. Lewis and what do you get? Something screwy, right?

Well, yes, in a sense. You see, that comic of Fawcett Towers fame has done audio cassettes of Lewis' classic, *The Screwtape Letters*. Lewis' book is clever enough, but the readings by Cleese add a special flavor. Combine these with a study guide for group use and you have what the Bible Reading Fellowship call "The Screwtape Group," thirty weeks of fun studying various aspects of the Christian faith.

Harry C. Griffith, president of the Bible Reading Fellowship, calls *The Screwtape Letters* one of the most effective teaching tools for Christians. He says, "Basic principles of Christian living are covered in the book but in an intriguing way, with sort of 'reverse twist,' because the teaching is done by one of the lieutenants of the devil, helping us to see the other side of the picture."

Cleese's innate humor brings Lewis' words to life in an especially effective way, according to Griffith. A small group can have many hours of study by reading a chapter in the book each week, then coming together to hear Cleese's reading of the same chapter followed by discussion questions. Because the chapters are brief, not a great deal of preparation for the meetings is required.

"The Screwtape Group" (the book, audio cassettes and study guide) is available from BRF, P.O. Box M, Winter Park, FL 32789 (407-628-4330) for \$20 plus 15% P/H.



THE SUNDAY AFTERNOON SOFTBALL GAME at the Tri-County Health Clinic in Newton Grove included six extra people. Those extra people were participants in a new camp sponsored by the Diocese of East Carolina for junior high youth. Anna Powell and Ron Funderburke from St. Philip's, Southport; Katie Goodman and David Burr from St. Anne's, Jacksonville; Maggie and Sarah Agsten from St. Mary's, Kinston participated in a migrant ministry work camp for three days. It was a fun camp filled with learning and work experiences. Sunday afternoon was filled with playing a softball game, making ice cream sundaes, and setting up the two soccer goals donated by Ted Ray of St. John's, Fayetteville. Monday was spent learning Spanish, working on the playground for the St. Martin's Migrant Headstart, picking butterbeans, and sharing a Mexican fiesta dinner with a migrant family. Tuesday was equally busy with a tour of the Mt. Olive pickle factory and a pinata party for the Headstart children. During its special time together this community of youth made a lasting contribution to the Episcopal Farmworker Ministry and discovered the farmworker's vital contribution to our dinner table while they experience extreme hardship and isolation.

photo—Susan A. Kear



# Episcopal Life

OCTOBER 1992

## Archbishop Carey to laity: Revolt!

**FERRY HAMES**  
The archbishop of Canterbury, George L. Carey, led a 10-day whirlwind trip across the United States here in mid-September, urging no less than a revolution by the laity that would "turn the Episcopal Church inside out."

At a national lay conference, "Valuing Vocation," sponsored by New York's Trinity Church, Carey called for radical rethinking that would create a new, prophetic church. He called for the development of a "priesthood" and a church that is engaged with the world, encouraging and empowering lay people for ministry in the work place or at home.

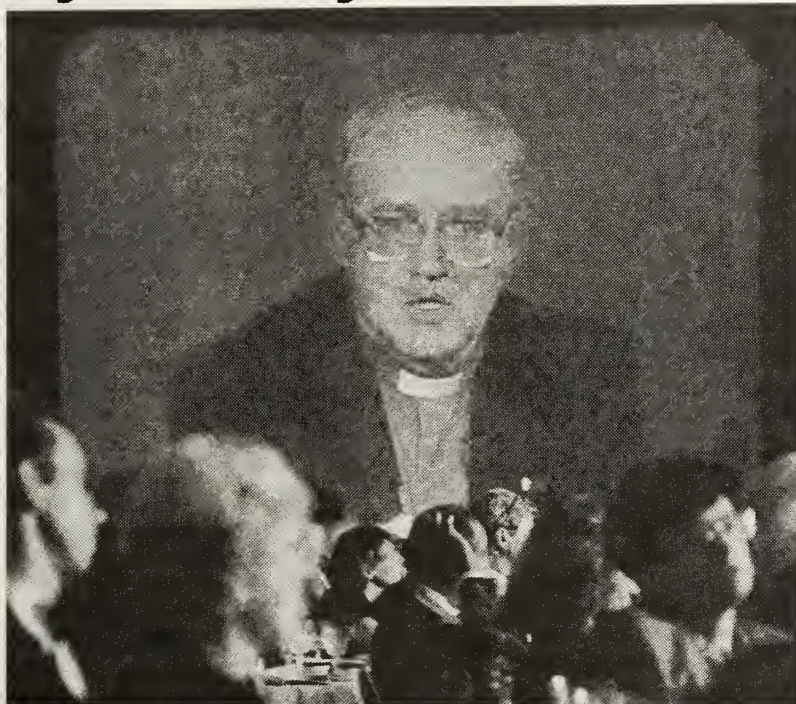
His address to 300 influential laymen and women — broadcast by satellite to thousands more in 55 other sites across the country — stirred imaginations and rekindled vision of a strong and vigorous lay leadership to transform the church.

Carey's address was a strong indictment of the failures of bishops and clergy to make the best use of the talents and gifts of laity who, he observed, have the keenest

WASHINGTON

**Archbishop of  
Canterbury  
George Carey  
addressed  
lay leaders  
at 55 sites  
via satellite.**

See LAITY, page 2



Members of St. Andrew's Church in Bayou du Large, La., boxed food supplies for distribution to hurricane victims. Story, pages 11-12. photo/ENS, JERVIS BURNS

## Well and high water: Surviving through Andrew

**Editor's note:** When Hurricane Andrew hit the Bahamas, Bishop George Hunt of the Episcopal Church was alone at his vacation home on North Eleuthera. This is an excerpt from his account of being caught in the path of the hurricane.

**Sunday, Aug. 22:**

It was one of those idyllic days in the Bahamas and on North Eleuthera. The sun was bright. For two days I had been tracking the tropical storm, then about 600 miles east in the Atlantic and moving slowly on a course that would take it within 40 or 50 miles of

the Ridge where our vacation home is located.

**Sunday, Aug. 23:**

I awoke around 7:45 to the sound of hammering at the house next door, where our caretaker was putting the storm shutters up for our neighbors. Checked the radio for new storm coordinates and realized that the track of the storm had shifted and was now headed directly for the area where I stood!

Skipped breakfast (and lunch and dinner!) and began getting the storm shutters

See HURRICANE, page 10

## Native Americans celebrate survival

WASHINGTON

On Columbus Day, Oct. 12, when much of the country's attention is focused on the 500th anniversary of the explorer's arrival in the Americas, Native Americans of the Episcopal Church and the ecumenical community will gather here to celebrate their survival.

Native representatives from Central American countries and natives of Anglican churches in Canada and New Zealand will join hundreds of others expected from Episcopal dioceses.

At an evening service Oct. 11 at the Cathedral Church of St. Peter and St. Paul, a litany of sorrows will be recited. It will extend into an all-night vigil.

At dawn the next day, cleansing and healing ceremonies by traditional Native American religious leaders from several tribes will symbolically prepare for the next 500-year sojourn.

At 11 a.m., tribal leaders, in native or traditional dress, will process with banners into the cathedral before the liturgy, which will feature American Indian and Alaskan Eskimo music and song.

Presiding Bishop Edmond L. Browning; Bishop Ronald Haines of Washington; retired Bishop Harold Jones, a Sioux; Bishop Steven Plummer of Navajoland, a Navajo; and Bishop William Wantland of Eau Claire, Wis., a Seminole, will concelebrate the Eucharist.

"We seek a new path, where we are equal

partners," said Bishop Steve Charleston of Alaska, a Choctaw, who will preach the sermon. "In that regard, the service is a hinge point in history."

As a symbol of solidarity with native peoples, many church commissions and national committees will meet in the capital during the celebration.

These include conferences of the Peace and Justice Network, Episcopal Peace Fellowship, the National Episcopal AIDS Coalition and meetings of ABIL (Women of Color), the National Advisory Committee on Higher Education, the United Thank Offering Committee and the Jubilee officers committee.

In response to a General Convention recommendation, the four ethnic commissions — black, Native American, Hispanic and Asian-American — will meet together for the first time Oct. 10, with the Standing Commission on Racism.

"We will look at the combined ministries to see how they can support one another," said Diane Porter, executive for the Advocacy, Witness and Justice Unit at the Episcopal Church Center and the new senior executive officer for program. "Symbolically, it will be a powerful coming together."

Other activities will include a daylong celebration and powwow of American Indians at the University of Maryland, a rally with tribal leaders at the U.S. Capitol, a film festival, art auction and barbecue, and Native American exhibits at the National Museum of Natural History, the Museum of American History and the National Gallery of Art. ■

— Episcopal Life staff

### INSIDE

#### PROFILE: MARGARET LAWRENCE

page 6



#### COMING NEXT MONTH

##### Madeleine L'Engle

A writer of adult and children's literature perhaps best known for "A Circle of Quiet," Madeleine L'Engle will begin a series of reflections on the liturgical year, beginning with Advent. Her theme, "Faces of God: Icons and Idols," will help readers examine and wake up their personal images of God.



photo/MARIA ROONEY

#### LIFELINES: NATIVE AMERICANS FIND THEIR VOICE

PAGES 17-20







## Episcopal Life

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### ADVERTISING MANAGER

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### CIRCULATION DIRECTOR

Anita Spence

### Editorial offices:

815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

### Advertising/Circulation:

Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

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## NEWS

# Embrace all people, leaders told

BALTIMORE

In a celebration marking 300 years of the Anglican presence in Maryland, a nationally known African-American preacher challenged leaders of the Episcopal Church to face the future with a new vision of the church as a radically inclusive community.

"We must learn to sing a new song," said the Rev. Michael Curry, rector of St. James Episcopal Church. Curry told the packed congregation of historic Old St. Paul's Church — including more than 180 bishops and their spouses —

that "America is at a crossroads" requiring bold new leadership.

Curry warned that recent events portend a crisis that could tear apart American society. Among the warning signs, he cited the riots in Los Angeles, turning Haitians away at our borders, the rise of politicians like David Duke, civil war in what was Yugoslavia and the cries of Native Americans for justice.

The response of church and society to these warnings, Curry contended, would suggest that "we will either weave a beautiful tapestry or create a social tragedy."

## Church leaders take Bush to task for 'blasphemy'

Religious leaders last month denounced efforts by the religious right to inject the name of God into the presidential campaign.

Leaders of Protestant and Orthodox churches, in an open letter to President Bush, released by the National Council of Churches in New York Aug. 28, rebuked Bush and the Republican Party for invoking God's name in a partisan manner.

It was signed by the council's general secretary, the Rev. Joan Brown Campbell, and 22 leaders of the ecumenical agency's members, including Presiding Bishop Edmond L. Browning.

It is "blasphemy," the letter said, "to invoke the infinite and holy God to assert the moral superiority of one people over another or one political party over another. As our Pledge of Allegiance affirms, we are 'one nation, under God,' not 'over' God or in any other way owning God."

The ecumenical leaders added, "Any partisan use of God's name tends to breed intolerance and to divide. Rather than affirming a common reverence, with room for every dissent and even disbelief, it suggests religious conformity and leads to religious arrogance."

They said they deplore any suggestion that to be fully franchised one must not only be Christian, but espouse a particular understanding of life in Christ.

The letter did not cite specific comments by Bush or Republican officials that it found offensive.

In his acceptance speech at the Republican National Convention in Houston in August, Bush invoked the name of the Lord four times; two days later he said in Dallas, "I was struck that the other party took words to put together their platform, but left out three simple letters: G.O.D."

Another letter to Bush, issued in Washington by People for the American Way, an organization that promotes tolerance of religious and political diversity, complained about two statements made by Republican leaders. The first was

Bush's statement in Dallas, the second was Patrick Buchanan's assertion in Houston that in the "struggle for the soul of America ... George Bush is on our side."

The letter asserted, "No campaign should claim to have God on its side supporting its candidate, platform or policy agenda; God is neither a Republican nor a Democrat."

The last statement, with 55 signatures, was made public in Washington by the Baptist Joint Committee on Public Affairs, a lobby that represents nine national Baptist bodies.

Declaring that "God's precinct is the universe," the statement said, "God is neither Democrat nor Republican nor, for that matter, American. God transcends all national and political affiliations."

In Washington on Sept. 8, Episcopal Dean Nathan Baxter of the National Cathedral charged in his sermon that American society is being polarized by the "pious rhetoric" in the presidential campaign.

Political statements by both candidates that invoke religious themes served to draw only "battle lines between those defined as true believers and those defined as liberal heathens; between those viewed as Neanderthals with Bibles and those labeled as arrogant cultural elite; between those who love Jesus and those who kill babies; those who cherish the American Way and those who support pro-choice feminists and the right of homosexuals," Baxter said.

He urged the congregation to embrace transcendent values that are essential to a good society, to work for justice, to love compassion and to live humbly before God.

"I am of the generation that was nurtured by 'The Donna Reed Show,' 'Ozzie and Harriet,' 'Leave It To Beaver' and 'Father Knows Best,'" he said. "But those models are not the only way to bring love, nurture and faith [into the family]."

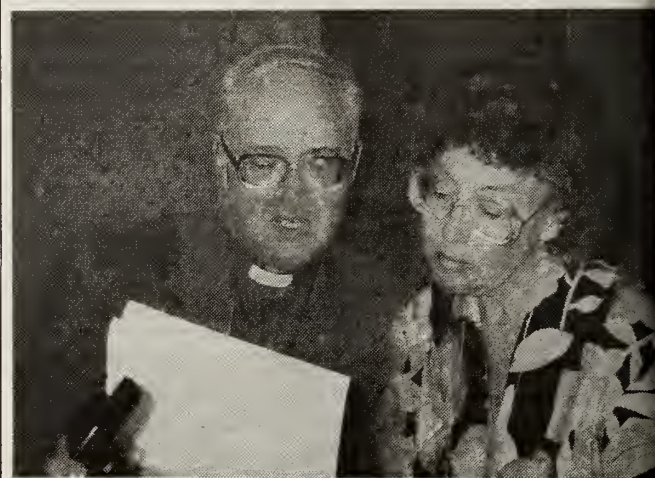
By Episcopal Life staff, with files from Religious News Service.

Quoting the late Rev. Martin Luther King Jr., Curry emphasized the urgency of the moment: "We must either learn to live together as brothers and sisters, or perish together as fools."

Drawing on the images of ancient Hebrews in Babylonian captivity and African-Americans in slavery, Curry insisted that the church must learn to "sing a new song." Singing, Curry said, would help the downtrodden and confused endure the oppression and frustration of the moment, but also to envision a better future.

The church, Curry said, "must be a new community with new kinds of folks ... and if we spread the seeds of the gospel, the direction of the Episcopal Church will change." He asserted that, in a few decades, the church would more closely reflect the demographic changes in America, and would include more members from ethnic minorities. ■

— Episcopal News Service



George and Eileen Carey faced an exhausting 10-day trip  
photo/RICK RE

**CAREY** continued from p. 1

perceptions of the world's needs.

"Busy, skilled people who hold strategic jobs are often treated as amateurs when they cross the threshold of the church," Carey said. "The tragic, irresponsible outcome is that lay people are given jobs or responsibilities which bear little relation to their gifts, or they vote with their feet."

The church is slowly awakening to the fact that its task is too big and important to be left to clergy, whose training and experience, Carey said, is often mismatched for people's needs.

"The good news is that, when the gifts of lay people are tapped, churches begin to grow and get a vision of involvement and service. The good news is that there is a deep hunger in our societies for spiritual realities."

Carey urged the church to replace its "geocentric" vision, which regards Christians' work in the church as more significant than their daily work, with a "Copernican" vision that has "the life wilderness of the world" at its center.

"It will mean not looking to what you as lay people do, or what

## CONTENTS

Calendar .....	
Classified .....	
Commentary .....	
Diocesan briefs .....	
Editorials .....	
Forum .....	3
Letters .....	2
LifeLines .....	1
Liturgical year .....	
Marketplace .....	7, 11
News/Features .....	1-5, 10
	23
News Digest .....	
Obituaries .....	
Presiding Bishop .....	
Profile .....	
Resources .....	
Resumen de Noticias .....	
Reviews .....	27, 30
TV watch .....	
Youth Life .....	

## CORRECTION

Brother Richard Biernacki, author of "Like Trees with Healing Leaves," a column that appeared last month on the Viewpoint page, is superintendent of the Brotherhood St. Gregory.



## NEWS

# Outsider' Episcopal priest finally wins recognition

DARRELL TURNER

Ralph Harper is a hard person to characterize.

He has taught courses in philosophy and theology at Harvard and Johns Hopkins universities, but he never received a graduate degree. He is an Episcopal priest who served as rector of a parish for 22 years, but he never attended seminary.

He is the author of more than 10 books, but his latest, "On Presence," was rejected by 20 publishers before making it to print.

Published by Trinity Press International, a small religious publishing house in Philadelphia, it recently,

is recognized for its "creative and seminal insights into religion" with a \$150,000 Grawemeyer Award.

"I've always been a kind of outsider, both in the scholarly world and the clerical world," said Harper, 76, who lives in Monkton, Md., a Baltimore suburb.

He is widely credited with popularizing the European philosophical movement known as "existentialism" in the United States.

When the honor was announced, David C. Hester, acting director of religion award, said it "invites us to see the transcendent and religious dimensions of ordinary, everyday reality."

Many Americans were introduced to existentialism through Harper's 1988 book, "Existentialism: A Theory of Man." In this and in subsequent works, Harper examined existentialism as both a philosophical and a literary movement that stresses the alienation and loneliness of human beings in the universe.

Although existentialism is often identified with atheism, it has provided a framework for the writings of prominent theologians, including Søren Kierkegaard and Martin Buber.

Harper has taken his study of existentialism beyond academia and explored it in the more down-to-earth world of thriller novels and fairy tales.

The latter is a topic he is exploring at Johns Hopkins University this fall in a course titled "Children's Classics Revisited." Students at the prestigious university in Baltimore will be assigned such texts as "The Goose Rhymes and Nursery Tales" and "The Tales of Hans Christian Andersen" for reading and analysis.

"These stories are usually read too early in life to be fully appreciated," Harper wrote in a description of the course. "To read them again as adults is to recapture delight and reopen blocked passages to the imagination that were not adequately explored."

Harper's parish ministry was confined to St. James Episcopal Church in Monkton, where he served as rector from 1959 until 1981. In a phone interview, he said he doesn't like to discuss that part of his life, but he told the Baltimore Sun recently that he had "very little sense of accomplishment as a clergyman."

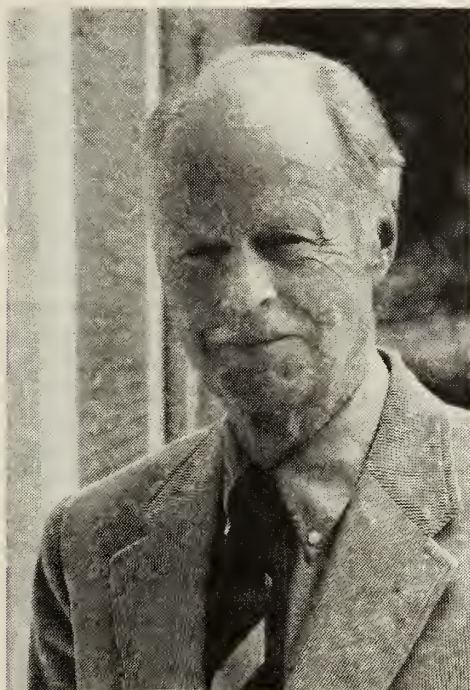
As with many scholars, Harper doesn't like to summarize his books. He said, however, that "On Presence" isn't all that difficult and suggested that readers "start at the end, because the end is pretty straightforward."

Trying to encapsulate Harper's latest book is like writing an abstract poem, using concrete prose to describe the ethereal. At one point in "On Presence," however, the author comes close to a summary.

Harper writes, "When I am moved by a painting or by music, by clouds passing in a clear night sky, by the sighing [sic] of pines in early morning, I feel the distance between me and art and nature dissolve to some degree, and I feel at ease. I then feel that there is, briefly, no past and no future, and I am content."

And, he says, "when I think of someone I really care for, I feel an increase of understanding and acceptance that is the measure of love. This is how the saints feel about God." ■

Darrell Turner is a writer for Religious News Service.



The Rev. Ralph Harper is credited with popularizing existentialism in the U.S.

photo/RNS

## News Digest

### Browning encourages Arafat to pursue peace

Presiding Bishop Edmond L. Browning met for two hours with Yasser Arafat, chairman of the Palestine Liberation Organization, last month to seek his continuing commitment to the Middle East peace process initiated by former Secretary of State James Baker.

They met over lunch at Arafat's residence-office in Tunis with members of the Palestinian National Council.

Arafat expressed his disappointment, Browning said, that Baker had been taken from the peace talks.

"He was open and genuinely pleased we had come because it represented Western interest in the Palestinian cause," the presiding bishop said.

Browning said he perceives Arafat to be less strident than he is often portrayed. "He has a kind of balancing act between the extremists and the moderates in his group," he said.

Browning arranged for a meeting in Geneva the following week between Arafat and a dozen U.S. church leaders who were attending the Central Committee of the World Council of Churches.

The presiding bishop said he conveyed the Episcopal Church's position, which calls for self-determination for Palestinians and secure borders for Israel. ■

### Three women ordained in Southern Africa

The first three women priests in the Church of the Province of Southern Africa were ordained Sept. 5, just 22 days after the provincial synod's approval.

The three women — the Revs. Nancy Charton, Bride Dickson and Su Groves — were ordained in a three-hour service in Grahamstown, South Africa. The service took place without incident, despite fears that opponents might raise objections.

"We in this diocese have for some time been ready and have waited in obedience and unity for the province to make its corporate decision," said Bishop David Russell. To the deacons, he said, "Yours has been a faithful, loyal waiting, especially those who have been deacons for some time, which you have borne in pain. It has been a creative pain which has deepened you and our church." ■

### El Salvador bishop marks new era with Lutherans

Bishop Martin Barahona of the Diocese of El Salvador and Lutheran Bishop Medardo Gomez say they will lead their churches toward a new ministry that will include communal projects on spirituality, education, housing, health and agriculture.

"They will seek the way to share human and material resources in the direction of a new ministry in accordance with the new times of El Salvador," a statement from the diocese said.

The bishops discussed plans for improving the theology faculty of the Lutheran university, a magazine published from an Episcopal-Lutheran perspective and how to apply human rights agreements in political, economic and social affairs. ■

### Cree native elected to lead Canadian church

In a service that blended native spirituality with traditional Christian worship, the United Church of Canada installed a Cree Indian as its moderator in August.

The Rev. Stan McKay, 50, who supervises a native-training ministry center in Manitoba, was elected by the church's General Council as the first native to lead its 900,000-member denomination.

The United Church of Canada was formed in 1925 in a union of Congregationalists, Methodist and two-thirds of the Presbyterians in Canada. In 1986, the General Council issued a formal apology to native peoples. ■

### German Lutheran theologian elected WCC secretary

The Rev. Konrad Raiser, a 54-year-old German Lutheran, has been elected the new general secretary of the World Council of Churches, beginning Jan. 1. He succeeds the Rev. Emilio Castro, a Methodist from Uruguay.

The election was made by the 150-member Central Committee of the WCC, whose membership includes Presiding Bishop Edmond L. Browning.

A former executive assistant in the WCC headquarters in Geneva, Switzerland, Raiser has taught theology and ecumenics at Ruhr University in Germany for the past nine years. He is an ordained minister of the Evangelical Lutheran Church in Germany. ■



Konrad Raiser

### Catholics consider more inclusive creed

For years, many U.S. Roman Catholic women say they have been offended each time they recited the Nicene Creed because the language excluded them, particularly the phrases that say Jesus "was made man" and died "for us men and for our salvation."

But that may change. A report issued by a group of Roman Catholic bishops, members of the International Commission on English in the Liturgy, endorses a new translation of the two passages, omitting "men" and "man." If the texts are altered, worshippers will recite, "for us and for our salvation" and "became truly human." ■

### Endowed parishes publish grant-making resource book

The second edition of grant-making information from data collected by the Episcopal Mission Resource Information Service was published in September.

"In spite of the economic recession, the dollar amount of the grants seems to be at the 1989-90 levels," said Nancy Deppen, executive director of the Consortium of Endowed Parishes, publisher and distributor of the directory.

A total of 1,221 grants are reported totaling nearly \$19 million, including reports from several new funders, Deppen said. Details about each grant are given in two ways: in a list by each funder, and in a list by primary activity.

Copies of Directory of Funders and 1991 Grants can be obtained for \$35. from the Consortium of Endowed Parishes, P.O. Box 2884, Westfield, N.J. 07091. ■

### Controversial theologian Matthew Fox dismissed

Roman Catholic theologian Matthew Fox, whose work blends Christian mysticism with New Age thought, was expelled from the Dominican order by his superiors. Fox had refused repeated requests from his superiors to return to Chicago from California, where he heads the Institute for Culture and Creation Spirituality.

Fox, whose theology mixes medieval and Eastern spirituality, Native American religions, feminism and environmentalism, had been a member of the Dominicans for 32 years. He said returning to Chicago would be against his conscience.

Fox will remain a priest, although he will not be allowed to function as one, unless he comes under the authority of a local bishop or another religious order. ■



## NEWS

## 'Live with risk, but live in harmony'

Archbishop of Canterbury George L. Carey reassured Episcopalians wherever he went last month that they need not feel they have to have ready answers to all questions.

"The mature Christian does not mind questions to which he had only partial answers; she doesn't mind tough, knotty issues to which only a few signposts correspond," Caret told one group.

Carey admitted he continues to struggle with some questions, such as the place of gays and lesbians in the church.

Episcopalians should not expect to have all answers for all questions, he told one person who asked what to tell people who ask what Episcopalians believe. "I would love to see where we can live with risk, live with acute differences, but live in harmony."

"I hope I can be in the same church, in the same worshipping congregation, together, even with those whose lifestyle I might feel is offensive."

"Some people may say that is far too risky an answer. But the church of Jesus Christ is a church of blurred edges."

— Episcopal Life staff

## Non-geographic diocese a problem, says Carey

By JERRY HAMES

BALTIMORE

The archbishop of Canterbury told the House of Bishops meeting in September that he believes the concept of a "missionary diocese" is a theological contradiction.

But Archbishop George L. Carey asked the bishops not to take precipitous action against the non-geographic Missionary Diocese of the Americas established by the Episcopal Synod of America late last year without approval of General Convention.

He said the question would be addressed by a meeting of primates of the Anglican Communion and bishops, clergy and lay members of the Anglican Consultative Council in Cape Town, South Africa, next January.

"Here you have a structural authority in the Episcopal Church. But what it [the missionary diocese] appears to be is another church. That is the theological challenge," Carey explained later at a press conference.

"Where it could be a problem for us all is if it would grow and cross provinces."

Last summer, 48 Anglican bishops, including a few from the Episcopal Church, delivered a statement to Lambeth Palace in Canterbury urging Carey to create a non-geographical diocese under his jurisdiction for those in the Anglican Communion who oppose the ordination of women and believe the authority of Scripture is being eroded.

At the House of Bishops meeting, four seminary professors presented academic papers on the authority of Scripture from literalist, evangelical, traditional and liberation-theology viewpoints.

Carey complemented the discussion with his own comments. He said relatively little attention was given to theories of communication except by Richard Norris of Union Theological Seminary, who spoke of Scripture as a human conversation, with and about God.

"We must recognize that Scripture invites dialogue," the archbishop said.

"We are not sponges simply soaking up the word of God, nor are we vessels simply waiting to be filled with the word of Scrip-

**"HERE YOU HAVE A STRUCTURAL AUTHORITY IN THE EPISCOPAL Church but what it [the missionary diocese] appears to be is another church."**

ture. Our own experience, worship and prayer engages with Scripture and invites it to have an impact on our lives." Likewise, he said, episcopacy is not simply a historically interesting way of governing the church, or even the best management of the church's affairs.

"We believe the episcopacy is symbolic, that it speaks of the way in which our church perceives the divine authority to operate. To exercise episcopacy invites dialogue within

the church and between the church and the world. You and I as bishops live on that frontier."

As in their March meeting at the Kanuga Conference Center in North Carolina, the bishops' agenda provided for no legislative session or actions, but continued a process toward developing a more collegial style of leadership.

Bishops had blamed the "legislative process" of their previous meetings for creating a climate of rancor. "Too often we have been driven by the tyranny of the moment," said Bishop Edward Salmon of South Carolina, a member of the planning committee for the past two meetings.

"The former was a costly way of working together, functioning in a win-lose climate. The new mode is not an attempt to minimize conflict, but to debate the issues and come to decisions out of a different context."

However, there were some comments that raised doubts about the procedure. "We fear we might not use these learnings in dealing with controversial issues that divided us," bishops from one group reported.

A departure from studying Scripture came on the fourth day of the five-day meeting when three bishops spoke on racism. That was followed by discussion groups. ■

## 'A special place in his heart'



Archbishop George L. Carey joined youths on the lawn of Washington National Cathedral after a Sunday Eucharist during his first official visit to the U.S. He told them, "Jesus has a special place in his heart for young people."

photo/ENS: MORT BROFFMAN

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NEWS

\$350,000 sought

# Relief agency wants more help for Cuba

WASHINGTON

Church World Service, the relief and development arm of the National Council of Churches of Christ, buoyed by success of its first efforts to ship medical supplies to Cuba, is asking the U.S. government for permission to send more.

Using funds provided by U.S. churches and their members, the relief agency wants to send an additional \$350,000 in humanitarian assistance to the economically beleaguered island nation.

Cuban Christians working with the agency say they see their government's response to the shipments as "a real sign of an

opening" on the part of the Fidel Castro regime to the churches.

The first round of medical shipments to Cuba, \$121,000 worth of medicine and foodstuffs for children and the elderly, was the result of a meeting last December between Castro and a high-level ecumenical delegation that included the Episcopal Church, which was led by the Rev. Joan Campbell, NCC general secretary.

Castro welcomed the suggestion of a church-to-church effort and promised there would be no governmental interference in the deliveries.

Dr. Noemi Gorin, a Havana physician and Cuban Ecumenical Council representative, said the aid had come at "one of the most critical times of the past 32 years."

Privately, U.S. church officials have speculated that one reason the U.S. government allowed the agency's humanitarian shipment while seeking to tighten the economic embargo was that it did not want U.S. policy to be blamed for the deaths of children or the elderly.

The Rev. Oscar Bolioli, director for the Caribbean and Latin America of the NCC, said he expects the government to grant the

relief agency's request to increase its shipments of medical supplies and foodstuffs to \$500,000. In addition, the relief agency is seeking permission from the Treasury Department to buy some medicines abroad because they are more readily available and often cheaper, he said.

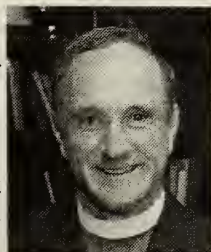
The first round of aid included cancer medicines and antibiotics for children, powdered milk for children and for the elderly at church-run senior citizen homes, canned pork for the elderly, AIDs medicine, soap and hygiene supplies. ■

—Religious News Service

## Bishop Cerveny named executive vice president of Church Pension Group

NEW YORK

Bishop Frank Cerveny, 59, bishop of the Diocese of Florida for 18 years, has resigned to become executive vice president of the Church Pension Group.



Frank Cerveny

"We couldn't be more excited about it," said Alan F. Blanchard, president of the seven Church Pension Group corporations, with assets totaling \$2.5 billion. The pension group includes insurance companies, a retirement plan, a benefit trust and a publishing house for worship books and church directories.

Cerveny succeeds Bishop Alexander D. Stewart who has retired.

"Bishop Stewart's tenure demonstrated that a respected senior bishop provides invaluable assistance in communicating with our clients," Blanchard said.

Cerveny served in congregations, ranging from rural Tennessee to New York's Trinity Church, Wall Street. He became dean of St. John's Cathedral in Jacksonville in 1972. In 1974 he was elected bishop. ■

## Top staff shuffled at church center

Major changes in senior management responsibilities at the Episcopal Church Center were announced Sept. 1 by Presiding Bishop Edmond L. Browning.

Diane M. Porter, 51, executive for the advocacy, Witness and Justice Unit, will assume the position of senior executive for program, succeeding D. Barry Menuez, who had served in that capacity for six years. Porter will continue her responsibilities for advocacy, witness and justice.

Menuez, 59, who returned to the church center after cardiac surgery last spring, has been named senior executive for planning and development and director of the Presiding Bishop's Fund for World Relief. He succeeds Bishop Furman C. "Bill" Stough.

Stough, 64, will serve as special adviser to Browning until year's end.

As special adviser, Stough will continue as a senior executive, strengthen the Martin Luther King Jr. Legacy Fund in support of education for minority youth and help to set new initiatives for the Presiding Bishop's Fund, Browning said. ■

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## PROFILE

# Child psychiatrist heals through play, love

By SHARON SHERIDAN

POMONA, N.Y.

Dr. Margaret Morgan Lawrence fills a yellow balloon with water and pins it to a tall dart board in her playroom. She takes turns tossing darts at the target until it bursts with a splash.

A child psychiatrist, Lawrence is demonstrating one of the activities her young patients engage in at her Rockland County practice. In this playroom she designed, youngsters can take out their aggressions on a stuffed dummy, paint on the walls and generally make a mess. They just can't break the windows or lights.

"It's a freeing up and getting used to one another and being able to talk," says Lawrence, 78. If all goes well, by the end of the hour she can ask the "crucial question": What does the child like about being himself or herself?

Often, Lawrence invites patients to create a family "play" using dolls. Trained in psychoanalysis, Lawrence compares creating the play to studying dreams with adults.

"It makes it easier for the child to confront feelings ... particularly negative feelings in his relationships within the family," she says. "For instance, almost every child who comes here has a problem recognizing that he or she feels anger toward the parents. ... This is sometimes quite a relief to a child to discover that this anger is OK and normal and that indeed this is possible, to have anger when you love your mother or father very much."

Lawrence's methods are effective, say people who know her.

"People that she has worked with as children remember her forever," says Margaret Lehrecke, a longtime fellow parishioner at St. Paul's Episcopal Church in Spring Valley. "She's a very strong person in her very quiet way. She's absolutely persistent with these kids and very, very tough with the parents."

Lawrence helps parents learn to encour-



**Dr. Margaret Lawrence gives kids free rein in her playroom.**

photos/PETER CARR

age children to discuss their feelings and to develop a more loving relationship. Most parents must work with her or another professional to explore what hinders their family relationships — often including feelings dating from their own childhoods, she says. "Sometimes you find the need for healing ... may go back for more than one generation."

Lawrence's healing work extends beyond her practice. She has been a member of the Episcopal Peace Fellowship since 1943, and in 1991 completed a six-year stint on the National Executive Committee. (Her late husband, Charles Lawrence, the first black president of the House of Deputies, also was active in the fellowship before his death in 1986.)

Today, Lawrence sits on the national council of the interfaith Fellowship of Reconciliation, which works for peace and justice through non-violent means.

Underlying Lawrence's healing endeavors is a lifelong faith in God.



"I guess you might summarize it by saying that my faith leads me to know of God's grace," Lawrence says.

Grace provides healing for the body, mind, soul and spirit, she says. "As I pray, I pray for his healing grace, for others as well as myself — that is, for those who suffer. In some way, we all suffer."

"My faith is a part of my vocation. My relationship with people with whom I work has to do with my faith, has to do with love."

Lawrence's vocational calling came early. The daughter of an Episcopal priest, she was born in New

York City but raised in the South. At 14, she returned alone to Harlem to live with relatives so she could obtain a better education to help her achieve her goal of becoming a doctor. Lawrence received her medical degree from Columbia University.

Later, she decided to shift from a pediatrics career to one integrating pediatrics and psychiatry. In 1951, she, her husband and their three children moved to Pomona, where she began her private practice.

Through the years, Lawrence directed several programs in the county. The Child Development Center she organized in 1969 continues today as the Margaret Morgan Lawrence Children's Center.

The center is similar to the developmental psychiatry service for infants and young children and their families that she founded

and led for 21 years at Harlem Hospital.

In Rockland County, the Lawrences attended St. Paul's.

"It is of interest to me that we, our family, integrated that church as far as race is concerned. And now I would say that the congregation is made up of about two-thirds colored peoples of various backgrounds," Lawrence says.

That integrating role was not new for her. As a freshman, Lawrence was the only black student in Cornell's College of Arts and Sciences. She was the third black woman admitted to Columbia Medical School and the only black student during her tenure there.

Sometimes, racism temporarily thwarted her plans. Her daughter's biography of her, "Balm in Gilead," describes the meeting at which the Cornell Medical School dean told her she would not be admitted.

"You know," he says, without a hint of emotion in his voice, "25 years ago there was a Negro man admitted to Cornell Medical School and it didn't work out. ... He got tuberculosis."

"Out of suffering comes creativity," Lawrence says. "There's bound to be suffering in any lifetime."

Race relations have improved, Lawrence says, but "there's a lot unresolved."

"When one looks at the Los Angeles riots and everything that followed, I think it is quite clear that this combination of poverty and race is a very important one in the life of our society, and the question does arise that Rodney King spoke: 'Why can't we all get along?' It's obvious that we can't, not yet."

In June, Lawrence participated in a Diocese of New York Union of Black Episcopalians assembly on racism.

Lawrence's story, Lehrecke says, "is not just a story of achievement and successes and honors. It's a story of a life very deeply lived."

Sharon Sheridan is a freelance writer living in Hopatcong, N.J.

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## DIOCESAN BRIEFS

## PEOPLE

DALLAS — With teachers and staff hired and a temporary facility located, the Canterbury Episcopal School, sponsored by four parishes in the diocese, has named its first headmaster: the Rev. **Rodney Smith**, formerly headmaster at St. Clement's School, El Paso, Texas.

KANSAS — In 1918, **Joseph Thompson** became the first black Boy Scout in the Topeka area and, in 1924, a Scout leader. Now, at 85, still an active Scout leader, a retired social worker and a deacon for 35 years at Grace Episcopal Cathedral, he has been named as one of President Bush's Points of Light.

SOUTHERN OHIO — **Karen Patterson** took her cello to the worldwide environmental conference in Rio de Janeiro, Brazil, in June and delivered lecture-performances at the start and end of sessions. "I went down basically as a cellist and ended up almost as a speaker," she said. As a result, she has received invitations to give concerts in Honduras and to go back to Rio for Brazil's black history celebrations in November.

SOUTHWEST FLORIDA — The 18-member Sarasota Ballet is probably one of the few ballet companies in the world to have its own chaplain. She is **Virginia Page**, a member of Christ Episcopal Church, Bradenton, and a graduate of Union Theological Seminary. A retired educator, artists' agent and journalist, she "appointed herself" to the job.

TEXAS — **Carol Barnwell** of Houston has been named editor of the Texas Episcopalian, replacing **Lucy Germany**, who served for 25 years. Barnwell owned a public relations firm for 15 years. Germany has moved to Big Sandy, Texas, and plans to continue writing.

UTAH — **Sarah Moore**, editor of Utah's Diocesan Dialogue and chair of the communications committee of Province 8, has resigned and will move to Royal Oak, Mich., where her husband, **David**, will become rector of a parish.

## MAINE &amp; CONNECTICUT

"A good and broad land, a land flowing with milk and honey." That was Maine and Connecticut this summer.

In Richmond, Maine, a swarm of 35,000 bees took up residence in the south wall of St. Matthias' Episcopal Church. The Maine State Beekeepers' Association was called to the rescue.

In Roxbury, Conn., since early in the year, the parishioners of Christ Church have skirted one of the hollow pilasters at the front of the building, but the colony of bees



**Beekeeper Austin Knox removes bees from Christ Church, Roxbury, CT.**

living inside got so big, they had to come out.

Vestry member Austin "Buzz" Perkins went up the ladder to evict them. Both congregations have plenty of honey now, and plenty of beeswax to make candles for worship.

## ALASKA

"Jii nan gwiheelyaa gwehkih dinjii, Ginjik oozhii." This is a phrase in Gwich'in, the Athabaskan Indian language spoken in the Upper Yukon.

Literally translated, it means: "Before this world was a man, his name was Word." It is the opening of the John's Gospel: "In the beginning was the Word."

The translators are Dick Mueller and Pierre DeMers, both with the Wycliffe Bible Translators. Working in Fairbanks with a native speaker, Katherine Peter, they have been working their way through the Bible since 1967.

"We go back to the Greek," said Mueller, "and we follow a sequence recommended by the Wycliffe organization." To date, they have completed the books which are easiest to translate, the gospels of Mark and Luke, the Acts of the Apostles and some of the epistles. Now they're getting into the tougher material, John included.

As they complete a section, they mail it to five of the six Athabaskan villages in the northern reaches of the state, all but Circle City, which has no church.

When it arrives, said the Rev. Teresa

Thomas, deacon of St. Stephen's Episcopal Church, Fort Yukon, "we use it as a reading at our Sunday service."

"It's a very political world up here," she said, so the use of Gwich'in has become increasingly important. She said that young adults tend to ignore English and use Gwich'in more and more.

"If it's important to them politically and culturally," Thomas said, "then we've got to use it in church."

## ARIZONA

The Rev. W. Jackson Wilson, a retired priest and secretary of the diocese, is spearheading an effort to link Episcopal congregations with Orthodox churches in Russia.

"With the collapse of communism, the churches there have returned to full and open activity," he said. "They've got beautiful and enormous buildings from czarist times, most of them in ruins, and with people



**Fr. Gannady Zverov admires banner presented to the children of St. Sophia's, Pushkin, Russia from the children of St. Paul's, Payson. With him is Kathe Ketchum of St. Paul's.**

flocking back, they're appealing for us to help them move into the 20th century." He said the Russians are looking for an exchange of information and clergy.

Working through the Foundation for International Professional Exchange in Charlotte, N.C., he has brokered three such "marriages":

St. Paul's in Payson, a mountain mission where he is vicar, with St. Sophia's in Pushkin, just east of St. Petersburg.

All Saint's, Phoenix, with the Church of the Transfiguration in St. Petersburg.

St. Alban's, Harlingen, Texas, with the Church of the Assumption in Sergiev Posad, north of Moscow.

Wilson said he's going back with eight priests next year, for the Russian Orthodox Easter, to establish more partnerships.

## CHICAGO

Cubs baseball fans here had to be sure they were sitting with the right bishop this summer. Ditto for White Sox fans.

For the annual Take the Bishops to the Ballgame, sponsored by the Bishop's Associates, Bishop Frank Griswold was at Wrigley Field in June to cheer the Cubs against the Phillies.

A month later, Suffragan Bishop William Wiedrich went to Comiskey Park to see the White Sox battle the Yankees.

Griswold's team came up winners, 3-0. Wiedrich's team didn't fare so well — the Yankees beat them 4-2.

## IOWA

It's the end of the line for the yellow cabooses of the Chicago Northwestern Railroad.

When 10 of these cabooses were retired by the line, they were parked in Boone, where it was intended they would be used as a family camp park. But after the city changed its plans, the Episcopal Camp and Conference Center sent a signal asking if the cabooses could be parked on their turf instead.

Five 20-ton cars were trucked to the camp and are being hooked up to sewer and water lines.

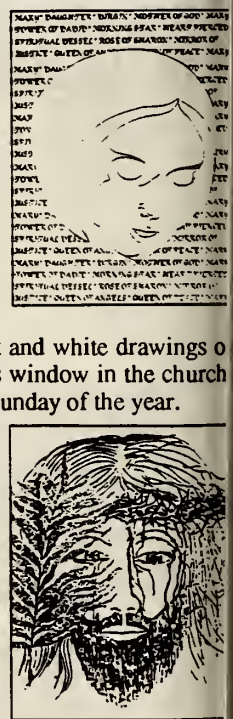
## LOS ANGELES

The Rev. Mark Shier, rector of St. Andrew's Episcopal Church, Fullerton, Calif., grew tired of commercial covers for the Sunday bulletin. So he turned to parishioner Maureen Turk, who holds an art degree.

She made black and white drawings of every stained-glass window in the church enough for every Sunday of the year.

That was six years ago. During the next two years, she made drawings of every cross on the church property and of the parish's Japanese woodcuts of the apostles.

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## DIOCESAN BRIEFS

year, other artists in the parish got involved. They created calligraphic representations of the psalms and of the hymns selected for worship.

This year, they're creating images of various biblical figures.

Shier is thrilled with what the artistic ministry does for his congregation. "Whoever is standing before the offering of an artist is standing on holy ground," he said, "because the Holy Spirit is moving in the artist."

## N. CALIFORNIA

When a shelter for homeless families in Crescent City faced extinction, the Rev. James Cavanagh, rector of St. Paul's Episcopal Church, came to the rescue.

Last year a pentecostal congregation opened the shelter, but the congregation's minister disappeared after the shelter encountered financial and administrative difficulties.

Cavanagh formed a coalition that persuaded businesses and parishes to donate materials, clean and repair the shelter, and pay some of the bills.

When the coalition approached the diocese, Episcopal Community Services assumed some operating costs and helped secure other funds.

When former on-site manager Alice Vega, with her husband Santos, returned to the center, now renamed Cooper House, the center reopened its doors. It can accommodate up to 30 people — single women, mothers with children, fathers with children and families.

## N' WESTERN PENN.

It's not going to be economically easy, but the diocese wants to keep St. Barnabas House, its retreat and conference center on the shore of Lake Erie, as a viable part of its mission.

Built in the early part of the century as a monastery where sick and disabled boys and men were cared for, economic pressures have created difficulties from the beginning.

Changing health regulations forced the monks to close down their mission in the late '60s and give the property to the diocese, which converted it to use as a conference center.

Diane Mitra, director of the center, said that as conference centers go, this one is small. "We can accommodate about 40 people."

In addition to this economic limitation, massive repairs are needed, to the tune of \$500,000.

So the diocese has decided to find a new mission for the property. Until one is found, it will no longer function as a conference center but will go into caretaker status.

Mitra said that Bishop Robert Rowley refuses to deconsecrate the building. "We don't want to abandon the property," she said. "The chapel is a gem, a replica of a chapel in the Tower of London, and some of the monks are buried there."

## TEXAS

St. Peter's Episcopal Church, Pasadena, has published a book, "Tell Us of the Morning," written by its rector, the Rev. Ben Skyles.

The book is a collection of the parables of Christ and the rector's expositions of them.

When he presented the manuscript to the church, he said he wanted all the profits

from the book to be set aside in a trust fund, with the interest to be used by the parish.

Senior warden Bruce Pinkham said publication costs were \$4,000. He hopes the parish will realize a profit of \$7,000.

## VIRGINIA

A parishioner has designed, crafted and, with the help of her husband, installed new stained-glass windows in the sanctuary and chapel of St. Andrew's Episcopal Church, Burke, just west of Washington.

Liz Mears has her own studio in an old torpedo factory. She has designed and executed many windows in the Washington area, including windows for the Metro.

St. Andrew's is a fairly contemporary building, with the altar under a high-pitched roof in one corner; there are eight windows in the walls fanning out from the altar. Mears has completed three of the eight and

has a fourth in the design stage.

They depict moments in salvation history such as creation and the Resurrection. One of the windows in the chapel is an altar cross, the other a baptism window.

The Rev. Randall Prior, rector, said Mears is doing the work "not totally gratis, but for quite a bit less than if we had contracted it to someone else." The entire cost of the project has been covered by congregational gifts, he said. "It's been a wonderfully popular project."

## WEST VIRGINIA

History makes its mark in the most unlikely places.

An obvious historic feature of Zion Episcopal Church, Charles Town, is the arched entrance, with double doors tall enough to let mounted Union soldiers ride into the building when the church was used as a

hospital in the Civil War.

Not so obvious is the graffiti hidden away in the 145-foot bell tower and uncovered by a carpenter, Tom Donlon, who was asked to work on the restoration of the tower, built in 1851.

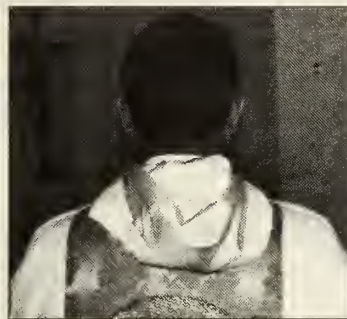
Steeplejacks scurried up scaffolding to work on the exterior while Donlon agreed to work on the interior, especially on the eight functional louvered doors at bell level.

He said the graffiti was penciled on these louvered doors in cursive script. The earliest readable date was 1863. The signatures bear the same names in most cases as those chiseled into gravestones in the churchyard. Sunday evenings were the most popular time to take pencil — and a companion — up into the tower, as J. Ransom Flagg did, with Miss M.W. Duke, on Oct. 2, 1879.

Donlon left the scribbles just as he found them. ■

Written by Tony Howarth from diocesan newspapers, ENS, Diocesan Good News Service and other reports.

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## NEWS

HURRICANE *continued from page 1*

from the garage and putting them on all the windows and sliding glass doors, getting all the patio furniture and outdoor items which might be lethal in a high wind put securely away in the house and in the garage.

The first breach of the house occurred in the northeast bedroom where the frame on the sliding portion of the window was pulling apart. Just as I entered the room to see what was happening that window gave way and I "caught" half in my gloved hands as it fell to the floor. Pulled the bed away from the window and retreated to the living room, closing the door to the bedroom tightly behind me.

About 5:30 two plywood panels flew loose from the sliding doors on the south side of the house and were then lying on the patio. About 6:00 the wind began to slack up and by 6:15 we were in the "eye of the storm." Still not sensing the danger of what was yet to come, I grabbed the camera and went outside and took several pictures of the damage done in the yard.

At this point, about 6 to 8 feet had been blown off the roof of the garage, and the overhead door was a twisted mass lying half on the floor and half on the left side of the car. A number of trees were down, the thatch umbrella at the waterfront was bare, but the base was still intact, all the oranges and most the coconuts had blown to the ground.

The tide was high on Sunday about 6:30 p.m. Normally, that would mean that we would have about 4 feet of water at the steps going down into the ocean. However, the earlier wind from the north had literally

pushed the ocean out several hundred yards and we had over a thousand feet of beach during the period when we were in the eye.

Just before the eye had passed fully over us, a "river" of water, perhaps 100 to 200 feet wide and several feet deep came rushing(!) along the shore line from the east at what must have been 50 mph. Beyond this "river" still lay a couple of hundred yards of sand between it and the ocean's edge, which was still several hundred yards from its normal place. Then, when the wind reversed itself and the ocean's edge came flooding back in, it crashed against the southern edge of the "river" with explosive force, wild noise like sticks of dynamite going off and water spouts springing 40 to 50 feet into the air. Then it became a several-foot-high wall, moving almost as if in slow motion toward the house and me.

My repair of the shutter on the window in the little study was short lived. Within a few minutes three of the four nails had pulled loose, the window shattered and wind was blowing in at perhaps a hundred miles an hour. I retreated quickly to the opposite corner of the house and crouched down in the corner of the kitchen, somewhat protected by the kitchen cabinets and the stove.

It's hard to remember how long I crouched there in the kitchen. It may have only been 10 or 15 minutes, or it could have been an hour. I became acutely aware that one cannot think when being buffeted by the levels of noise which the wind was causing. It felt roughly comparable to being trapped in a small house, sealed room with several large jet engines open to full throttle.

At this point the pace of change accelerated! One of my hastily repaired panels on the patio doors came loose and the glass shattered, followed quickly by the shatter-

"**T**HEN IT BECAME A SEVERAL-FOOT-HIGH WALL, MOVING almost as if in slow motion toward the house and me."

ing of its opposite number door leading to the front porch. The wind, rain, and all the lighter articles in the central portion of the house now were being blown out the front doors. At one point I vividly remember the large picnic table (which had been brought in from the patio and placed above the glass coffee table) was suddenly airborne and swept over the couch and wiped out what remained of the front doors.

Shortly thereafter I was able to see waves from the ocean washing over the sill from the patio and blowing across the living room floor. Then, several waves washed in about 18 inches high.

The refrigerator began to "float" across the kitchen floor in a haphazard fashion. At this point it seemed time to vacate the kitchen!

I retreated once more, this time to the bedroom right off the kitchen, on the northeast corner of the house. From roughly 8 p.m. or so until about 10:30 I stayed in the bedroom "holding off the storm" literally, by wedging myself against the "old" door which had been behind the refrigerator and was formerly the entrance to that bedroom.

Around 10 p.m. the winds began to slacken and I relaxed enough to drag the dresser to the door and used it as a wedge to hold everything in place. Even though the storm was beginning to subside, large waves were still assaulting the interior of the house

and I was afraid to venture out of the room until around 11:15 or 11:20.

The north window and the plywood panel which had been covering it were gone by the time I entered the bedroom. I remember several times, even in the pitch darkness of that night, looking out that window and having the impression that I could see a lake of water toward the road. However, I dismissed that as impossible. Later, sometime around midnight, when I finally ventured outside, I found water indeed up to the door of the garage, although I didn't realize until the next morning that at one time it had been 5 feet deep in the garage.

Sometime shortly after midnight, I ventured into the kitchen, wading through water still about 6 inches deep in the house. I righted the refrigerator and grabbed a Coke and some cheese, picked up the loaf of bread which was still on the counter, got a tray of ice from the freezer and went back into the bedroom where I made a rum and Coke, and ate a cheese sandwich.

Surprisingly, I was able to find a dry book of matches and got a candle lit to survey the room: a shambles! The beds were still made, but somewhat askew and soaked with water; the floors were covered with rocks, broken glass and other debris.

Discovered some blankets and a pillow on the closet shelf, wrapped in plastic and thus quite dry. Put the plastic on a bed, laid out a blanket and tried to get some sleep about 1 a.m. or so. Probably slept about an hour or two between then and daybreak, with the wind continuing to blow rather strongly throughout the night.

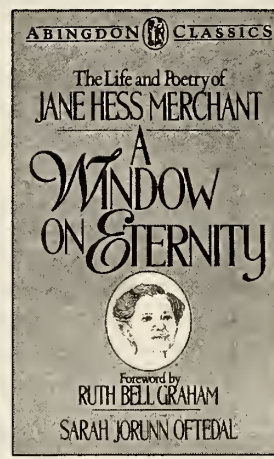
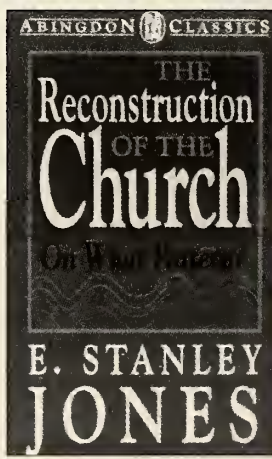
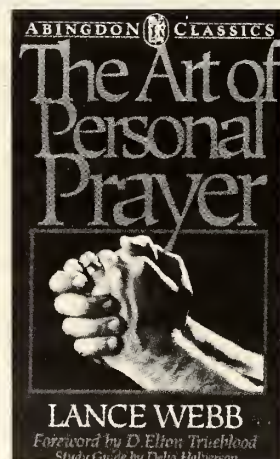
Awoke about 6 a.m. to see bright light streaming in through a small hole in the roof of the bedroom. Another idyllic Bahamas day begins. ■

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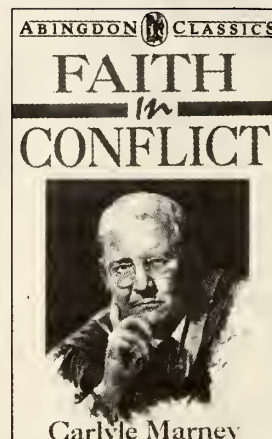
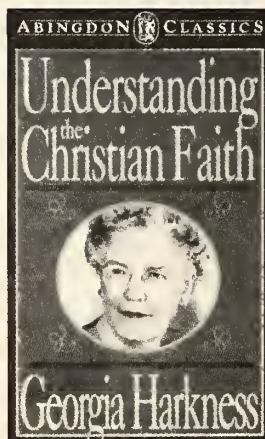
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## NEWS

## Episcopalians join relief efforts

## Rebuilding begins after hurricanes' fury

As southern Florida, Louisiana and Hawaii begin to rebuild and recover from the worst natural disaster in U.S. history, people from across the country, including many Episcopalians, are helping with money, equipment, supplies, sweat and love.

Hurricane Andrew invaded the U.S. coastline in late August with wind speeds greater than 140 mph. It spawned several tornadoes, caused severe flooding and left nearly 30 people dead in the Bahamas and the United States. Damage totaled \$20 billion in Florida alone, and 250,000 were left homeless. Nearly a month later, thousands were still without power. Hurricane Iniki, though not as devastating, caused \$1 billion in damage and left 8,000 homeless on the Hawaiian island of Kauai.

Trying to match the speed with which the hurricanes swept through, the Presiding Bishop's Fund for World Relief sent emergency grants of \$25,000 each to the dioceses of Southeast Florida, Louisiana, Western Louisiana and Hawaii. In Southeast Florida, the money was used to buy a generator and an Episcopal Church then became a "command post" for volunteers, said Bishop Furman Stough, who was deputy of the fund until Sept. 1.

"We got in touch immediately with diocesan officials to give us an assessment of the situation," said Stough.



National Guardsmen unload supplies collected by the diocese at St. Mary's Episcopal Church, Franklin, La.

photo/JERVIS BURNS

Help came from all over. Trinity Episcopal Church in Fayetteville, N.Y., filled a tractor-trailer with much-needed items. People from Charleston, S.C., who survived Hurricane Hugo in 1989, went down to help

out. Sylvia Weeks, one of those who drove down and stayed in a tent for four days, said her experience was a great support.

"We would say to people, 'We've experienced a hurricane, we know how you feel'

Contributions for relief efforts in response to Hurricane Andrew and Hurricane Iniki may be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.

Church World Service, a unit of the National Council of Churches of Christ, has issued an appeal for \$1 million. Contributions can be sent to Church World Service, Hurricane Andrew Relief, P.O. Box 968, Elkart, Ind. 46515.

and they could relate," she said.

Mission teams from the neighboring Diocese of Central Florida have spent a week at a time helping rebuild.

Jim Nigrelli of Deland, Fla., who is organizing the teams with the Rev. John Liebler, said he was overwhelmed by the devastation. "I was brought to tears a few times," he said.

Nigrelli said his team found children abandoned, possibly by illegal migrant workers, a 17-year-old mother with her 4-day-old baby, "just sitting on the curbstone, dying" of dehydration. Exotic animals and birds from a pet store roamed free.

The task was huge, but "everybody went down there with just a willingness and an open heart and did whatever there was to do," Nigrelli said. The jobs included sorting and delivering food, cleaning and rebuilding homes.

People from as far as Seattle and Iowa joined the teams, which will continue at least till March, Nigrelli said. Anyone wishing to volunteer can call him at 904-734-1814.

See REBUILD, page 12



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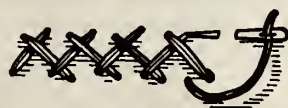
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## NEWS

## REBUILD

continued from page 11

Gloria van Brocklin, a volunteer for mission from the Diocese of Central New York, arrived in Homestead, Fla., just a week before Hurricane Andrew ripped through. "It was absolutely a nightmare," she said.

Van Brocklin, a nurse practitioner working with Haitian refugees, rode out the storm huddled in the bathroom of St. John's rectory in Homestead. Van Brocklin returned to her home in Homestead to find that it was miraculously untouched.

"But everything around me was destroyed — all the condominiums, the trailer parks and the Air Force base are gone," she said. "The devastation is unbelievable, beyond description. The downtown area was totally wiped out, and now you can look right through the buildings. And the area of the Haitian migrant camps has simply disappeared."

Bishop Calvin O. Schofield of Southeast Florida reported on relief efforts in a letter to the House of Bishops meeting in Baltimore. "This is going to be a lengthy process — and several months will pass before things will be back to normal," he said.

Schofield said "three of our hardest-hit churches have turned themselves into distribution centers for food and clothing while they themselves are in the midst of rebuilding."

Schofield praised the 82nd Airborne Division and the 10th Mountain Division for their part in the relief effort, saying the military was "psychologically and constructively positive from all points of view."

"The greatest need is for building a cash resource for providing immediate help for people faced with rebuilding homes and lives," said Andy Taylor, communications officer for the Diocese of Southeast Florida. He reported that despair from the storm's wake has "turned to frustration and anger over the lack of bureaucratic leadership and logistical coordination in bringing help to the storm's hurt, homeless and hungry people."

Louisiana coastal towns also felt Andrew's wrath. Carol Barber, secretary to the bishop of Louisiana, reported that many homes in the town of Houma received damage, but apparently the Episcopal church had withstood the storm.

"Some of the worst damage in our diocese occurred when a tornado was spun off the hurricane near LaPlace," Barber said.



Eddie Lacoste delivers supplies by boat to the Rev. Gerry Rogers at St. Andrew's Mission at Bayou du Large, La.

photo/ANN BALL

"A six-block area of homes disappeared in 30 seconds."

Relief efforts in the Diocese of Louisiana are being coordinated through ecumenical organizations, Barber said. Initial response to the affected areas included shipments of bottled water, ice, juices, crackers, batteries, work gloves, canned foods and diapers.

Bishop Robert Hargrove of Western Louisiana reported that the hurricane wreaked considerable damage on the town of New Iberia, although Epiphany Episcopal Church was spared. "The town looks devastated — the damage to physical property is significant," Hargrove said.

Hargrove said Epiphany Church has become the "command post" for an ecumenical relief effort that includes the Roman Catholic diocese and the American Red Cross. A makeshift hospital was set up in the

parish hall, and dozens of bedridden elderly people were moved in. Diocesan officials report a constant stream of patients, and as many as 80 prescriptions of medicine are administered daily.

With a special concern for his former diocese, Presiding Bishop Edmond L. Browning thanked the Presiding Bishop's Fund for its "focused response" to the destruction left in Hawaii by Hurricane Iniki, as well as in parts of the country ravaged by Hurricane Andrew. "I thank those who have contributed to the fund and use this opportu-

nity to ask for your continued support," he said.

According to Bill Caradine of the Presiding Bishop's Fund, "a steady stream of contributions" is still being received for relief efforts. "Although the devastation from Hurricane Andrew may be the worst we have ever seen, the response to the fund has been overwhelming," Stough added. ■

From reports by Jeffrey Penn of Episcopal News Service, Ed Stannard of Episcopal Life and Andy Taylor of the Diocese of Southeast Florida.

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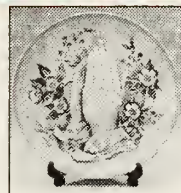
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## NEWS

# Women's ordination heads for showdown vote in UK

By Bob Libby

LONDON

The outcome of the final vote on the ordination of women to the priesthood in the Church of England, scheduled at the General Synod Nov. 10-12, appears now to be razor thin.

The measure must achieve a two-thirds majority among bishops, clergy and laypersons, each voting separately by orders, in order to be passed by the synod.

In July, in a preliminary ballot that required only a majority in order for the question to be brought to a November vote, the synod voted in favor: bishops (71 percent),

clergy (69 percent) and laity (61 percent). Therefore, unless some of the laity change their vote between now and November, the matter could be defeated.

When the question was referred to diocesan synods in 1991, only six of the 44 dioceses expressed opposition. An examination of that vote shows that the ordination of women to the priesthood was approved by more than two-thirds of bishops and laity, but less than two-thirds by clergy.

Bishops voted in favor 76 to 25, with 6 abstentions; clergy, 2,242 to 1,126 with 48 abstentions and laity, 2,306 to 1,085, with 54 abstentions.

The Movement for the Ordination of Women (MOW) continues to keep the issue before the church. On July 22, supporters of women's ordination rallied at a service of thanksgiving at St. Martin's in the Fields, London, to commemorate the ordination of the first Anglican woman priest, the late Rev. Li Tim Oi, in Hong Kong in 1944.

"God is calling women to the priesthood," the Rev. Cathy Milford, a Church of England deacon and a member of the MOW stated. "The recognition is world wide and unstoppable. The tide cannot be turned back."

Elsewhere, the tide indeed appeared to be flowing that way. "Anglo-Catholic South Africa votes to ordain women," was a headline in the August 21 issue of the evangelical Church of England Newspaper. The resolution to ordain passed with a 79 percent majority, while Archbishop Desmond Tutu assured the minority that there would always be a place for them within the church and that, without them, the church would be

**"THE WHOLE THING HANGS on the votes of eight or 10 lay evangelicals who are wavering."**

—Canon Michael Saward  
St. Paul's Cathedral

impoverished.

From Australia came the word that a special synod of the Anglican Church will convene Nov. 21 to decide whether or not to permit the ordination of women priests churchwide. That vote requires 75 percent of bishops, clergy and laity to take effect.

In July, the Australian synod voted by more than two-thirds to repeal "any impediment to the ordination of women, which were inherited from the Church of England laws."

Since then, the Diocese of Perth in western Australia has ordained 11 women. Other bishops have stated they plan to ordain women in December.

As to whether there will soon be priests in the Church of England, the Rev. John Broadhurst, who is team rector of Woodgreen, London, and a member of the General Synod's standing committee, stated, "All the signs are that it will be defeated in the lay vote. Opposition tends to harden rather than soften. If I were a supporter, I would be depressed."

One such supporter, and a longstanding

member of synod, Canon Michael Saward of St. Paul's Cathedral, commented: "It's bound to be a very close vote in the House of Laity, but already I know of some members who have changed their minds since July and intend to vote in favor in November."

"This is particularly likely among those who don't much like the legislation, but aren't opposed in principle," Saward said. "The whole thing hangs on the votes of about eight or 10 lay evangelicals who are wavering."

What happens after the vote is taken? Will there be a schism? The Very Rev. Eric Evans, dean of St. Paul's Cathedral, London, said that if the measure is defeated, there will be pressure on some bishops to go it alone. But he doubts that any bishops will conduct an ordination, "on a big scale in his own diocesan cathedral" and suggested the ordination would be done elsewhere, such as in Ireland, where women are ordained.

If approved, will there be break-away groups? Evans wouldn't prophesy. "There have been many, including myself, who have signed the 1988 'Open List' in opposition, but I wouldn't leave the Church of England," he said. "There are conscience clauses and safe guards in the legislation. Eventually, I'd get used to it...but I shan't enjoy it." ■

The Rev. Bob Libby is rector of St. Christopher's by-the-Sea in Key Biscayne, Fla., author of *The Forgiveness Book* (Cowley, 1992) and a former diocesan editor and broadcaster, who recently visited England and preached at St. Paul's Cathedral, London.



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## OBITUARY

### David Paton, 78, China missionary

ST. ALBANS, ENGLAND

The Rev. Canon David Macdonald Paton, a missionary to China for many years and an active participant in the World Council of Churches, died on July 18 after a long illness. He was 78.

Educated at Oxford, Paton had no formal theological training. He was ordained in Hong Kong in 1940, just before the Japanese occupation, and ministered for three years, mainly among students, in East Sichuan.

After the war, he returned to England, where he married Alison Stewart, who had been born in China. They returned to China and were in Fuzhou when it fell to the People's Liberation Army. In 1950, with the church trying to become more completely Chinese, they traveled back to England with their three sons.

Paton was deeply influenced by the radical ideas of Roland Allen, a missionary in China at the turn of the century. As a result, in 1953, Paton wrote a controversial book, "Christian Missions and the Judgement of God."

In 1959, he moved to Church House, Westminster, where he became secretary of the Council for Ecumenical Co-operation, which was eventually united with the Over-

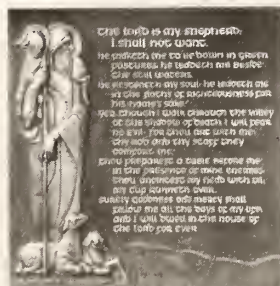
seas Missionary Council to become the "Missionary and Ecumenical Council of the Church Assembly. He was made secretary in 1964.

During this period he was active in the World Council of Churches and the British Council of Churches. He wrote the preparatory book, "One Church Renewed for Mission," for the Nottingham Faith and Order Conference, and edited the official report of the Fifth Assembly of the WCC in 1975.

He retired in 1981 and in 1983 was instrumental in organizing an international conference in Hawaii on Roland Allen.

There will be a service of thanksgiving on Oct. 29 at St. Mary le Crypt, Gloucester, where Paton was rector for 12 years. ■

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## NEWS/FEATURES

# Rochester strengthens bonds with Chinese Christians

By DAVID A. WILLIS

SHANGHAI, CHINA

It was a slow Sunday in Shanghai. One church baptized 80 people at one of its three morning services and another 70 that afternoon.

That same church had baptized 6,000 new Christians last year. By last June, it had already surpassed that number, giving ample evidence of a new vitality sweeping the church that is difficult for foreigners to understand.

The links between the Diocese of Rochester and China extend back to the 1980s when Presiding Bishop Edmond L. Browning suggested that the diocese become a "window for the American Church on China."

In 1987, Browning and former diocesan editor Richard Henshaw had led a small delegation to China. The next year, Browning asked Bishop William Burrill to strengthen the bond with Bishop K.H. Ting, president of the China Christian Council. Ting and two other former Anglican bishops, Shen Yifan and Sun Yanli, now serve the "post-denominational" Christian church in China, which is permitted, if not encouraged, by the government.

The visit to China by 21 people from the Diocese of Rochester in June was the latest chapter in the growing relationship. In September, Bishop Ting was to ordain a woman from the Diocese of Rochester as a deacon.

Ting speaks with some assurance about the relationship between the ruling Communist Party and the church's Three-Self Movement (self-governing, self-supporting and self-propagating).

"We in the church have not felt it our duty to adopt an attitude of confrontation with the government," he said. "Instead, we see the need for dialogue and discussion. It is our job to coexist with the government; we are not anti-government."

Ting's colleague, Bishop Shen Yifan, reported that the government has a "more open attitude toward religion. They wish to modernize China, and they realize that to do that they must allow more freedom to believe."

Shen also feels it is the duty of the church to make comments on the actions of the government "when we have feelings as to what should or should not be done. We support the government when they are right," he said.

Both bishops had theories on why the Chinese church was growing at such a rate. They said that it was in part a reaction to the repression of religion during the decade-long Cultural Revolution, which ended in 1976.

While attracted by the high-sounding slogans, people were "disillusioned when the statements did not come true," Shen Yifan said. "Everyone has something deep within that cannot be satisfied by material things. Our job in the church is to awaken our people."

"Human beings seek love," added Ting. "We all need love, to love and be loved. Since society does not give such love, that is our job. And if we disappoint people and fail to show them that love, they will leave us."

Leadership for the growing church continues to be a major problem. Last January the church ordained 45 clergy in a single service in Beijing, but there are only 1,000 clergy to serve a church with 6 million to 7 million members. And, somewhere in China every 16 hours, a new congregation is established.

Although the average age of seminarians is 22 years, compared to 37 in the U.S. Episcopal Church, most of the Chinese church leaders are older because the Cultural Revolution destroyed two generations of potential leaders. Ting, for example, was consecrated an Anglican bishop in 1955.

The role of women in the church is growing. A woman from Inner Mongolia, for example, was ordained in January despite the fact that her community has opposed women priests. Yet, today she is training elders for the entire area.

Ting said it is unlikely the Chinese church would soon consecrate a woman bishop be-

cause of reasons peculiar to Chinese culture.

"There are those in our church who think having bishops is a return to Anglicanism. And they are very sensitive to the restoration of any sort of denominationalism," he said.

In fact, he and two other bishops are likely to be the last bishops in the Chinese church for some time, Ting said. "I think we were named bishop as a gesture to those in our church who were once Anglicans."

The church now has 13 theological schools, including the national seminary in Nanjing, with an enrollment of 800 students. Ting compared the young seminarians and clergy in China with the famed

"barefoot doctors" that brought health care to the people.

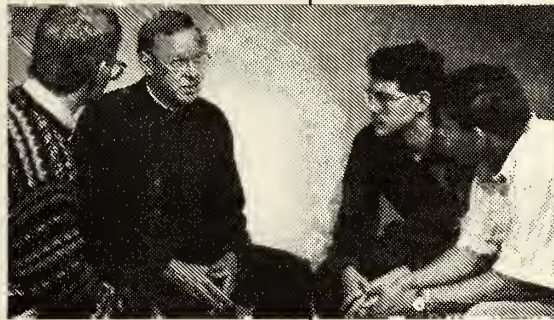
"Because our clergy are so few and so young, we rely heavily on the leadership of the elders in our churches. Our young clergy are eager—but it takes time for them to find their place in the church."

The reaction by foreigners that this is an incredible accomplishment often puzzles the Chinese. "We're only behaving the way Christ taught us to behave," they replied. "Other than that, we're not doing anything special." ■

David A. Willis is communications officer in the Diocese of Rochester.

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By The Rev. Phillip J. Rapp  
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## October 14 Samuel Isaac Joseph Schereschewsky Bishop of Shanghai

JOSEPH SCHERESCHESKY WAS born in Lithuania on May 5, 1831, to Jewish parents. He studied for the rabbinate but, during graduate studies in Germany, English missionaries and his own reading of a Hebrew translation of the New Testament turned him toward Christianity.

In 1854, he emigrated to America, studied for the Presbyterian ministry in Pittsburgh but decided, after two years, to become an Episcopalian. He

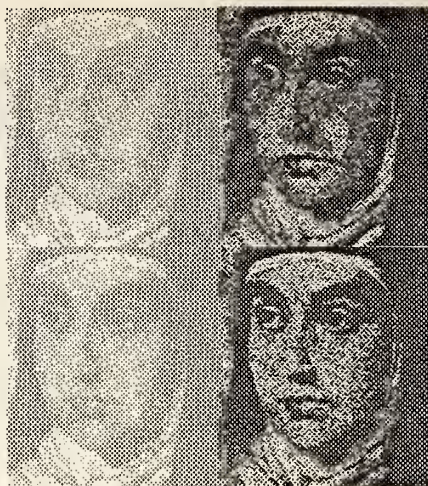
graduated from General Theological Seminary in 1859.

After ordination, he left for Beijing, where he translated parts of the Bible into Mandarin. In 1877, he was elected bishop of Shanghai. He established St. John's University there and began his translation of the Bible into Wenli.

Stricken with paralysis, he resigned his see in 1883. In 1897, he moved to Tokyo, where he died in 1906.

## October 15 Teresa of Avila Nun and mystic

TERESA, born near Avila, Spain, in 1582, was declared a "Doctor of the Church" in 1970, primarily because of her



two mystical works, "The Way of Perfection" and "Interior Castle."

Following her mother's death, she became quite worldly. To offset this, her father sent her to an Augustinian convent to be educated, but serious illness intervened. During convalescence, she determined to enter the religious life and became a postulant at a Carmelite convent. Three years after another illness forced her to return home she returned to the convent, but the easygoing life of the "mitigated" Carmelite rule distracted her from her customary prayer life.

She set out to establish a reformed Carmelite order of the "discalced" religious, who wore sandals or went unshod. Despite many setbacks, even prison, she traveled for 25 years throughout Spain, establishing 17 convents of

Reformed Carmelites.

## October 16 Thomas Cranmer Archbishop of Canterbury

THOMAS CRANMER was the principal figure in the Reformation of the English church and was responsible for the 1549 Book of Common Prayer and its revision in 1552.

He was born at Aslockton, Nottinghamshire, July 1, 1489. At the age of 14, he entered Jesus College, Cambridge.

In 1529, he prepared a defense of King Henry VIII's annulment from Catherine of Aragon and presented it to the universities in England, Germany and to Rome.

While in Germany, he became closely associated with the Lutheran reformers.

In 1533, the king appointed him archbishop of Canterbury. One of his first acts was to dissolve Henry's marriage to Catherine and to validate his marriage to Anne Boleyn.

In the reign of Edward VI, Cranmer had a free hand in reforming the worship and doctrine of the church, but at Edward's death, he subscribed to the dying king's wish that the succession go to Lady Jane Grey. For this, Queen Mary arrested and imprisoned him. He died March 21, 1556. ■

Information taken from "Lesser Feasts and Fasts."

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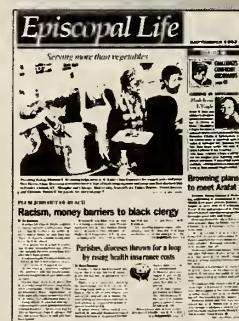
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**LIFELINES**

# NATIVE AMERICANS FIND THEIR VOICE

BY DAVID SKIDMORE

**F**OR MOST OF THEIR 178-YEAR RELATIONSHIP, THE EPISCOPAL CHURCH TREATED NATIVE AMERICANS AS IF THEY HAD EARS, BUT NO VOICE.

DECISIONS ON CLERGY DEPLOYMENT, CHURCH BUILDING, FINANCIAL ALLOCATIONS AND CURRICULUM DEVELOPMENT WERE USUALLY A TOP-DOWN PROCESS, EMANATING FROM THE NATIONAL CHURCH OR, AT BEST, FROM THE DIOCESAN OR MISSIONARY BISHOP.

In recent decades, a few dioceses — Alaska, Minnesota and South Dakota — began to stress local leadership and culturally informed education and liturgy. But on a national scale, the attitude still leaned more toward paternalism than partnership.

That is, until 1988. In May of that year, Executive Council, for the first time, met in Indian country, on the Pine Ridge Reservation in South Dakota. At the site of the 1890 Wounded Knee massacre, near the grave site of 365 Lakota people gunned down by the 7th Cavalry, council members glimpsed a legacy of neglect.

"For the first time in a long while, people heard what we were saying," says the Rev. Phil Allen, an Oglala Lakota Sioux and Executive Council member who attended that meeting.

That watershed event, says Allen, set the stage for the most significant development yet in Native American ministry: the 1990 formation of the Episcopal Council of Indian Ministries (ECIM).

Alaska's bishop, Steve Charleston, a Choctaw and member of ECIM, calls the council a renaissance for Native American ministry. "It put the ability to use resources fully into the hands of native people. That sent a strong signal of hope to people in Indian country."

During Presiding Bishop Edmond L. Browning's administration, says Allen, Native American membership on national boards and committees has climbed from two or three to more than 30.

CONTINUED ON NEXT PAGE

ALSO IN OCTOBER LIFELINES:  
**ONE MAN'S PRIDE  
RED ROAD, WHITE ROAD  
RESOURCES**





## LIFELINES



photo/DAVID SKIDMORE

CONTINUED FROM PRECEDING PAGE

"I know it wouldn't have happened without him. During his first year there was talk about abolishing all ethnic desks but he put a stop to that."

Though ECIM has spawned fresh ideas for ministry, including a spiritually centered model stressing leadership, learning, evangelism and justice, its promise has been tempered by budget cutbacks. The church gave Native Americans a Mercedes Benz, says Charleston, but not the fuel to run it.

"We have run into quite a few financial setbacks. On the diocesan level the delivery systems are hurting. We don't have the dollars to carry forward our programs," Allen says.

But things could be much worse, says Owanah Anderson, staff officer for Native American Ministries. At Executive Council's latest belt-tightening last March, allocations for Indian work in the dioceses was cut just 5 percent while most programs were reduced by 35 percent.

The 1991 General Convention endorsed Native American traditional religious practices, supported advocacy for their treaty rights and opposed oil exploration in the Arctic National Wildlife Refuge. On the diocesan level, native and non-native parishes and dioceses formed companion relationships.

"We're on a roll," says Anderson.

That ride bumps through some potholes though. The biggest disappointment, she says, has been in leadership development. An innovative program providing seminary training for Native Americans, begun in 1985 at Seabury Western Theological Seminary, once had eight Native Americans enrolled. Now there is one.

"I think the concept was right and the people were willing," says South Dakota's bishop, Craig Anderson, "but there was some insensitivity, a lack of cultural awareness."

Students, he adds, had a difficult time adapting to a competitive curriculum that stressed individual performance over cooperative effort.

This summer, South Dakota tried a different approach, sending 12 Lakota students to the Vancouver School of Theology in British Columbia for a two-week leadership training course. A diocesan-based masters of divinity program will follow.

In Alaska, the focus has turned from raising up individuals for ministry to raising up entire congregations. Under the 18-month-old Paths for Service program, everyone in the congregation, which in Alaska

means essentially the entire village, studies together a two- to four-year period.

In the past year, this community-based approach has doubled the number of native people training for or ordained leadership, says the bishop of Alaska.

One of the greatest challenges has been turning the church's attention to largely urban native people.

"It's hard to get people to accept the fact that only half our people are living in urban areas," says Allen. In fewer than half a dozen cities, he says, is the Episcopal Church "doing something I would call successful."

Charleston shares his assessment, pointing out that the church needs to do more native ministry in such cities as Albuquerque and Los Angeles. "We need a much stronger witness and presence. The church is not there for them."

That is changing, says Owanah Anderson. The Urban Indian Coalition is looking at models for starting and reinforcing native worship communities in urban areas. Indian communities in Salt Lake City, Portland, Ore., and Phoenix prove that house churches, parishes, congregations and storefront ministries can be effective alternatives to traditional church buildings.

While Native Americans have reclaimed their churches and spiritual expression, they still must overcome the ignorance, indifference and even prejudice that many in the church still harbor toward them. But stereotypes remains the greatest hurdle, says C.B. Charleston, secretary of ECIM and executive vice president of Central Arizona City University.

## RED ROAD, WHITE NATIVE AMERICAN SPIRITUALITIES ANCHOR

BY CRAIG R. SMITH

ST. PAUL, MINN.

**T**he scent may be sage, the song Sioux and the ritual require pipe and antlers, but prayer at Mazakute Episcopal Mission praises and petitions God the Father and Christ the Son.

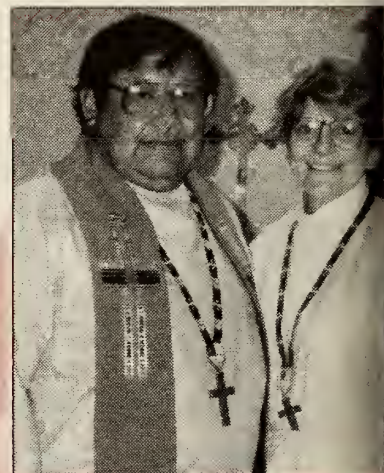
"It's all about linkages," says the Rev. Virgil J. Foote. "The way the Bible instructs us to love God, with all of our mind and body and spirit and strength — it's the same as in the Traditional Way. The way we prepare ourselves for the Vision Quest, or the Sun Dance, is the same way we prepare ourselves for confirmation or baptism."

The ministry of Virgil Foote, vicar of Mazakute Episcopal Mission in St. Paul is all about linkages as well. Foote is a Lakota Sioux; his wife, Kathleen Galvin-Foote, is white, and a postulant to the priesthood.

At Mazakute, the Footes serve as a living bridge between the Native American and white cultures, between Lakota and Episcopal spiritualities.

"And if you listen to Virgil," Kathleen says, "you'll find that they're one and the same to him. Each element or image that is found in the Christian tradition has a direct parallel in Native American traditions."

Those parallels are apparent everywhere. The diverse congregation — Native Americans from many tribes worshipping with Hispanics, African-



**The Rev. Virgil J. Foote, vicar, and Kathleen Galvin-Foote, postulant.**  
photo/CRAIG R. SMITH

Americans and European-Americans — come from widely divergent religious traditions.

Virgil Foote celebrates this diversity in the sanctuary, freely mixing Christian and Native American symbols. Officiants go barefoot at the altar to show respect for the sacred space. Sage sweetgrass, instead of incense, waft scent and smoke. Prayers and praise might be Lakota or English. Hymns are often multilingual, and the congregation hears itself called *mitakuye oyasin* ("my relatives").

The form indicates interconnectedness with the other and all of creation. In healing liturgies, F



## LIFELINES

Oklahoma, home to the nation's largest Indian population, "It doesn't take much to ... unearth anti-Indian feelings," says Clark, a member of the Creek religious school where he was a faculty member. He denied him a vote at meetings "solely because he was Indian," he says.

In a recent provincial synod meeting, a bishop told him he would not vote against a Native American freedom resolution because he opposed human rights, Clark says.

"The stereotypes persist," he concludes. "Even in the church."

As these attitudes fade as the church moves from isolationism to partnership. "To be partners you have to be equal," says Allen. "And I think we're arriving at that. We have made more progress in the last four or five years than in the last 100 years."

At the General Convention, he says, many saw a strong presence in the church for the first time. "Indians are no longer just the people you send your used clothing to."

In Charleston, the proof will come Oct. 12 when Native Americans convene at the Cathedral of St. Peter and Paul in Washington, D.C., to celebrate 500 years since the first European landing. "That's where what goodwill brought to the continent will get a good test. Will people stick together when we raise the issues?"

*David Skidmore is a freelance writer and photographer who lives in Chicago.*

## ROAD: CHURCH

ly to use the ceremonial pipe as the traditionalointing, or laying-on of hands.

skute has regular Inipi, or sweat lodge, ceremonies as part of its worship. After prayers, a large stones until they glow red hot and

are carried into the earthen lodge with antlers. Other ritual items used during the "sweat" are the drum and the ceremonial pipe, which remains wrapped until the ceremony begins.

"We have sweats twice a week," Foote explains. "It's a place of healing, a means of support for each other. We all go there to pray for each other and share each other's burdens."

CONTINUED ON  
NEXT PAGE

head candle snuffer holder hangs in the  
ry near medicine flags given by tribal  
e men, an offering to ensure spirits from  
ars might always be present at Mazakute.

photo/CRAIG SMITH

# ONE MAN'S PRIDE

BY SCOTT FISHER

FAIRBANKS, ALASKA

**A** long Airport Road, in a third-floor bedroom of a complex of four-story apartment buildings, the Rev. Isaac Tritt lives in exile. In the summer of 1991 I paid him a visit.

Tritt is past the age of 80 and any strenuous activity forces him to use an oxygen machine. Fifteen years ago he broke his back in a fall from a three-wheeler, as he raced it across mountain meadows hunting caribou. The injury left him crippled and bent. Now, limited by advancing age, he sits in the apartment bedroom, staring out windows that overlook a parking lot.

In his heart and mind, in his prayers, he is back in the valley, surrounded by the great mountain peaks of the Brooks Range.

Tritt is a direct link to the beginning of the missionary work among the Gwich'in people, because his father, Deacon Albert Tritt, was the tribe's St. Paul — the founder of Episcopal churches in Alaska's Upper Yukon. Isaac Tritt followed his father's lead when he was ordained in the late 1950s.

Now, in the apartment overlooking the parking lots, he leans against the wall as I bring him Communion on a Sunday afternoon.

It is fitting that I do this. Over 20 years ago when I was a lay volunteer in the small village of Chalkyitsik, Isaac Tritt was the first priest to come and the first to ask that I help him at the Eucharist.

As he once brought Communion to us, I now bring Communion to him. And we talk. Much goes unsaid in our conversations.

As I walked into the bedroom, Isaac leaned forward, smiled and said. "Native people won, huh?"

"Yes," I replied.

He was referring to the defeat of the Johnson Energy Bill days earlier that would have opened the Arctic National Wildlife Refuge on Alaska's north coast to exploration and drilling.

"My son, he called from California and he told me. 'We won,' he told me. 'Good, huh.'"

"Yes."

The pause grew long as Isaac tried to remember the English words. "Our church, our churches — all across Outside — they help us, huh. Good."

We both smiled.

**EDITOR'S NOTE: LAST YEAR, WHEN NATIVE AMERICANS PROTESTED PROPOSED TEST DRILLING FOR OIL IN THE ARCTIC NATIONAL WILDLIFE REFUGE, BOTH THE DIOCESE OF ALASKA AND EPISCOPAL CHURCH EXECUTIVE COUNCIL VOICED SUPPORT FOR THE GWICH'IN COMMUNITY, WHICH OPPOSED THE EXPLORATIONS. THIS STORY DESCRIBES ONE MAN'S PRIDE AT THAT WITNESS AND SUPPORT.**



*The weathered face in these national ads, posters and billboards belongs to the Rev. Isaac Tritt.*

Poster of the GWICH'IN STEERING COMMITTEE

Isaac's "Good" held everything: his pride that the church he had served for so long, the church that his people had belonged to for more than 100 years, had done the right thing; his pleasure that the faith of a relatively small group of people, living far away from the so-called centers of power, had been rewarded.

Most people will not ever visit Arctic Village. Most people will not ever have Isaac pray for them. Most people will not ever catch the depth and subtlety of that smile and that "Good."

But that short conversation made all the hassles and debates about the Wildlife Refuge instantly worthwhile.

*The Rev. Scott Fisher, rector of St. Matthew's Church in Fairbanks, Alaska, reports that Isaac Tritt almost died this spring. "He rallied, though, and he's in Arctic Village now ... and so are the caribou."*



## LIFELINES

## RED ROAD, WHITE ROAD

CONTINUED FROM PRECEDING PAGE

Bishop William Wantland of the Diocese of Eau Claire in Wisconsin, a Seminole and a bishop whose views are conservative, sees such intertradition borrowing as natural and important. "Every culture has particular vehicles through which faith is incarnated and expressed. To say that it's appropriate to borrow vehicles from European cultures — which were originally non-Christian symbols — but inappropriate to use those which come from Indian cultures is, in effect, cultural chauvinism and an overlay of racism," he says.

He says the Vision Quest is a traditional way for Native American people to receive a deeper understanding of God's will for them; many view Christ's temptation as the first Vision Quest.

"It is a universal human experience," he explains. "Your spiritual sensitivity is sharpened by meditation and prayer, and by the cutting away of the world through fasting."

Seekers usually go into the wilderness for four days, without food, water or protection from the elements, and pray for God to be revealed in a new and transforming way. That's what happened for Foote.

"All my life I was made to feel shame for being an Indian. I was taught that doing away with my culture and traditions would make me a better Christian. But I learned that to understand Christ, I had to go back into my own culture," he says.

"So I went up on a hill and did what he did, fasting and praying. It rained on me for four days and four nights, it hailed, and I was tested. And there I found myself.

"I looked within: I was a Christian. I looked within: I was Lakota."

The Vision Quest often empowers one's work and ministry within the community, and this was especially true for him, Foote says.

"The sad thing is, a lot of our people — people who have been forced to forget about their culture — are now on skid row, having a hard time recovering from what was done to them. These are the ones I'm trying to reach out to.

"People keep thinking they can find the answers outside themselves," Foote says. "But each of us needs to be proud of the gifts God has given us in our own traditions — and if we don't, we'll end up destroying the world, and ourselves with it."

Kathleen Galvin-Foote reaffirms her husband's words. "When Virgil says to go back and become reconnected to our cultures, he's talking to whites, too. Each of us needs to go back and reclaim our own cultures and find ourselves within our own native traditions."

Wantland agrees. "The catholic faith is a universal faith. Where the church has become culturally indigenized — as it has in Africa, Asia and Latin America — it grows, and is strong."

*Craig Smith of Silver Spring, Md., visited Mazakute during a cross-country Vision Quest of his own. He travels the country with his dog, Tashuunka Wakan, a Lakota name meaning "sacred wolf."*



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## RESUMEN DE NOTICIAS

## Arzobispo de Cantórbéry en EE.UU.

Con un oficio de vísperas en el Seminario General de Nueva York, precedido horas antes por una solemne Eucaristía en la Catedral de San Juan el Teólogo, concluyó el 1 de septiembre la primera visita oficial a los Estados Unidos del Dr. George Carey, 103er. arzobispo de Cantórbéry y líder espiritual de la Comunión Anglicana.

En una gira de 12 días, que lo llevó por varias ciudades y regiones del país, el Dr. Carey tuvo la oportunidad de acercarse a la Iglesia Episcopal y de hacer oír su mensaje de compasión y testimonio cristiano a miles de episcopales que lo tienen como su más reciente pastor.

Al comienzo de su visita, el Arzobispo Carey se reunió con un grupo de líderes laicos en Washington, D.C. que debían ejercer su "real sacerdocio" a través de un testimonio profético en el mundo. Casi al final de la semana, desde el púlpito de la catedral de Nueva York, que celebraba ese día su centenario, el Dr. Carey enfatizó el carácter internacional de ese testimonio y la diversidad cultural de la Iglesia en el peculiar ámbito de libertad de la tradición anglicana.

El Arzobispo Carey participó también con los episcopales de Maryland que celebraban tres siglos de ministerio en ese estado y doscientos años de la consagración de su primer obispo, y compartió con sus colegas de la Cámara de Obispos de la Iglesia Episcopal reunidos en Baltimore.

En la reunión de líderes laicos en Washington, Carey habló por vía satélite para los 6.000 episcopales reunidos en 55 localidades de todo el país, a los cuales les dijo que son ellos "los que tienen cuestionablemente la más aguda percepción de las necesidades de nuestro mundo."

El Arzobispo, que se convirtió en primado del anglicanismo el año pasado, es portador de un mensaje de renovación evangélica, y, al mismo tiempo, da cabida y respaldo a algunos énfasis que han llegado a amenazar los últimos tiempos la unidad de la Iglesia, como es la tan debatida ordenación de mujeres.

El Arzobispo de Cantórbéry estuvo también en Chicago, Seattle y Albuquerque, como portador de un mensaje de renovación cristiana en esta su primera visita oficial a los Estados Unidos. ■

## Obispos afirman su ministerio colegiado

Más de 180 obispos de la Iglesia Episcopal concluyeron su reunión anual de seis días el pasado 10 de septiembre en Baltimore con la convicción de que se disponían a emprender un nuevo estilo de liderazgo colegiado, aunque aún quedaban dudas por despejar en torno a la forma de ese liderazgo.

La reunión de Baltimore siguió el mismo formato de una reunión especial de los obispos que tuvo lugar en marzo pasado en el Centro de Conferencias de Kanuga, Carolina del Norte, en la cual los obispos se reunieron en pequeños grupos para discutir toda una serie de problemas comunes, entre ellos la autoridad de las Escrituras en la vida de la Iglesia.

El Arzobispo de Cantórbéry, que se dirigió a los prelados de la Iglesia Episcopal en esta reunión, dijo que los obispos tienen la tentación de asumir "un oficio magisterial autoritario," y sugirió que deben ser, más bien, "un canon viviente."

Edmond L. Browning, el Obispo Primado, describió la urgente necesidad de los obispos de restaurar su sentido de colegiatura, y de llevar adelante la misión de la Iglesia. Browning dijo que, a través de una vida en común, los obispos "tienen una oportunidad de dar a la Iglesia un signo de todo lo que representa la comunidad cristiana." "De seguro, agregó, "que nuestra Iglesia, y nuestro mundo, necesitan tal signo."

Al término de la reunión, los obispos llegaron a un consenso de que celebrarían otra reunión en el Centro de Conferencias de Kanuga, en la primavera de 1993, para explorar "el significado del episcopado."

## La Iglesia socorre a víctimas de huracán

El Fondo del Obispo Primado para Ayuda Mundial respondió de inmediato a las calamidades dejadas a su paso en Florida,

Luisiana y Hawaii por los huracanes Andrew e Iniki.

"Nos pusimos en contacto de inmediato con los funcionarios diocesanos para que nos evaluaran la situación," dijo el obispo Furman Stough, quien renunció el 1 de septiembre como encargado del Fondo. Por su parte, las diócesis locales han respondido a la crisis de su propia iniciativa incluido el uso de iglesias episcopales como "puestos de mando" de voluntarios que se encuentran cooperando en el empeño de socorro ecuménico.

Funcionarios diocesanos de Florida, Luisiana y Hawaii han informado de un progreso lento pero constante en restaurar un sentido de orden a las zonas devastadas. ■

## Mujeres sacerdotes en Africa del Sur

A sólo 22 días de que el sínodo de la Iglesia en la Provincia de Africa del Sur aprobara por una mayoría de un 79 por ciento la ordenación de mujeres al sacerdocio, el obispo de Grahamstown ordenó a tres mujeres.

El 5 de septiembre, el obispo David Russell ordenó a Nancy Charton, Bridge Dickson y Su Groves que habían terminado recientemente sus estudios de teología.

De las 34 provincias e iglesias miembros de la Comunión Anglicana, ya hay 15 que ordenan mujeres al sacerdocio. ■

—Por Vicente Echerri

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# Native American projects pay off

By Dick Snyder

There's a payoff now and a payoff later from three Episcopal Church projects designed to improve conditions for Native American youth.

The current payoff is in the greater participation by Indian youth and the development of their self-esteem, as well as the declining cases of teen suicide and pregnancy.

The payoff later will come when well-trained and motivated young adults prove themselves ready for church leadership.

The Coalition for Human Needs recognized these needs a few years ago when it started giving money for the Niobrara Youth Project in the Diocese of South Dakota, the Circle Keepers in the Diocese of Oklahoma and the Leadership Program of the Minnesota Committee on Indian Work.

While the goals are similar — helping youth, developing cultural identity and improving self-esteem — their implementation is not.

The program in South Dakota grew out of the Niobrara Convocation, the equivalent of a diocesan convention for Dakota and Lakota people within the Diocese of South Dakota.

The convocation's strategy recognized young people as "not a problem to be solved, but as people who are very important in evangelism," said Bishop Craig Anderson.

Many of the parishes agonized over high rates of teenage pregnancy and suicide. "The

people themselves identified the problem," said Anderson. "The youth council worked to develop some strategies."

Lakota and Dakota youth designed programs to be replicated in other dioceses which already show positive results, Anderson said.

The Rev. Tolly Estes, a Dakota Sioux, said the churches have an ecumenical suicide task force in Fort Thompson that makes recommendations to Indian health services, the Bureau of Indian Affairs and the churches.

Those recommendations, Estes said, help the various agencies and services to work together, provide facilities for family care after suicides or suicide attempts and educate and emphasize cultural awareness in an effort to prevent suicides.

"The biggest problem [for youth] is identity crisis," Estes said, and that's why many communities are "teaching culture again, culture and traditions."

Anderson estimated that between 6,000 and 8,000 youths have been touched by projects in the diocese.

"We have identified, trained and supported Indian persons for leadership. This



project is helping to raise up the next generation of lay and ordained leadership," the bishop said.

Oklahoma's Cheyenne youth, as part of a project aimed at their cultural enrichment, learned ancient customs, visited sacred places and retraced the migration of the Cheyenne people.

"Our intent was to identify that the Cheyenne adapted to the changing environment and that the changes they made were positive," said Lawrence Hart, director of social services for the diocese. "We wanted the children to think in those terms."

Thirty-six children from grades 2 to 6 made the trip through the Black Hills to the plains. "We chartered a bus... and followed the route," said Hart describing the original migration from sedentary villages where Cheyenne were horticulturists to the high plains where they became nomadic, migrating with the buffalo.

The high point, he said, was the visit to Bear Butte, the sacred mountain of the Cheyenne, near Sturgis, S.D. "They'd heard about it. It's in our tradition. It's where Sweet Medicine encountered the Cheyenne," said Hart.

"They climbed almost half way up, then they just stopped, spontaneously and remained quiet. They meditated a long time. The evening ended with a 'sweat,' a spiritual and physical communion and clearing, and a camp out."

"They have gained a lot in knowing who they are," said Hart. "They have developed pride in their heritage."

The group now presents mini-dramas and Cheyenne spiritual songs and some will sing in Cheyenne dress at the Oct. 12 commemoration service in Washington, D.C.

In Minnesota, 17 Indian parishes are participating in a program to develop leadership models among Native American youth.

There has been a gradual increase in a very positive change in youth involvement in parish activities, including worship," said the Rev. Johnson Loud, outgoing president of the Minnesota Committee on Indian Work. He says youth have produced videos, record cultural events and interviews.

"After not even being recognized, they have come into a position of prominence and acceptance."

The payoffs, clearly already begun, will reach well beyond borders of these five dioceses. ■

Dick Snyder, a freelance writer in Hemet, Calif., has written extensively about Native American issues since serving as communications officer for Coalition 14. Nan Cobbey, Episcopal Life contributed to this story.

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## NEWS

## Family values: Rhetoric reveals deep concerns

By CECILE HOLMES WHITE

Slogans about "family values" bandied about by politicians this year can be dismissed as cheap words aimed at getting voters to the poll.

But some theologians and sociologists believe something deeper may be going on. The rhetoric, whether it's Bill Clinton's call for a "new covenant" or President Bush's concern about the erosion of traditional values, represents themes close to the hearts of Americans across the political spectrum.

For many people, scholars say, the discussion is a beacon on an unmarked path.

"There's a real sea change in the social fabric that is generating questions about our values," said Robert Wuthnow, sociologist of religion at Princeton University.

People are worried about job loss or emotion, about finances, where the money will come from to pay the mortgage, the college tuition and the medical bills, he said. Families are pressured by too little time, by divorce, by a desire to instill ethics in their children amid conflicting norms.

"The rhetoric is growing partly out of real, legitimate concerns that people have," he said. "People and clergy are fed up with polarized rhetoric. They are trying to find a common ground. ... They're having some

success. They're working at it at the local levels."

The discussions are going on, he said, in churches and synagogues and in cities such as Los Angeles, where people are struggling to respond to the riots last spring.

A variety of social problems such as homosexuality, abortion, crime, inadequate school financing, sex and violence in the media, are raising questions about the legacy the nation wants for its children, said William Martin, a sociologist at Rice University.

"Families are not in great shape," he said. "There are a great many children being reared in families that do not provide the financial, psychological or emotional support in which children flourish."

Changes in the family were highlighted in a recent study by the Population Reference Bureau in Washington. It showed that 36 percent of all American families are married couples with children but that more Americans than ever are in "blended" families of second and third marriages. The report said "pro-family" policies reinforcing only one model could prove shortsighted.

The Rev. Martin Marty, historian of religion at the University of Chicago Divinity School, agrees.

Marty said discussions of family values are necessarily rooted in religion because it has historically been the foundation of family support. But problems arise, he said, when one model or the other, each incomplete, gets held up as "pro-family," and religion becomes a weapon.

The Democrats' model, while more experimental and incorporating step-families and single parents, offers little support to people in "ordinary heterosexual marriages who are trying to make sense of ordinary lives and concerns," he said. On the other

## Tutu receives award in Memphis



Anglican Archbishop Desmond Tutu, center, received the International Freedom Award at the National Civil Rights Museum in September. Also honored was former U.S. Rep. Barbara Jordan, right.

photo/ENS, DAVID NESTER

hand, he said, the Republican model supports the ordinary situation but may be too nostalgic and glorifies a fairly recent historic development, the nuclear family.

As the rhetoric rolls on, scholars hope American voters will be able to stand back from the word-slinging and treat family values as an issue, not a joke.

An issue so sensitive, so much a part of the social fabric should not "become a political football," said Lynn Mitchell, University of Houston resident scholar in religion.

If that happens, the entire nation loses,

said Steven Bayme of the American Jewish Committee in New York. "At the root of it, we're talking about: What is the responsibility of government to foster family life?"

"We've argued that, if families are the basic building block of a healthy society, then it is the responsibility of society to be nurturing families. That's why this political debate is of enormous importance, even though in the rhetoric of politics it often expresses itself in a clumsy fashion." ■

Cecile Holmes White wrote this story for Religious News Service.

# BEHIND THE VIRGIN BIRTH LIES ANOTHER STORY...



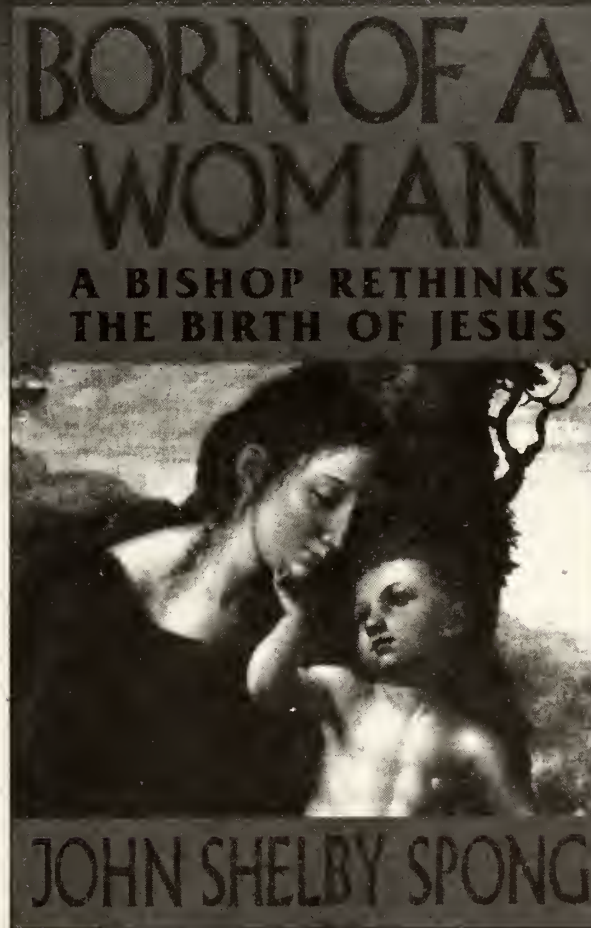
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## VIEWPOINT

# Carey inspires, challenges

Although the mission of the archbishop of Canterbury's visit to the United States last month was not primarily to heal "a deeply divided Episcopal Church," as some claimed, George L. Carey undoubtedly would be pleased if he helped break down barriers and build bridges so dialogue can occur.

Wherever he went, Carey earned respect for his candor and honesty. Neither evasive nor condescending to those who posed questions, he addressed in a straightforward manner difficult issues, such as the non-geographic diocese created by the traditionalist Episcopal Synod of America and the church's struggle with sexuality issues.

Speaking to the House of Bishops in Baltimore, to a national lay leadership conference in Washington and to Episcopalians in Cincinnati, Spokane, Wash., Albuquerque, N.M., and New York, Carey fired imaginations with what the church might become.

His words deserve study by bishops, clergy and laity, not only because he is the spiritual leader of the Anglican Communion, but because it is wise and sound advice. He urged the church to:

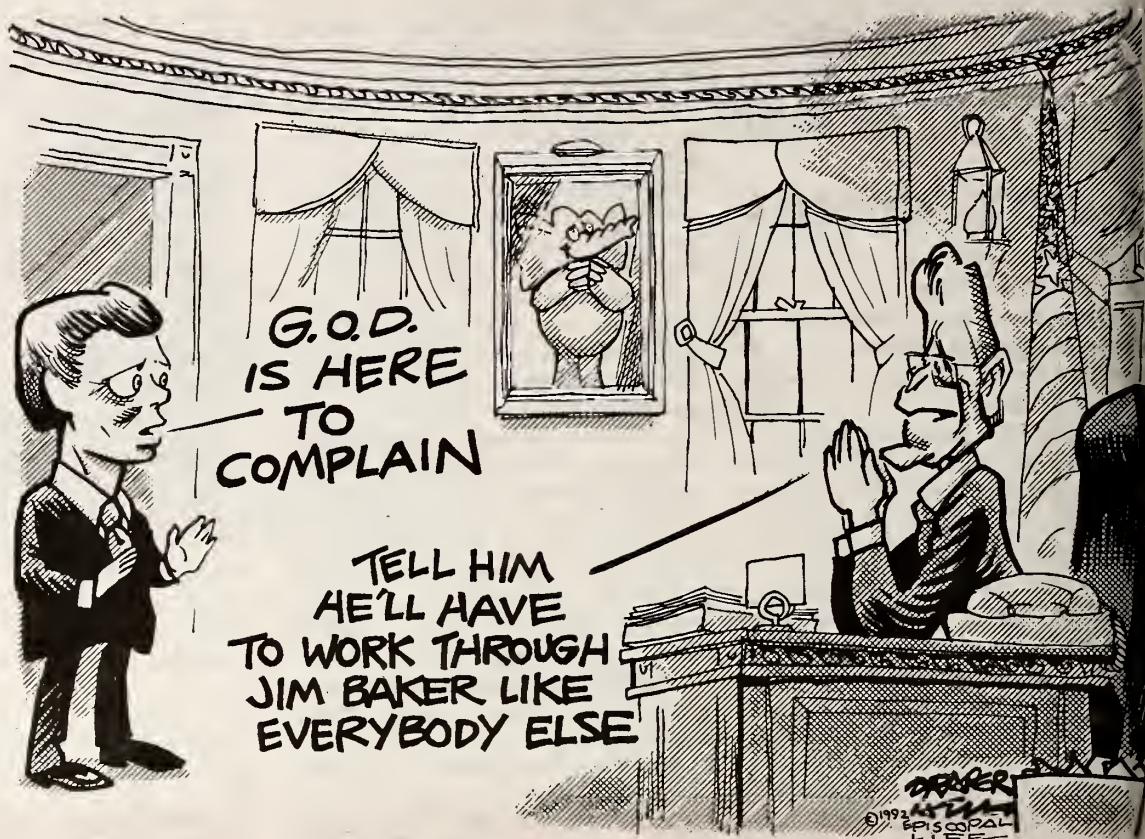
Break down the "filling-station mentality" where Episcopalians come to church once a week to get pumped up. Release the talents and creative gifts of the laity, so that the church may be transformed, prosper and grow.

Be willing to take risks; nothing is worthwhile that does not have risk or danger present. People fear risk, he said, because people fear change. It might make a difference in their lives.

Live in harmony even in the midst of acute disagreement. Using himself as an example, Carey said he hoped he could be in a worshipping congregation with others whose views and lifestyles differ from his.

Finally, be outward looking, with a missionary expansion spirit. Concentration on a single issue shifts attention away from what should be the church's main thrust, he said.

These are not easy goals to achieve, but they hold the promise of a new spirit that could have a profound and lasting effect on our Christian witness. ■



## Keep God above, not in, politics

The issue of who has God on their side began at the Democratic National Convention when Bill Clinton offered the promise of a "new covenant" with the American people if he is elected president.

It escalated beyond credibility as the scene shifted to the Republic National Convention in Houston, where unsuccessful presidential candidate Pat Buchanan claimed "a religious war going on for the soul of America." Televangelist Pat Robertson, a 1988 presidential candidate, who also shared the Republican stage, declared last month that equal-rights advocates represent a socialist, anti-family political movement that encourages women to "leave their husbands, kill their children, practice witchcraft, destroy capitalism and become lesbians."

Robertson reportedly has raised \$13 million for the conservative cause in an effort to elect "pro-family Christians" to Congress. In what is undoubtedly the most effective coordinated political activism by evan-

gelical Christians than has ever been seen, Robertson and his Christian Coalition, which had 300 delegates to the Republican Convention, has instituted in-person registration at churches, distributed 40 million vote guides on family issues and used computer-assisted telephone banks to help elect favored candidates.

But when President George Bush crossed the line and attempted to portray Republicans as holier than Democrats because, he said, "G.O.D." does not appear in the Democratic platform, it drew a rebuke from two dozen church leaders, including Presiding Bishop Edmond L. Browning, who said invoking God's name for political purposes was blasphemy.

"As our Pledge of Allegiance affirms," they said "we are 'one nation, under God.' Not 'over' God, or in any other way owning God."

That's sound advice that all politicians should heed. ■

## On the benefit of missing the boat

By DICK SNYDER

Usually the phrase "missing the boat" means missing a golden opportunity. But sometimes missing the boat can be beneficial.

Consider the boats that brought Christopher Columbus and his party to the "New World." With them on board was a belief espoused by popular theologians of the day on how to Christianize the "Indians."

That missionary view separated the Europeans ("we") and the Indians ("they").

We are civilized; we are learned; we are advanced in the arts and production of material goods.

They are almost completely the opposite: pagan, uncivilized, incapable of learning, unable to govern themselves.

We can, must and should teach them

Christianity; teach them our ways. We want them to worship just like we do.

But we failed to understand that they were already worshipping God when we arrived.

We didn't ask, so we didn't learn for a long time that they have a common theology with us: Life comes to earth by the will of God. They had a view of Father God and Mother Earth similar to that of Francis of Assisi. They just expressed that in their own language, custom and traditions that we had not experienced. For example, they burned cedar, or sweet grass, instead of incense.

So we told these "pagans" that they must begin to worship as we do, and went about making that happen with a vengeance. We would accept others as Christians only if they mirrored our ways, our customs, our

traditions.

In our missionary zeal, we forgot the words of St. Paul, writing to the church in Corinth, that "Christ is like a single body with its many limbs and organs which, many as they are, together make up one body," united through baptism.

We who proclaim to be Christians should respect different ways to express our common faith and encourage such expressions which are developed and understood by indigenous people.

As Roland Allen explained in his book, "Missionary Methods: St. Paul's or Ours," St. Paul "did not gather congregations, he planted churches" by enabling indigenous leaders and by recognizing and affirming their customs.

We should stay away from the "we/

they" boat and let it sail off without us.

Those of us who avoid that boat and its thinking can then find beauty in seeking and worshipping God in ways that may be new to us, but traditional as practiced by our fellow Christians.

As we begin to think of Christians as "us" rather than "we/they," we can move beyond the insipid racism inherent in believing that one culture is better than another.

Yes, missing the boat can sometimes be great. ■

Dick Snyder, a correspondent to *Episcopal Life*, is a freelance writer who has written extensively on Native Americans. He lives in Hemet, Calif.





COMMENTARY

# We are on a journey of becoming

Thanks to the bishop of Maryland, Ted Eastman, who knew just what I would want to do on our free evening during the House of Bishops meeting in Baltimore, Patti and I joined the Eastmans and a few other baseball fans for a game at the wonderful new Orioles stadium.

Named Oriole Park at Camden Yards because it is on the site of the former railroad yards, it is quite a place and would have been something to see no matter who was playing. As luck had it, the Yankees — who have been my team for a long time — were in town, so all day long I anticipated the game.

To get to the end of the story: the Yankees won. It took quite awhile to get to the end of the story, 13 innings to be exact. Frank Vest, bishop of Southern Virginia, and I had a friendly wager on the outcome. I can tell you that the Presiding Bishop's Fund for World Relief is \$4 richer because of the Yankee win. I can also tell you that any time after about inning number nine I would have been happy to pay up the \$4 just to have the game be over, no matter who won!

Be that as it may, it was a great evening, lots of laughs for all of us, and we went home with the Yankees having achieved a clear and unambiguous victory over the Orioles.

You may wonder what this all has to do with the meeting of the House of Bishops, beyond being a footnote about a pleasant evening. Actually, the baseball game image has been instructive for me as I think through what the week in Baltimore said about the house, and what it means for the church.



A baseball game, after all, is an event. You go to a baseball game, cheer for your team, laugh with your friends, eat a hot dog, brush the popcorn from your lap and go home. The baseball game image is instructive in its clear dissimilarity to the meeting of the house.

Our meeting was not like a baseball game. Yes, it was a time of good cheer, and we were all ready for it to be over so we could go home. However, there was no scorecard and we did not leave after our week together with a sense of finality.

The meeting of the House of Bishops was not an event — it was part of a process of transformation. It was a step on a journey, one that the bishops and the church are on together.

I can very easily tell you about our night at Camden Yards. It was Yankees over Orioles 6—2 in 13 innings. I cannot so easily encapsulate the meeting of the House of Bishops. One thing, however, is very clear to me: we are not the same people we were at our General Convention in 1991 in Phoenix and not the same House of Bishops. We do have some new members but that is only part of it. The real change is our common understanding that we are on a journey together. We are praying and working to become ever more who God calls us to be.

Our time in Baltimore was intense. We wrestled with some ideas about our next steps as a house and how we can work together to become a more effective body. We studied four papers by biblical scholars and theologians that represented different approaches to the study of Scripture. We looked at racism and the response we can make as individuals, dioceses and the church. We approached all that we did in the spirit of Christian community. Our meeting was undergirded by our prayer and worship and, I believe, had

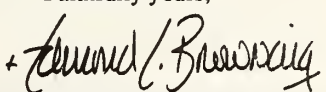
the marks of the kingdom.

One of those marks was our commitment to the time together, to our common ministry, to supporting the ministries of one another, to those we serve, to the church, to our Lord Jesus Christ. We also made and expressed to one another — and can now express to the church — our commitment for continuing along on our journey, begun at General Convention, of living together in a new way.

We will meet next in March and continue to look at how we are called to provide faithful and effective episcopal leadership as our church responds to the gospel imperative and deals with the issues before us.

So we move along, somewhere out of Egypt and not yet to the Promised Land. We are in the in-between place, the wilderness, and we experience both the hope and the painful challenge of what transformation is all about. As Bishop Frank Griswold of Chicago said to the bishops during our final session: "The children of Israel came to know who they were, not by stopping to have a two-week conference on what it means to be the people of God, but by slogging on behind the pillar of cloud by day and the pillar of fire by night."

It isn't as simple as baseball. It isn't as clear as naming winners and losers and then going home. It isn't simple, but it is the faithful course we are on. I rejoice in the journey, and I thank God for those who are on it with me.

Faithfully yours,  
  
Edmond L. Browning  
Presiding Bishop

## The Breath of Life Series

by Ron DelBene with Mary and Herb Montgomery

**The Breath of Life Series** is a collection of three spiritual formation classics: *The Breath of Life*, *The Hunger of the Heart*, and *Alone with God*. In his well-known and well-loved style of sharing personal, real-life stories, Episcopal priest and spiritual director Ron DelBene issues a call to spiritual growth to all persons—regardless of where they are in their spiritual journeys.

*The Breath of Life* begins the trilogy by introducing the "breath prayer" — a short prayer that enables us to always have on our lips what is in our hearts. The breath prayer allows us to be in constant communication with God.

*The Hunger of the Heart* describes fourteen stages of spiritual development that lead us on a path to a closer, deeper relationship with God.

*Alone with God* is a guide for twelve personal retreats.

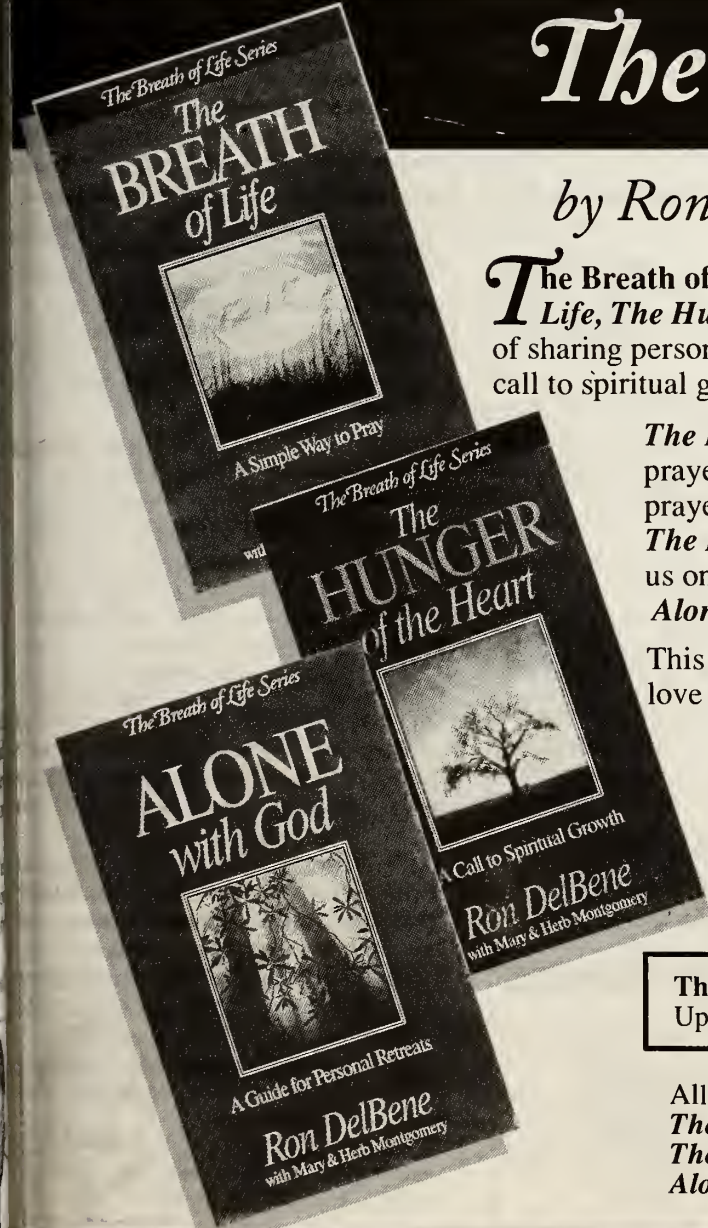
This trilogy is for all those who want to experience the breadth and depth of God's love and grace. Here's what one reader had to say after discovering his breath prayer:

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## COMMENTARY

## Beware of getting too far from the dirt

By JOHN COWAN

Last summer, as I have in many summers past, I spent a week with my family at the Cass Lake Episcopal Camp in the Diocese of Minnesota. Although I enjoy the family activities, the liturgies, the songs and the common prayers, the high points for me in the week are moments that I spend alone.

I sit on a spot of dirt, under a normal-sized tree, on the edge of a clearing, at the top of the hill overlooking the lake. This spot of dirt is sacred. I don't know what made it so, perhaps 40 years of people like me sitting on it, perhaps the Chippewa danced here, smoked the pipe, erected the sweat lodge. I don't know who made it so, but I know that it is sacred, for after I sit here awhile, I can remember who I am. And see the world for what it is.

I once asked a senior officer of a major corporation how he was responding to the devastating problems the corporation faced. "It's easy," he said, "we'll lose a couple of divisions and then we will be all right."

How many pregnant women heard that their husbands no longer had health insurance? How many young men and women



changed their choice of colleges? How many bicycles were not bought for Christmas? How many families tried to live on a welfare check? How many single mothers regretted exchanging rent for the mortgage payment? How many men struggled not to think of themselves as useless?

How could a perfectly nice man, a well-mannered gentleman, fail to factor these elements into his assessment of the situation?

I do not think that two divisions meant to him a couple of thousand people. I think for him two divisions had become a series of numbers projected on a conference room screen. The man who saw no problem walked on concrete, drove on asphalt, flew on jets, and made his decisions on the 28th floor. It is easy to forget the dirty consequences of decisions in rooms where the windows are sealed shut, the air conditioning runs forever, and the ground is far below.

I think it was this distance that made him callous to the human effects of the corporation's financial problem, and I think it was this distance that helped cause the financial problems in the first place.

I fear being too far from the dirt. There is a G.K. Chesterton story, one of the Father Brown mysteries, about the town drunk who was struck dead by the hammer of Thor.

Actually it was an ordinary hammer, but it had been swung with the violence and strength of a god, cleaving the man nearly in two.

The mystery's solution is that the local vicar, to be closer to God, was accustomed to praying in the bell tower. That vantage point over the years had convinced him that he was superior to other people. That they, down there on the ground, were but a form of insect. So, as he prayed, he felt no qualm about dropping a workman's hammer over the side upon the drunken beetle below.

I fear "clean." I am wary of straight ties, polished smiles, tidy rooms, immaculate resumes and antiseptic press releases. They smell to me of artifice and danger. I never completely trust anyone until they belch, swear, weep or bleed. If it lives, it's dirty. "Clean" is a coverup.

I wish for everyone in management that they have their own plot of sacred dirt. One they sit on regularly. One that leaves grass stains on their shorts, and stray ants on their

backs, and a little bark from the tree in their hair. A spot where if they sit for an hour or two they can remember who they are. And see the world for what it is.

I don't think managers and executives should avoid the hard decisions. I think the two divisions had to go. I know people must sometimes be fired. I know salaries must sometimes be frozen. I know sometimes people must be pushed to do the unpleasant task.

I applaud managers who take tough steps when tough steps need to be taken. But I feel much safer if those actions are taken, not by somebody who worships in the tower next to God, but by somebody who knows who they are and sees the world for what it is. Someone who is accustomed to sitting in the dirt. ■

The Rev. John Cowan lives in St. Paul, Minn. This column is reprinted from his book "Small Decencies: Reflections and Meditations on Being Human at Work" (Harper Business, 1992).

## Scenes from the 'family values' world

By THOMAS EHRRICH

A friend brings a friend to church Sunday.

The two 11-year-old girls have a grand time. They race around, explore the parish house, join in worship, see classrooms, drink punch, meet people. The visiting girl's face glows when she comes up to me.

"I want to be baptized," she says.

"I'd love to baptize you," I reply. "Let's talk to your parents."

A son flies a long way to visit Dad in the hospital. Distance has become a painful reality in modern American life. Later he comes by church to see the renovations. He remembers when he was younger. So were his parents.

The 7:45 service crowd gathers, as always, for breakfast at Shoney's. A couple comes in late. He's been ill. The breakfast gang greets them with a standing ovation.

A committee has its first meeting. The chair reads a poem about treasuring life. The next two hours go quickly: sharing stories, doing business, expressing personal needs, addressing the needs of others. Plans emerge. They seek to nurture family. Committee members walk over to see the renovations. They are at peace together.

Visiting families pour into church. Newly single parents trying to put their lives together after divorce; young couples newly transferred to Charlotte; singles looking for joy and meaning; newlyweds seeking to ground their marriages on a sure foundation.

I see families of every sort: singles, single-parent, gay couples, two-parent, no kids, kids grown up, second marriage. They're all trying to make family work. More and more are turning to God for help.

They don't need politicians to turn "family values" into an occasion for hatred and exclusion. Families aren't endangered by diversity, by changing social norms, by someone else's sexual orientation. Families are under assault by employers who demand loyalty, but turn us against each other.

Let's face it. Families are under assault by life itself: disease, adolescence, fatigue, loneliness, troublesome in-laws, addictions, death, sin.

Building family is hard work. Ignore our mean-spirited politicians, and turn instead to God's grace. ■

The Rev. Thomas Ehrlich, a journalist and contributor to "Forward Day-by-Day," is rector of St. Martin's Episcopal Church in Charlotte, N.C.

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## BOOKS IN REVIEW

## A beautiful work on pastoral ministry

## Vocation to Risk:

Notes on Ministry in a Profane World  
by John Snow  
Doubleday, 163 pp., \$12.95

## by BILL RANKIN

John Snow is an affirmative, original thinker whose latest offering is the most interesting book in the broad field of pastoral ministry in years.

What Don Browning achieved in placing pastoral care within an ethics framework, Snow has matched by locating it in the context of culture. The result is a refreshing, compelling, landmark book, a real beauty.

There are 12 chapters here, ranging from such hot topics as "Sex and the Clergy" to "The Spiritual Formation of an Ordained Minister." Along the way the author takes on the pervasive impact of television, racial conciliation, marriage, "tribulation" and midlife crises, among others. In each he avoids the trite while taking us to new and fascinating depths.

The book is written for parish clergy primarily, and while Snow carefully admits his relative lack of experience as one of those, I must mention that I'm a rector and I say he's got things exactly right.

Snow is genuinely appreciative of parish clergy and mindful of the sometimes unique stresses placed upon them, yet he is not unduly solicitous of this group. There is so much here for all church people — clergy and laity alike — and it is so well-written, that I hope the book is used widely as an adult study text.

Some issues in particular will generate discussion. In a clear, non-argumentative way, Snow takes on our sacred cows. He shows "mutual ministry," for instance, to be more problematic than the church's conventional wisdom admits, at least openly.

Or take the matter of intense personal suffering: His prescription is not the expectable discourse, but something far more profound. I'll not spill the beans on his endeavor.

Here are a few pregnant phrases:

by the authors is a shift in the way filmmakers handle the age-old tensions over the nature of Jesus: whether emphasis is given to the story of Jesus as a divine figure or to that of Jesus as a human being.

In films up through the 1950s, the authors find a portrayal of an all-divine Christ "which audiences demanded and these films provided."

But they find that over time these films that underscored the divine and minimized the human in Jesus were unable to draw mass audiences. Thus the creation of the secular spectacle, pitting the debauchery and decadence — while providing titillation and excitement — of Rome with the glory of Jesus and the faith of his followers in such productions as "Quo Vadis," "The Last Days of Pompeii" and "Ben Hur."

Kinnard and Davis see the crucial turning point in the mid-1960s, with Pier Paolo Pasolini's "The Gospel According to St. Matthew" and its portrayal of "an all-too-human Christ."

The new effort to present a believable human Christ has its own set of problems — not the least of which are controversies initiated by fundamentalists and others who, without seeing the films, fear they will undermine the faith of viewers.

Kinnard and Davis, however, put their stress on what such films as Franco Zeffirelli's made-for-TV "Jesus of Nazareth" and Martin Scorsese's "The Last Temptation of Christ" tried to do cinematically and what angle the filmmaker was taking on the well-known life.

They do pass some judgments — "Jesus Christ Superstar has more significance as a record album than as a motion picture," and "The Big Fisherman" is an "ill-advised venture in which the most dramatic story of all time is used as mere support for a contrived romance."

Mostly, however, "Divine Images" is intriguing, straight forward history of a facet of popular culture either ignored or treated with ideological fury and little thought.

—Religious News Service

• "The general purpose of religion [is] making human corporate life viable and purposeful in itself."

• "When people are permitted to see the important accomplishments, obvious decency, fairness and religious seriousness of a person's public vocation, sex [for the single cleric] is suddenly reduced to its appropriately private place."

• "What is most important [in premarital counseling] is to present an attitude of faith, to let the couple know that you believe that the weaknesses and failures and proclivity towards mistakes men and women bring to their marital commitment don't have to determine the nature of their commitment or bring about its inevitable demise."

All these insights, and numerous others,

rest nicely within a lucid, Christian theological narrative framework.

Once watched John Snow pick up a book by Hermann Broch and share his thoughts about this great writer. I have also heard him recount some wonderful tales of his friend James Baldwin.

He sent me a card one time, in which he mentioned a little girl seated near him on the airplane who filled her coloring book all the way from San Francisco to Boston, "and she didn't go outside the lines once."

Snow is an observant, knowledgeable, winsome, gifted, lovely man. The book does justice to his spirit.

The Rev. William Rankin, rector of St. Stephen's Church in Belvedere, Calif., is author of "Confidentiality and the Clergy."

## Jesus for a mass market: Filmmaker's quest

## Divine Images:

History of Jesus on the Screen  
by Roy Kinnard & Tim Davis  
Doubleday Press, 222 pp. \$17.95

## by DAVID E. ANDERSON

From the beginning — before sound, before color, before widescreens downtown and the small screen at home — there was Jesus and the struggle by filmmakers to make his story live on celluloid the way it lives in print and paint.

They've tried epic and spectacle, piety and profanity — sometimes blasphemy — and even musical comedy and modern dance to make the so familiar story fresh, meaningful and, yes, commercial.

In "Divine Images," Roy Kinnard and Tim Davis provide a fascinating overview of the effort, from the 1898 "The Passion Play of Oberammergau" (actually filmed on the roof of New York's Grand Central Palace) to the 1980s "The Last Temptation of Christ" and the sensitive Italian production, "A Child Called Jesus" (1989).

After a brief but useful context-setting introduction, the book devotes a chapter to the era of early silents like D.W. Griffith's "Intolerance" — a period from the late 1890s to 1919 — and then proceeds essentially by decades, beginning with the 1920s.

Kinnard and Davis choose 50 films for extended treatment, including credits, cast, brief commentary and often typical selections from reviews, notably those published in the New York Times and Variety but also, on occasion, the Christian Century, Christianity Today or Commonweal.

The manner in which Jesus has been portrayed on film has gone through some striking changes. The main contrast noted

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## LETTERS

# Views on Jesus reveal shallow theology

I'm not surprised you received so many responses to the question whether salvation is through Jesus Christ alone. I am surprised by the belligerent banality, as well as aggressive superficiality of most of the responses.

May I suggest that you consider inviting a series of articles by those learned in the faith on Christology. I find it appalling Christology was not even mentioned in the responses you printed.

If these answers are typical of the state of theology in the church, how much we suffer from theological malnourishment, as well as the mindless imperialism of fundamentalism. One would think the church has rarely considered this question.

This question of Jesus has been the most studied question in the entire theological history of the church. Yet no one mentioned the two natures in Christ, nor the relation of the Jesus of history to the Christ of faith, nor how Jesus' full divinity is to be reconciled with his full humanity, nor how we are to understand God as one if we also are to describe him as three.

These are all extremely important practical questions, present in the mind of all thinking Christian people all the time. These relate specifically to whether salvation is through Jesus alone by clarifying whom we think we are talking about when we say "Jesus alone." There are powerful and excellent answers in the history of Christian doctrine that have served the church well not only for centuries but for millennia.

It also appears obvious we suffer from a serious invasion of scriptural fundamentalism, that is to say the taking of a text or so and drawing logical conclusions from it as divine truth, meanwhile ignoring other scriptural texts which say other things. Any student of Scripture learns quickly there are many theologies therein. This is a stumbling block to the narrow and insecure who do not know the highly sophisticated Logos doctrine of the word and mind of Christ which opens up all truth in God.

Having been the occasion for a very important question to be raised, may I also encourage you to take the additional step of inviting and publishing some serious theological work on Christology and the doctrine of the Trinity.

**The Rev. Frederick F. Johnson**  
Spring Valley, N.Y.

If the fact that your readers "overwhelmingly ... say yes" to the incredible suggestion that "Jesus is the only way to salvation" (August Forum) is reflective of the mind of our church as a whole, it is a serious indictment of the Episcopal Church.

Only a misconceived Christology supported by an essentially magical view of the authority of Scripture could lead to such a procrustean theology in the 20th century.

If, as the results of your Forum suggest, there are few Episcopalians who are aware of the revolution in biblical studies that has occurred during the past 150 years, not to mention the "new ecumenism" fostered by such bodies as the World Congress of Faiths, the clergy have an important educational task before them. Upholding the distinctiveness of Jesus is no pretext for theological myopia.

**The Rev. F. Hugh Magee**  
Cashmere, Wash.

Your series of yes/no columns on matters of orthodox theology is more suited to a junior high classroom intending to train thinking and get people to express themselves.

If the Episcopal Church has no position on Jesus' role in salvation, it should stop calling itself a church at all. If it has such a position, your publication should enlighten us with what it is, and with some of the ways in which the concerns expressed by the letter writers may be answered.

The subject has been addressed by careful thinkers in the Anglican tradition before, and the tension between orthodoxy and concern for the unorthodox been well resolved. Are you editors as unaware of this fact as most respondents were? If not, why don't you instruct us instead?

I came to the Episcopal Church to learn from broad-minded people who were Christian how to contact God, live morally and embrace/transcend paradox from within a stance of committed belief with devotion — not to hear ultimate questions tossed into a hopper for debate.

**Durant Gullick**  
Salt Lake City, Utah

I read the August Forum with great interest, and enjoyed seeing the diversity of the answers you received.

My spiritual journey has been greatly enriched and clarified through the study of other religions, specifically Taoism and Buddhism, and I have been led always closer to Christ by way of these traditions.

I take seriously St. Peter's injunction to test everything in the Spirit, including what I find in other scriptures, and find that Taoism and Christianity frequently say the same things, only from different perspectives. This has been the experience of many Christians, both of the past and the present.

People who study other religious traditions often come away feeling they have encountered many perceptions of the same God, not many gods. We know these perceptions by such names as Kwan Yin, Brahman, the Jade Emperor, and even Kali and King Yama. In light of these, I wonder how one can say, "There is only one God, and yours isn't it."

The God I know and whose word I read in the gospels is not one to create millions of Buddhists, Taoists, etc., to be fuel for eternal hellfire. Lao Tse and Bodhidharma were as much children of God as were St. Francis of Assisi and the apostle Paul.

Christians who have grown up in countries in which many religions coexist seem to have a more flexible, and therefore more durable faith. They will not say their way is the only way, but their way is the only way for them.

**Paul T.N. Chapman**  
Philadelphia, Pa.

I have been drenched in a shower of love from fellow Episcopalians during the last two years in my fight against cancer and 18 years earlier as I was recovering from multiple sclerosis.

At the same time I benefited from the prayers of other Christians and from Hindu, Buddhist, Muslim and Jewish friends. How, then, can I agree with the majority "yes" vote to the question in the August issue of Forum: "Is Jesus the only way to salvation?"

**Jim Young**  
Gainesville, Fla.

## Teaching justice, peace starts in the family

In the August Episcopal Life, the presiding bishop says conversation about "family values" makes him "more than a little uncomfortable," and asks "why does upholding family values seem to promote what might be described as personal virtue and uprightness? Why shouldn't upholding family values mean teaching our children the deeper values of the whole human community, such as the thirsting after justice and the pursuit of peace?"

I ask: Why do goals of "personal virtue and uprightness" seem, in the presiding bishop's mind, to negate "the deeper values of the whole human community." If we adhere to God's word, we strive to achieve both goals — they are fully compatible, not mutually exclusive.

Indeed, how can we teach justice and peace to our children without first teaching personal virtue and uprightness in the smallest societal unit, the family?

I disagree that family values is a "rather superficial category." It is a vital and crucial first step in valuing "the whole human family." Personal virtue and uprightness is nothing if its essence is not brotherly love — that brotherly love taught in the home and extended to ever widening circles is what promotes justice and peace.

**Norma Hager**  
Hardwick, Mass.

## Stick with science in environmentalism

As an Episcopalian and a geologist, I am concerned that well-meaning but scientifically naive Episcopalians are being led by emotional appeals rather than scientific or rational positions.

Experts are divided as to whether global warming is taking place, for instance. An article in September indicates an Episcopalian environmental stewardship team will meet at an environmental conference Sept. 25-27, to discuss climate control to restrict global warming, as if this were a given. It is not.

The Heidelberg appeal by 264 prominent scientists and intellectuals, including 27 American Nobel Prize winners, was given to the Rio Earth Summit meeting, warning of hasty decisions. To quote part of this appeal:

"We want to make our full contribution to the preservation of our common heritage, the Earth.

"We are, however, worried, at the dawn of the 21st century, at the emergence of an irrational ideology which is opposed to scientific and industrial progress and impedes economic and social development."

I believe that any Episcopalian stand on environmental issues should be based on as much reason as possible. Preconceived ideas based on emotion are sheer prejudice.

**Harrison L. Townes**  
Tulsa, Okla.

## Danforth pays lip service to decency, tolerance

The article in September about John Danforth, Episcopal priest/U.S. senator, revealed, possibly inadvertently, something about Danforth's character and his view of American life and law.

**Episcopal Life welcomes letters from readers. Letters should include the writer's name, address and telephone number, and should be addressed to The Editor, Episcopal Life, 815 Second Avenue, New York, N.Y. 10017.**

Letters will be edited for clarity and brevity. Because of the large volume received, letters may not be acknowledged.

According to the article, he supports Clarence Thomas' appointment to the Supreme Court because Thomas is an old friend. In other words, he considered a crony on the highest court to be better than a qualified appointee.

Danforth is quoted as saying, "In this country, holding diverse people together is a perennial challenge of America." We none of us heard John Danforth object loudly to the Willie Horton ads in 1988, clearly the most blatant appeal to racism in a presidential campaign in many years. I have heard him say anything about Willie Quayle's sneering at Gov. Mario Cuomo's Italian name.

In short, Danforth follows his party's policy of lip service to decency and tolerance, while chipping away at whatever application of those ideals possible.

**John S. Baer**  
Mentor, O.

## Senator attacked Hill to preserve self-interest

That Brian Jaudon says such great things about Sen. John Danforth is distressing.

Danforth participated in the lynching of a decent dignified black woman, Professor Anita Hill. He joined the white male assault on an obviously truthful woman in order to get a right-wing extremist on the court. His motive seems to have been to get someone on the Supreme Court who would preserve his multimillionaire advantages regardless of the needs of the poor.

Let's pray our new "justice" will prevail in reversing previous court decisions designed to sustain human rights.

**Philip Arden**  
Louisville, Ky.

## Why did profile note controversy?

I was amazed to find the profile of Senator Danforth deteriorate into an attack on political views and actions.

Some folks have never accepted that most Americans believed Clarence Thomas to be a decent man. Anita Hill and he was confirmed. But, why, do we have to have this controversy emphasized in this article at all? Was it a trap off to get something good said about the Republican?

**R. Thad Anderson**  
Minden, La.

## Stick to facts in Forum debates

Two comments regarding the Forum page.

I agree with the person who wrote that the issues are divisive. That is why they are issues.

I deplore the fact that the "pro and con" columns are, for the most part, answered by two sides presenting well-documented

*Continued on next page*



## LETTERS

Continued from preceding page

facts and solid theological reasoning, but are a stream of consciousness stemming from the writers' "feelings." Please use Forum as a place to put forth opposing facts (I realize the innate contradiction in there being opposing "facts") and scholarly theological study.

Second, I am in favor of the church's standing on capital punishment for the same reason I am opposed to abortion: I am pro-life. I only wish the church would be consistent as well.

The Rev. George F. Weld II  
John's Island, S.C.

## Opposing viewpoints better than 'consensus'

The Rev. James D. Chipps complains about the Forum questions as divisive. If he could experience a system of compulsory consensus, I think he might have a different point of view.

My career as an Episcopal missionary ended under the People's Republic of China in November 1951, where we lived under consensus. We had weekly topics assigned on which we had to reach consensus. Those who couldn't agree were sent to stricter institutions where they would have the advantages of more political instruction and physical work and less food until they were helped to reach the correct consensus.

Fortunately our Episcopal Church has lots of questions on which we "see as in a glass darkly," and are willing to wait for an ultimate answer.

Barron E. Wilson  
Cincinnati, Ohio

## Excluding non-blacks goes against Christ

During the Los Angeles riots Rodney King plaintively beseeched, "Can't we all get along?" And a long time ago, in a place far away, our Lord commanded us to love one another.

For 30 years I have been a member of a racially, ethnically, educationally, economically, sexually, politically, age-diverse congregation. Somehow in our parish there was no "us" or "them" because everyone was different and the love of God was able to transcend superficial differences.

So it was with great dismay that I read that the Union of Black Episcopalians passed a resolution to limit membership to black Episcopalians. I couldn't help but wonder what is the criterion for being black. The UBE's explicit practice of exclusion and retaliation will undermine the moral authority of the group's denunciation of racism.

As long as the Episcopal Church and church-sanctioned groups are exclusive we are not worthy of the name Christian; for it indicates we do not truly believe that we are all members of the same family with one God. And Rodney King, and Dr. Martin Luther King, and Medgar Evers, and Steve Biko, and maybe our Lord will have been done one more injustice.

Marge Eldridge  
East Orange, N.J.

## Loyal Episcopalians make up black group

The Rev. Paul Woodrum states in his letter (September) that the Union of Black

Episcopalians is "against" whites because it voted to limit membership to black Episcopalians.

I would assume, therefore, that he also holds that Integrity is "against" heterosexual church people, and the Episcopal Women's Caucus is "against" males.

What he is actually expressing is the old suspicion, derived from the days of slavery, that whenever blacks get together, they are necessarily plotting to overthrow whites.

I can assure Mr. Woodrum that the members of UBE are not spending their time, energy and money simply to declare that we are against whites. If that were not so, why would we be in the Episcopal Church, a church made up largely of white people? We are not members of the Episcopal Church by compulsion. We are organized because we love the church and are loyal to it. We want to help the Episcopal Church be truly catholic in its inclusiveness and its mission.

It can be expected that so long as racism persists in American society and in the church, we can expect that guilt among white people will produce paranoid fears and dark forebodings.

In the meantime black church people will continue to assemble in their UBE meetings, praising God enthusiastically and praying that their church will one day reflect more honestly his will for all his people.

Bishop John M. Burgess (retired)  
Vineyard Haven, Mass.

## Is computer network a church secret?

You raise my hopes, and then you dash them. I refer to your September issue and

specifically to the centerfold article on Episcopal computer networks.

Here you tell me about a network called EUGENE, and you say that it has a toll-free number, available between 5 p.m. and 8 a.m.

But you don't tell me what that number is! Why not? Are you trying to create another "best-kept secret" of the Episcopal Church?

Please publish that number in your next issue. And, in the meantime, if you could pass it along to me, I would appreciate it.

Hugh Aitken  
Amherst, Mass.

*Editor's note: The toll-free number is available to users who pay \$35 a year to join the Episcopal Users Group Electronic Notice Exchange. Information on membership is available from Jean Golia at the Church Pension Fund, New York, at 1-800-223-6602.*

## Spong's statements are a prophet's words

Your unobjective reporting in the September edition is manifest when you write "Spong Slams Vatican" and "lashed out at the Roman Catholic Church." Is not the bishop performing a necessary prophetic role when he speaks forth against a document that opposes the protection of civil rights of a significant minority?

The Rev. Robert H. Pierce  
St. Louis, Mo.

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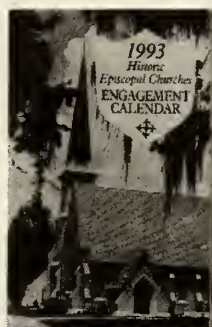
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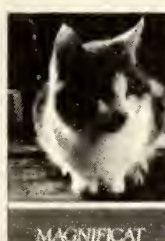
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## IN REVIEW/FILM

# When revenge wins over justice, disaster results

**Unforgiven**  
**Starring Clint Eastwood,**  
**Morgan Freeman**  
**Directed by Clint Eastwood**  
**Rated (R).**

By LEONARD FREEMAN

Civilization is a thin veneer. And the ability of most of us to escalate our violence in the pursuit of justice is enormous. Without forgiveness we are all in big trouble.

That is a core insight of the current Clint Eastwood western, "Unforgiven." With a strong cast that includes Morgan Freeman, Gene Hackman and Richard Harris, some have called it one of Eastwood's finest films, a genuine classic.

That may be an overstatement, but set in the old West, "Unforgiven" is absolutely contemporary in its focus and provocative in its underlying insights about the tortured relationship between justice and violence and forgiveness.

The plot focuses on an injustice done to a prostitute in the small Wyoming town of Big Whiskey. A drunken young cowboy, upset by a passing joke about his rather meager manly endowment, slashes the young woman's face, leaving her badly disfigured.

When the local sheriff Little Bill Daggett (Gene Hackman) views it as an economic crime against the girl's "owner/pimp" and deals with the incident by ordering the young cowpoke and his partner to deliver seven horses to the pimp, the prostitutes are outraged, pool their monies and offer \$1,000 to anyone who will come and kill the two cowboys.

The film then centers on the dark disaster that both the original injustice and the subsequent urge to revenge sets in motion.

Eastwood, as William Munny, a former killer, now settled down as a widowed pig farmer with two small children, is moved to try to collect the reward. He teams up with a former colleague, played by Morgan Freeman.

Saved from his old ways by the love and civilizing effect of his wife, but facing economic ruin on the plains, Munny is talked into joining a plan to kill the cowboys and collect the reward, while at the same time



Clint Eastwood: genuine forgiveness is never allowed to intervene

repeating "I'm not like that anymore."

One of the hard messages of the film is that we all probably are like that, and if pushed, the demon will be released. Our

civilizing is a thin veneer.

But more than that, "Unforgiven" speaks eloquently to a very contemporary societal problem—the problem of what to do about

injustices.

In many circles today, we hear cries of justice. The cries are valid in the sense that they are about real injustices that have been done. It is probably no accident that the victims in "Unforgiven" are poor, oppressed women who band together, against difficult odds.

But there is a difference between justice and revenge. And this film raises the question of that difference.

For while justice, at its coldest level, about an eye for an eye, even at that level is a corrective to the dangers of revenge. Because revenge never does result in a genuine balancing of the scales, but rather escalates the violence, and exacerbates the problem. "The heck with an eye for an eye," revenge says, "we will kill 10 of your people for every one of ours...we will wipe out the entire city, for every one of our hostages you hurt!"

"Vengeance is mine" saith the Lord, but cause, we humans are not good at it.

Truth be told, it is extremely hard to get genuine justice in this life, maybe impossible. And maybe that is good. At one point a young gunslinger says to Munny about the cowboys they've been sent to kill: "We thought they had it coming." "Kid we all have it coming," is the reply.

We all have it coming. And unless we leave a little room in for forgiveness, the man's pursuit of justice and reparations turns inevitably to revenge.

In one scene where forgiveness could have intervened — one of the young cowboys tries to make reparations by giving the best pony to the injured woman — it is spurned. The head madam shouts him out and the film deteriorates to darker and deeper levels of violence and retribution.

The film ends with the classic cry of revenge as Munny threatens to escalate the violence if anyone tries to kill him.

"I'll come back and kill his family and his neighbors. I'll kill the whole damn town," he says. And you know he means it.

The word forgiveness never appears in the movie, but "Unforgiven" is about the injustice that develops if genuine forgiveness is never allowed to intervene.

Injustices need to be addressed. In our fallen world we Christians need to continually consider and re-offer to our society the most core concept for the advance of the human story: real forgiveness for real sins.

The Rev. Leonard Freeman is rector of Christ Episcopal Church in Short Hills, N.J.

## Video showing in parish setting requires license

Lawyers familiar with copyright law are urging Episcopal parishes to obtain a public performance license if they intend to show prerecorded videos to groups, even if the event is free.

Most motion picture studios have authorized the Motion Picture Licensing Corp. (MPLC) of Stamford, Conn., to offer a blanket or "umbrella license" at a cost of \$95 to permit the unrestricted use of videos. With the license, prerecorded tapes can be purchased or rented from video stores, public libraries, or from other church members for public viewing in a parish.

U.S. copyright law states that home video-

cassettes may be shown, without a license, in the home to "a normal circle of family and social acquaintances" and in certain, narrowly defined, face-to-face teaching activities, but that the rental or purchase of a videocassette does not carry with it the right to show the work publicly.

It states that all other showings, even in "semi-public places" (such as clubs, lodges, churches, summer camps and schools) are illegal unless they have been authorized by license.

More information is available from the Motion Picture Licensing Corp., 1177 Summer St., Stamford, Conn. 06905.



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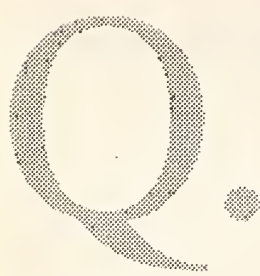
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## FORUM



# Does the biblical injunction to 'choose life' supersede stewardship of one's own body?

## A. Yes

By ROBERT MUNDAY

In a word, yes, although between the biblical injunction to "choose life" and the stewardship of one's own body (itself a biblical concept) there should be no contradiction.

It is important to note that stewardship is different from ownership. Our bodies are not really our own. They have been given to us by our creator to use in the service of God and of other people.

For Christians, there is a further strong reason: our savior brought us "out of death into life." Consequently, Scripture reminds us: "You are not your own, you were bought with a price. Therefore, honor God with your body." So doubly we are not our own; we have been bought, as well as created, to be the people of God and the servants of Christ.

So what, then, is stewardship of our bodies? It is using our bodies for the purpose for which they were given. We may gather what this purpose is by consulting the "owner's manual." Our creator has explained our purpose for living in the Bible. Stewardship of our bodies, then, is using them (even self-sacrificially) in living out the ethical teaching of the gospel.

Jesus' teaching that we should share our cloak with the one who asks for our coat (Matt. 5:40) means that we must be willing to surrender our prerogatives, sacrifice our possessions, and alter our lifestyles to meet the needs of others — especially those most basic needs that make it possible for others to live.

Life is a process and at every stage of that process we are dependent on others. Take the case of the very old person who is no longer able to look after himself physically. His dependence on others for his food and care creates obligations on those who are able to help. At the other end of human life, the young child is dependent on his/her parents for many years. This is the way God has made human life.

Have we a right to wash our hands of these obligations? In some pagan societies the answer has been 'yes' and the old, as well as unwanted infants, are just abandoned to die. But Christianity has taught us that we have obligations to those who are dependent on us, to the old, the sick, the homeless, and the very young.

We are not to relieve ourselves of the burden by terminating the burdensome life. Rather we are to provide for such individuals, knowing that whatever we have done for the least of these we have done for Christ. It is Christians who brought into being old-age homes, hospitals and hospices for the care of the sick. And it is Christians who have established crisis pregnancy centers to provide a life-affirming alternative for women who are unexpectedly pregnant.



Two principles of human life apply. The first is that life is a process with daily change from conception until death. The whole of that process is the same human life. And the second principle is that, throughout this process, there is always dependence on others.

This is the way God has made our life. We are bound up with one another. Our stewardship of our bodies is inextricably woven together with the obligations we are called to respond to in the lives of others.

When we fail to uphold life at any stage, it is not just an individual failure. It is also a failure of community to uphold and support those faced with tough ethical decisions so that they can respond with faithful stewardship. And, at the same time, choose life. ■

*The Rev. Robert S. Munday, associate dean and associate professor of systematic theology at Trinity Episcopal School for Ministry in Ambridge, Pa., is president of the National Organization of Episcopalians for Life.*

Yes. First, because of the context of the command to choose, life which comes from Deuteronomy (Chapter 30). It defines choosing life as loving the Lord your God, walking in his ways, keeping his commandments, statutes, and ordinances. In short, it is to love God and his will before your own.

Second, because the concept of stewardship has often been twisted to mean "making sure we have everything we need." Stewardship is often understood in terms of the sufficiency of funds in the treasury to run our programs, or the amount of volunteer help available to accomplish the tasks we deem important. Stewardship has nothing to do with things that are ours.

We can only be stewards of those things which belong to someone else. In this case, the bodies we inhabit are either ours or God's. If they are ours, then stewardship has nothing to do with them. If they are God's, then their care is to be determined by the will of God, to whom they belong.

Once we realize that, then everything we experience is a gift from God and we are responsible to care for it as God would. Then, those decisions concerning stewardship of the bodies God has given us (such as abortion, euthanasia, capital punishment, withholding of heroic measures in health care) will be decided on different grounds; that is, not what we want, or what is most convenient or beneficial to us, but what does God want and what will best meet the needs of his plans.

**The Rev. Paul A. Van Sant**  
Berlin, N.J.

## A. No

By ANNE FOWLER

My answer reflects the unfortunate and unbiblical opposition in which the abortion debate is couched.

All of us who look to Scripture as one source of Christian authority are selective fundamentalists. We appropriate as literal truth those chapters and verses that support our particular convictions, and we relativize as illustrative or culture-bound those that we find troublesome.

None of us can claim to be free of such subjectivity and inconsistency, and we who follow in the Anglican tradition must struggle daily to keep Scripture, tradition and reason/experience in a conscientiously balanced tension.

Within this context I question those who would exegete the resounding exhortation of Deuteronomy — "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore, choose life" — to mean, choose fetal life.

Elsewhere in our study and prayerful appreciation of Scripture, we rejoice in the biblical authors' magnificent and inspired use of symbol, metaphor — the rich variety of figurative language. Life, and living, in the biblical lexicon, have a vast range of spiritual and theological connotations. When Jesus proclaims, in John 10, "I come that they may have life, and have it abundantly," surely we do not construe them as the unborn? Rather, we allow our imaginations to dwell worshipfully upon the glorious constellation of meanings — physical, emotional, intellectual, spiritual meanings — which are encompassed in the abundant life of Christ.

I believe that the creator's imperative, choose life, invokes equally the realm of ultimacy, complex ambiguity, mystery. This injunction is set in the grand landscape of the birth of the people Israel, with its overarching themes of covenant, freedom, justice and growth in faithfulness and wisdom. Life, prosperity, liberty and abundance are promised to God's chosen people; these are gifts of the spirit and for the spirit, not of flesh alone.

Similarly, today, God's exhortation to us to choose life, Jesus' promise that we may have life abundantly, imply more than physical life alone and more, surely, than potential life (the fetus) alone. Constitutive of human life, of women's lives, are a deep, complex, multi-dimensional set of circumstances, developmental histories, relationships and future hopes, all of which differ for every individual.

The decision to bear a child may be life-affirming, life-enhancing for one of us, spirit-killing and death-dealing for another.

To limit our understanding of choosing life to the proscription of abortion is to limit



our understanding of God's call to us.

As God's people we are summoned to be co-creators of a world free from injustice, oppression and cruelty. In such a world

we would have no unwanted pregnancies, no sad (not tragic, but unhappy) weighing of a woman's welfare over against a potential baby. In such a world we would unashamedly celebrate responsible sexual behavior; we would enjoy foolproof contraception for both men and women; fathers and mothers would share their parental trust equally as the norm; health care and child care, shelter and nourishment would be universally available. And, of course, such a world would be free from infant mortality, child abuse, rape, incest and countless other sins and signs of our human brokenness.

But we have not yet realized such a world. In our present world, the choice to have an abortion may be the least violent option open to a woman; may be the choice involving least oppression, least abuse, least cruelty to herself and to others. In our present world, to choose not to bring potential life to fulfillment may be, indeed, to choose life. ■

*The Rev. Anne Carroll Fowler, rector of All Saints' Church in Stoneham, Mass., is co-chair of the Diocese of Massachusetts' Study Committee on Sexuality and a member and former chair of the diocesan Women-in-Crisis Committee.*

Roe vs. Wade freed women from back-alley abortions. But Bible bullies from the New Right who believe in the submission of women, and a multimillion-dollar campaign by the Roman Catholic Church, would erase our collective memory of butchered women.

The backlash against reproductive freedom comes from religious communities who

See NO, next page

## FORUM

Forum encourages reader participation in order to promote dialogue within the church. EpiscopalLife welcomes responses to this question for December:

**"Should public offices display religious symbols such as nativity scenes?"**

Answer "yes" or "no" in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, N.Y. 10017 or fax to 212-949-8059. Answers must be received by Nov. 1.

Replies to the question for November — **"How should a diocese determine when to stop supporting a congregation?"** — will be accepted until Oct. 1.



A. No from preceding page

do not permit women autonomy or authority. Their fear of women breaking out of restricted male-defined spheres sets women up to be victims.

As a priest, I have been sought out by distraught women who passionately love their husbands, but cannot bear another pregnancy, and by unmarried teenagers pregnant because, as they explain, practicing birth control is a sin.

The moral high ground cannot be claimed by the so-called pro-life movement when it kills sexual passion between husbands and wives rather than permit pills and condoms, forces children to bear children, and makes women's bodies state-owned property.

The Rev. Marsue Harris  
Wickford, R.I.

It is clear from many Old Testament stories and laws that the injunction to "choose life" is not absolute. Capital punishment, for example, was prescribed for disobedient children, practicing homosexuals and raped women who were not heard to scream for help. And in the New Testament, Paul wrote that the state wields the sword in accordance with God's will.

Most thinking modern Christians have already rejected the biblical morality which seems to us harsh, excessively punitive and intolerant of individual differences and needs. In many contexts, we would grant that individuals should be allowed greater sovereignty over their own lives than would have been imaginable in biblical times, where "stewardship" over one's body might have been held by father, tribe, king or emperor, not oneself.

Abortion is the issue most obviously linked to the question of self-stewardship, but others relate to it as well: suicide by the terminally ill, donation of fetal remains for medical research and treatment, refusal of life-prolonging medical treatment, to name a few.

Can't we admit that "choosing life" may mean something other than continued biological existence, whether for the fetal cells of a potential, not-yet-realized human being or for a terminally ill adult?

Can't we also admit that if we answer "yes" to the question, what we're assenting to is the right of some people to deny other people stewardship over their bodies?

Robyn Keeler  
Elberton, Ga.

No. Stewardship of our bodies and choosing life are the same. Current understanding of human sexuality and modern technology make it clear; responsible stewardship includes choosing life as opposed to choosing contraception.

This is what Christians should be discussing. It is the basic "family value" for which we should thank God. Episcopalians can leave the Romans to question whether our human condition allows that choice.

Family planning begins with our children as they emerge from infancy and seek to make choices for themselves. When they are able to choose life, they should know their bodies and the spirit that resides within them. They can know the ultimate joy of participating with God in creation.

If we succeed, our children will be spared personal "choice" and "life" debates and another loved child will be born into a family. If we fail, we will be free to deal honestly with the human consequences of sin. Isn't that what is important in our lives?

Leon C. Longchamp  
Ramsey, N.J.

The question raised is that of stewardship, which is the return to God that which is already his.

A biblical injunction cannot supersede stewardship, or vice versa.

In the passage cited (Deut. 30:19-20), Moses, on behalf of God, "draws the line in the sand" with the exhortation to the people to cross this line with him and thereby choose life; or not cross this line and choose death. This is the call to the exercise of stewardship. We cannot straddle that line.

In baptism I was made a child of God and an inheritor of the kingdom of heaven. Therefore I have no alternative but to accept the fact that the stewardship of my body means that it is subject to God's demands.

The Rev. John M. Flanigen Jr.  
American Falls, Idaho

I take issue with the question.

The answer is assumed in the form of the question. Are you building on the basic assumption that this sort of decision is to be made by the individual person considering herself/himself? Or is it to be made in the context of the life that God, who is love, has given us in the community of the body of Christ?

Perhaps this is the word that the church needs to be speaking to our self-centered, fragmented world.

Jane Ellen Traugott  
Port Jefferson, N.Y.

resources

resources

This column appears as a service to readers. To order resources contact distributors listed, not this newspaper. Inclusion in this column does not imply endorsement by Episcopal Life.

**That All May Worship.** A 52-page interfaith handbook with comprehensive, step-by-step approach to transforming congregations into welcoming communities for people with disabilities. Covers hospitality, training for ushers, care for caregivers, architectural and structural modifications, resources. Cost: \$10 from the National Organization on Disability, 910 16th St., N.W., Suite 600, Washington, D.C. 20006.

**Telling Your Story.** A new parish communication kit contains 10 colorful pamphlets describing how to "tell your story" with bulletin boards, desk-top publishing, direct mail, marketing, news releases, newsletters, photography, radio, telephone and videos. Cost: \$2.50 for the kit with all 10 booklets from Episcopal Parish Services, 815 Second Ave., New York, N.Y. 10017; 800-334-7626 or 212-922-5412. Ask for Resource No. 51-9143.

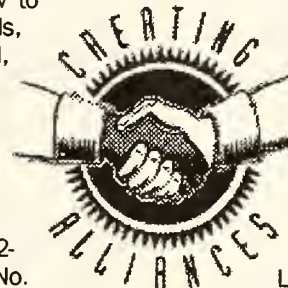
**Heaven on Earth: A Personal Retreat Program.** This 176-page do-it-yourself retreat book by Brother Ramon of the Anglican Society of St. Francis offers complete a weeklong format with meditative themes, vegetarian recipes, Bible readings and spiritual and physical exercises. Cost: \$9 from HarperCollins, 800-328-5125.

**From the Beginning: Resources and Study Guide to the Middle East.** A 62-page resource of prayers, profiles, folk literature, recipes, bibliography and filmography. Includes six-session study of Christians and the Middle East. Challenges popular stereotypes of Middle Eastern women. Cost: \$6.95 from Friendship Press

Distribution Office, P.O. Box 37844, Cincinnati, Ohio 45222-0844; 513-948-8733.

**Love Your Enemies ... and Other Neighbors.** A 160-page collection of peacemaking workshops, meditations and art intended for workshop participants and leaders as well as general readers. Cost: \$21.95 from the United Church Publishing House, 85 St. Clair Ave. E., Toronto, Ontario, M4T 1M8; 416-925-6597.

**Peace with Justice Week.** A complete packet of materials to observe the week Oct. 16-24 includes organizer's fliers, posters, worship materials and issue sheets on economic justice, native peoples since Columbus, the Middle East, sexual harassment, non-violence and the role of the United Nations. Cost: \$5 from Peace with Justice Network, 777 U.N. Plaza, 12th floor, New York, N.Y. 10017.



**Open Hands.** A 24-page quarterly publication, subtitled "Reconciling Ministries with Lesbians and Gay Men," offers

articles, prayers, resources and guidance for ministry. Cost: \$5 per copy or \$16 for annual subscription from Reconciling Congregation Program Inc., P.O. Box 23636, Washington, D.C. 20026; 202-863-1586.

**If You Suspect Someone You Care About is Considering Suicide ...** An eight-page booklet explains warning signs, what to do to help, and who to call. Comes with companion booklet that explains depressive illness and treatment and lists books and other resources. Available free from National Depressive and Manic-Depressive Association, 730 N. Franklin St., Suite 501, Chicago, Ill. 60610; 800-826-3632.



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For further information please call (908) 219-9567 or write: The Rev. James C. McReynolds, Chairman, The Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.



IN REVIEW

# A closer look at Christology

**Christ at the Center: Selected Issues in Christology**  
By Dermot A. Lane  
Paulist Press, 168 pp., \$5.95

By A.K.M. ADAM

This book is Lane's latest effort to tackle more specifically some of the issues he broached in an earlier book, "The Reality of Jesus" (Paulist, 1975).

He devotes a chapter each to the reign of God (both as an aspect of Jesus' preaching and as a facet of contemporary theology), the crucifixion, the resurrection, the mys-

tery of Easter, and the doctrine of the incarnation.

This is a readable and carefully modulated volume, reflecting both Lane's Roman Catholic context and his engagement with contemporary continental Protestant theology. Still, Lane reflects a somewhat limited roster of influences: Jurgen Moltmann, James P. Mackey, Wolfhart Pannenberg and the documents of Vatican II.

I am not quite persuaded by Lane's Christology — some of his references are too vague or careless — but he makes a fair case for his position. For readers who seek a moderate interpretation of these streams of theology, or who would like a lucid presentation of one brand of contemporary Christology, this book is worth reading.

*The Rev. A.K.M. Adam, an Episcopal priest, teaches religious studies at Eckerd College in St. Petersburg, Fla.*



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## tv watch...

Programs of interest to Episcopalians on the VISN Interfaith Satellite Network, the Public Broadcasting System and commercial networks. Times listed are Eastern Daylight Time.

### Journey of the Heart

ABC

Oct. 18: 12:30 p.m.

In the course of living, ordinary people often face extraordinary challenges. Unwittingly, the circumstances of a person's life are changed — suddenly, unpredictably and sometimes painfully.

"Journey of the Heart," produced by the National Council of Churches of Christ, explores the consequences of personal transformation. It is a poignant look at the intrinsic power of the human spirit to survive and keep moving on. ■

# Episcopal Life Classified

## CLASSIFICATIONS

announcements  
architects  
bed and breakfast  
books/periodicals  
camps/conferences  
church furnishings  
computers/software  
education  
employment opportunities  
employment sought  
estate planning  
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milestones:  
anniversaries  
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## employment opportunities

**PART-TIME MINISTRY:** Retired priest of the traditional Anglo-Catholic faith wanted for small Episcopal Church in central Illinois town situated on the Illinois River. Rectory, utilities and stipend. Nice area for retirement activities. Contact: The Bishop's Office, Diocese of Quincy, 3601 N. North St., Peoria, IL 61604.

**EXECUTIVE DIRECTOR.** The Cathedral Home for Children — established since 1910 to serve children with moderate to severe problems — is seeking a well qualified child welfare administrator to provide leadership to a multi-service agency with a budget of approximately \$2 million. Located two miles north of Laramie, Wyoming, the rural setting includes a free-standing campus, on-grounds school and a youth crisis program.

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**THE BROTHERHOOD VESTMENT EXCHANGE** requests the donation of surplus vestments, altarware and chancel furnishings, which will

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## for sale

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# CHURCH CALENDAR

## OCTOBER

**12** Episcopal Council of Indian Ministries Celebration, National Cathedral, Washington, D.C. *Contact:* The Rev. Stephen Davenport or Rose Robinson at 202-337-8383 or 202-537-6070.

**12-15** National Black Clergy Conference, Kanuga Conference Center, Hendersonville, N.C. *Contact:* The Rev. Canon Harold Lewis, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626 or 212-922-5208.

**13-15** Fall Convocation, Berkeley Divinity School at Yale, New Haven, Conn. *Cost:* \$75-100. *Contact:* The Rev. Gail Freeman, Berkeley Center, Yale Divinity School, 363 St. Ronan St., New Haven, Conn. 06511; 203-432-6105.

**15-17** 17th Annual National Episcopal Cursillo Seminar, Denver, Colo. For information, *contact:* 303-364-3186.

**15-18** Vergers' Guild of the Episcopal Church Fourth National Conference, Church of St. Michael and St. George, Clayton, Mo. *Contact:* John T. Williams, 6345 Wydown Blvd., P.O. Box 11887, St. Louis, Mo. 63105; 314-721-1502 or 314-721-4670 (fax).

**15-20** Catechumenal Process Training Institute, DaySpring Conference Center, Ellenton, Fla. *Contact:* Evangelism Ministries Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626, ext. 5269 or 212-922-5269.

### ✚ 19 St. Luke

**22-24** Churching the Heartland Conference, Kansas City, Kan. *Contact:* The Rev. Allen Brown, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626, ext. 5226, or 212-922-5226.

**22-25** Episcopal Society for Ministry on Aging annual meeting, Mount Alverno Conference Center, Redwood City, Calif. *Contact:* ESMA, 323 Wyandotte St., Bethlehem, Pa. 18015; 215-868-5400.

### ✚ 23 St. James of Jerusalem

**23-25** La Frontera Consultation, El Paso, Texas-Las Cruces, N.M.-Ciudad Juarez, Mexico. Locally initiated consultation of those working on U.S./Mexican border issues. *Contact:* AndreadeUrquiza, 212-870-2156, or Frank Dietz, Texas Conference of Churches, 512-451-0991.

**25-26** Symposium on the Church's Role in Education, St. Paul's Parish, Charles and Saratoga Sts., Baltimore, Md. *Contact:* Laurie Rockwell at 410-337-2058 or St. Paul's School at 410-825-4400.

### ✚ 28 St. Simon and St. Jude

**28-31** Computer Applications for Ministry Conference, Stouffer Center Plaza Hotel, Dayton, Ohio. *Cost:* \$165-195 registration. *Contact:* The Rev. Dave Pomeroy, CAMCON VI, National Council of Churches, 475 Riverside Dr., Rm. 856, New York, N.Y. 10115; 212-870-2574.

**29-Nov. 1** Primer Congreso de Episcopales Hispanos, Camp Allen, Texas. *Contact:* The Rev. Canon Herbert Arrunategui, 815 Second Ave., New York, N.Y. 10017; 800-334-7626, ext. 5210, or 212-922-5210.

## NOVEMBER

### ✚ 1 All Saints Day

**2-5** New Visions for the Long Pastorate, St. Louis, Mo. *Cost:* \$365-415 tuition; \$90-175 room & board. *Contact:* Alban Institute, 4125 Nebraska Ave., NW, Washington, D.C. 20016; 800-457-8893.

**11-15** National Conference on Renewal, Min-

istry & Evangelism, Ridgecrest Conference Center, Ridgecrest, N.C. *Cost:* \$110 conference fee; \$134-230 room & board. *Contact:* Ridgecrest Conference Center, P.O. Box 128, Ridgecrest, N.C. 28770; 704-669-8022.

**14-16** Disability Ministry: The Local Congregation Responds, Kanuga Conference Center, Hendersonville, N.C. *Cost:* \$195. *Contact:* Kanuga Conferences, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

**16-19** Thriving as an Associate Pastor, Baltimore, Md. *Cost:* \$360-410 tuition; \$100-190 room & board. *Contact:* Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-8893.

**18** The Spiritual Life of Those Working for Social Change, DeKoven Center, Racine, Wis. *Cost:* \$40. *Contact:* DeKoven Center, 600 21st

St., Racine, Wis. 53403-2795; 414-633-6401.

### ✚ 29 Advent

### ✚ 30 St. Andrew

**30-Dec. 2** Seminar on How Women Hear the Gospel, National 4-H Center, Chevy Chase, Md. *Contact:* Patricia D. Brown, NCC Program Ministry for Evangelization, 475 Riverside Dr., Rm. 1365, New York, N.Y. 10115; 212-870-3914.


**30-Dec. 5** Evangelism Leaders Conference, Glorieta Conference Center, Glorieta, N.M. Theme: "Evangelism that Rebuilds Congregations." *Cost:* \$153-\$260 room & board. *Contact:* Evangelism Ministries, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626, ext. 5269 or 212-922-5269.

## Education Guide

*Episcopal Life reserves this section for qualified institutions of learning.*

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## Hope rises in Pittsburgh bakery's ovens

By JULIA DUIN

PITTSBURGH

Fresh-baked bread will become a Pittsburgh product once again at an unusual bakery, financed in part by the Episcopal Church with a \$100,000 loan from the Economic Justice Loan Fund.

City Pride Bakery, known popularly as "The bakery with a heart," will eventually be fully owned by its employees who have been hired from welfare rolls and unemployment lines.

The new bakery is a sign of hope in Pittsburgh, the quintessential American working-class city that has lost 100,000 jobs in the recent recession, as well as thousands more in previous decades as the steel industry declined.

The bakery will first employ 100 people, including more than 40 former employees of another bakery that closed three years ago. It began baking bread on Sept. 10 at a newly built plant on the Allegheny River.

The number of employees is expected to reach 300 and, by 1997, workers should be in a position to buy the remainder of the company from private investors and banks.

City Pride's president, Dan Curtis, 58, says the recent riots in Los Angeles foretell things to come unless more people back businesses to benefit the poor.

"I've been saying for a long time that we'll see anarchy in the streets because there are so many inequities out there," Curtis says. "You have to provide a climate where people have hope. And they won't unless they earn something. And they have to earn a livable wage."

A decent salary isn't all the bakery will offer. A day-care center and a literacy program will be available.

"We just didn't give up," said production manager Joe Zajac, one of 40 City Pride employees who worked at a bakery that went defunct two years ago. "We all needed a job, we felt there was not a large wholesale bakery in this area, and we wanted to start one. People quit higher-paying jobs to get this going."

Two agencies, the Urban Redevelopment Authority and the Steel Valley Authority developed the plans for the bakery and hired Curtis. But before any banks or venture capital firms would invest in the project, Curtis had to raise \$2.6 million in seed money.

The Episcopalians and Roman Catholics entered the picture through the Tri-State Conference on Manufacturing, a church and labor coalition that had campaigned to prevent plant closures in Youngstown, Ohio,

and Pittsburgh.

The Rev. Pierre Whalon, former rector at All Souls Episcopal Church in Pittsburgh, now in Elkins Park, a suburb of Philadelphia, was a board member of Tri-State and chair of the economic justice implementation committee of the diocese. He sought support from the national Episcopal Church.

"I saw it immediately as a project that had a good shot for a Michigan Plan loan [a church-sponsored economic-development loan fund]," Whalon said.

"It was the commitment from 815 [the national office of the Episcopal Church Center] that got the ball rolling for other funding." The church's Economic Justice Loan Fund agreed to loan \$100,000 to the project at 5 percent interest.

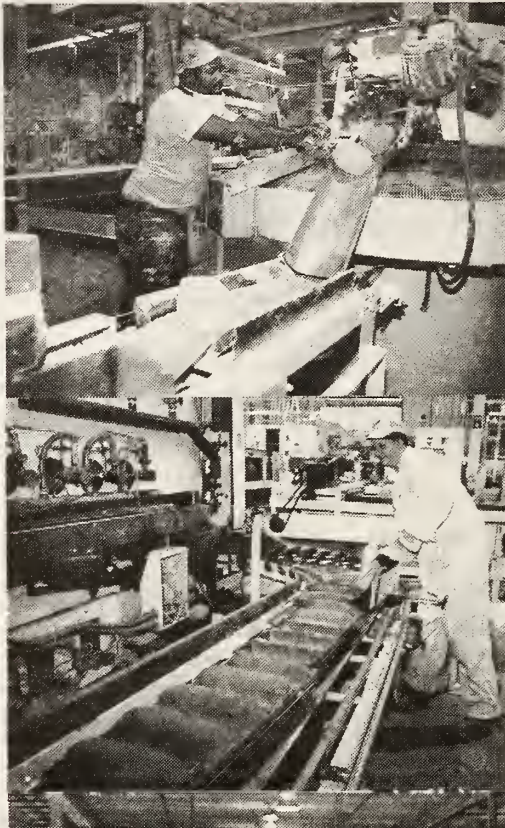
"Curtis went to Pittsburgh National Bank to say, 'We have \$100,000 from the Episcopal Church.'"

"The process we went through — inch by agonizing inch — started with \$100,000 promised on a handshake and ended up with an \$8.8 million loan package involving dozens of lenders."

Roman Catholic groups contributed \$215,000, the first gift being \$5,000 from a nun. Curtis obtained heavy investments from two Pittsburgh-based venture capital firms to get the \$9.1 million project off the ground.

"Job-creating commitments are inherently risky," Curtis says. "In a project like this, you needed a leap of faith and the Episcopalians had that."

"We're just happy to have a project here that [the national church] saw fit to support," says Pittsburgh's Bishop Alden Hathaway, adding that the \$100,000 loan is the biggest investment by the national church in his



*Operators at City Pride Bakery in Pittsburgh cut the dough into loaf-size pieces, slide the baking pans along the conveyor belt to the oven, inspect the loaves as they cool on racks and then stack the bread, automatically wrapped, on trays for delivery to retail outlets.*

photos/ANNA SUSAN POST

diocese.

The bakery already is supplying bread to Giant Eagle Supermarkets, with more than 100 stores in the Pittsburgh area, and the Penn Traffic Co., with 90 convenience stores and markets near Pittsburgh.

Whalon says, "City Pride is a model of an economic enterprise that has a chance to survive in the marketplace. The interests of justice were balanced [with] the need of the corporation to succeed in the marketplace."

"It's a tripartite setup: private investment, employee investment through a stock-ownership plan and community investment through religious groups. Equity ownership results in a more just distribution of the benefits of the economic activity generated by the corporation."

"There's a spirituality to this; that work is a part of the kingdom of God instead of being outside of it. This puts the church on the cutting edge of working for humanity alongside God."

Curtis believed enough in the project to leave early retirement in San Diego, move to Pittsburgh and invest \$100,000 of his savings in the bakery. He supervised a buy-out of 88 truckloads of equipment from a defunct California bakery.

The refurbishing of the equipment, plus a five-month delay in reconstructing the 102,000-square-foot building for the bakery, set City Pride 10 months behind schedule.

But now white and wheat breads, raisin and whole grain bagels, doughnuts, kaiser rolls and English muffins are rolling off its assembly line.

"I feel in my heart this project has divine guidance," Curtis says. "God gives you the will, the desire and the articulateness to do what he wants you to do. I feel God called me to do this." ■

Julia Duin, a graduate of Trinity Episcopal School for Ministry, is a freelance writer who lives in Ambridge, Pa.



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# In the beginning: Who? What? How?

by J. Gary Fulton

An Associated Press story entitled "In the beginning," reported that a spacecraft "had discovered the largest and oldest structures in the universe: wispy clouds that show how creation's 'Big Bang' led to the formation of stars and galaxies." Physicist Joel Primack of the University of California at Santa Cruz said that if the research is confirmed, "it's one of the major discoveries of the century. In fact, it's one of the major discoveries of science."

Does this discovery not further dispute the Biblical story of the creation? Is this not new fuel for some in the scientific community to debunk religion? Will this discovery provide Biblical literalists with additional weapons to further contend against theories which challenge the story of creation as recorded in the Book of Genesis?

Religion and science have been at war since at least the 16th century. That conflict began when Copernicus, a Roman Catholic monk and astronomer, posited the theory that the earth was not the center of the universe as the church had taught, but that our world revolved around the sun. Brother Copernicus, the first to punch a hole in the Biblical stories of creation, upset the ecclesiastical hierarchy in his day. His successor, the 17th century astronomer Galileo, building on the work of Copernicus, was silenced by the church and placed under house arrest. For his scientific inquiry about the origins of the universe, Galileo was nearly excommunicated as a heretic.

In the 19th century Charles Darwin, a British naturalist and Anglican churchman, published in 1859 "The Origin of Species," his theory of evolution.

## Scientific inquiry birthed in the church

Each of these mental giants have provided fuel for the conflagration which has existed between science and religion. But there has not always been a battle between these two disciplines. Indeed, scientific inquiry was birthed in the church.

**Judaism, Christianity and Islam all teach that the universe is the product of a divine creator and that humanity occupies a special place in that creation.**

The Old Testament stories of creation, common to all three of these faiths, propose to answer the fundamental questions: Who am I? Where did I come from? and What is my destiny? Humankind, practicing the art of theology while observing the stars and the world around them, discovered an orderly universe they believed was set in motion by a dependable God. This gave rise to a curiosity which sought to quantify the human journey and to understand the creation with mathematical precision. Some of the church's best minds began the initial scientific pondering.

As early as the 4th century AD, St. Augustine warned against a too narrow interpretation of the creation stories. In a paper entitled "On the Literal Meaning of Genesis," Augustine claimed that while God "created everything in the beginning, some things were made in fully developed form and others were made in a potential form so that in time they might become the way we see them now." (Is this the precursor to a theory of evolution?)

*CrossCurrent* is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in *CrossCurrent*, please send it in. If it is at all possible, it will be published. And, given enough notice, if it is at all possible, *CrossCurrent* will cover the event.

Don't imagine that *CrossCurrent* is fully aware of all that is going on in the diocese's 74 churches but, somehow, just choosing to ignore what's happening. To the contrary, *CrossCurrent* is here to serve the diocesan family by helping to keep its members informed about each other.

## Religion, science not always enemies

Thomas Aquinas in the 13th century, an Aristotelian thinker, concerned himself —among other far more important issues in his time—with the age of the universe. He stood over against those in his day who argued that the universe was eternal and had no beginning. Aquinas, well aware of the Biblical stories of creation, wanted a methodology that was a synthesis of reason and faith, of philosophy and theology.

Religion and science have not always been enemies. The church birthed scientific inquiry. But the church is better remembered for suppressing science, vis-a-vis Copernicus and Galileo.

In our modern world, religious fundamentalists dismiss as demonic any science that undermines the Biblical story. Atheistic naturalists, on the other hand, assert that science is a balance between science and religion, a middle ground, a via media. Religion needs science to clarify our commonly held myths; science needs religion to add the ethical, human-values dimension to rational inquiry. Pope John Paul II, writing in 1988, said that "science can purify religion from errors and superstition; religion can purify science from idolatry and false absolutes."

## Finding balance should not be difficult

Finding that balance should not be difficult if each discipline remembers its calling. The task of science is to answer the "how" questions: how did the universe come into existence? The task of religion is to answer the "why" questions: why did the universe come to exist?

Science can investigate the origins of the universe, including the "Big Bang" and the evolutionary process—surely God has given humankind the talent and the technology to do so—and still maintain that God is the creative force that brought the universe into existence.

Religion can investigate the mystery of the relationship of God to the universe and to humanity, the who and why questions, and not be threatened with scientific findings which may discount our commonly held myths about the origins of that creation as recorded in Genesis.

Some of the lovelier and more powerful phrases in the Book of Common Prayer are found in the "C" form of the Eucharistic Prayers, Rite II:

*At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.*

This is magnificent poetry, not scientific fact. It is theology, not technology. There is a perspective here that scientific inquiry cannot satisfy. And there is more:

*From the primal elements you brought forth the human race, and blessed us with memory, reason and skill.*

## Discover, study, invent, speculate

Surely God has given humankind the ability to study the universe; to make the discoveries of a Copernicus or a Galileo; to push to the edge of the universe with unmanned space vehicles; to invent machines that can weigh and measure sub-atomic particles; to speculate, imagine, theorize—and yes, to praise, adore and appreciate.

There is great temptation, when one considers oneself in light of the vastness of this universe, to think one is merely a speck of cosmic dust inhabiting minute space for the flicker of a moment in the giant scheme of things. From a purely rationalistic, scientific



"I know there are no absolute answers, but doesn't God accept an educated guess?"

point of view which measures time in light years and distance in billion-trillion miles, such would seem to be the case. But science does not have the only, nor the last, answer.

**One cannot stand at the edge of a phenomenon such as the Grand Canyon without being driven to one's knees in praise of the Creator.**

Science can not explore nor explain such a response. Religion would say of all that is, whether minute, or vast, or incalculably lovely, humankind is the crowning glory of God's creation, made in the image of the Creator, made to be in relationship with that Creator, made to know, to love, and to serve the Creator. It is that longing for relationship which differentiates humankind from all else in the creation, and it is that difference which helps give impetus for exploration and the search for meaning and understanding of the "how" of it all.

## Science serves to deepen faith

There are those who fear the Big Bang theory and the recent discovery reported by the Associated Press will undermine the creation story and perhaps place in the minds of people the question of the very existence of God himself. But men and women of faith, whether in the religious or the scientific community—and especially those who are comfortable with one foot in each camp—are

not threatened by these latest revelations concerning the origins of the universe. Indeed, for men and women of faith, science only serves to deepen faith; to cause one to stand at the edge of scientific discovery in even greater awe and wonder.

*The Rev. Gary Fulton is rector of St. Thomas, Bath; St. James, Belhaven; and St. Matthew's, Yeatesville.*

## Altar linens! Altar Book!

Trinity Center would appreciate donations of altar linens and an Altar Book, used or new. Contact Flo Shedd at (919) 247-0497.

In the synagogue there was a dispute of long term between those who believed the tradition of the congregation was to stand during the *Shema* and those who believed the congregation traditionally sat during the *Shema*. The *Shema* is an opening prayer to God.

The long suffering rabbi had had enough and proposed that they visit the eldest member of the congregation, now living in a nursing home, to discover the true tradition of their congregation.

Because the partisans didn't trust one another they each sent a representative with the rabbi to visit the venerable elder.

Escorted into his room the representative of those who stood during the *Shema* rushed up to the ancient man and said, "Tell us the truth, it has always been the tradition of our congregation to stand during the *Shema*!"

The old man scratched his head and said, "No, that's not the tradition that I remember."

Exultant, the other partisan exclaimed, her voice tinged with vindication, "Then we are right, it is our tradition to sit during the *Shema*."

"No," said the old man, "that's not the tradition I remember."

At this the rabbi erupted, "Stand during the *Shema*, sit during the *Shema*, all this bickering and arguing is driving me crazy."

Jumping to his feet the elder cried out, "Now that's the tradition I remember."



FROM WOODWORKING TO glitz painting tee-shirts, the crafts projects for campers at Camp Fun Shine offer diversity, fun and special keepsakes. Camp Fun Shine, an outreach program of St. Andrew's, Morehead City, is a summer recreational program for young adults with special needs.

photo—Ede Baldrige



# Remarkable compilation

by Katharine S. Melvin

*Incarnation: Contemporary Writers on the New Testament. Alfred Corn, ed. N.Y. Viking, c. 1990 \$19.95*

In the editor's introduction to this fine compilation he explains that it was conceived as a parallel project to *Congregation: Contemporary Writers Read the Jewish Bible*, by his long-time friend, David Rosenberg. *Incarnation* is dedicated to four present day writers: Simone Weil, W.H. Auden, Flannery O'Connor and Robert Fitzgerald, each of whom struggled in their separate way to reconcile their faith with the many pressures of modern life depicted in their books. The discerning reader can expect no less variety, honesty, and fine craftsmanship among the twenty-three authors, each of whom was assigned a book of the New Testament to interpret in his or her own individual style.

They range from Jewish to Anglo-Catholic, from Baptist to Quaker, from Episcopalian to Roman Catholic, from Methodist to Presbyterian, and to non-practicing Christians. Many have become alienated from the simplistic faith of their parents. But what a splendid gift each offers in analyzing and interpreting their chosen book! I found myself living in the context of first century Christianity, before the dogmas and creeds of the Church had been hardened into a set form. The *Gospels*, the *Acts*, the *Epistles*, and *Revelations* take on a new range of meaning, almost as if translated anew. I advise reading this collection, book by book, alongside one's

favorite version of the Bible, since it holds up a mirror, as it were, to illuminate Holy Writ.

Inculcated in childhood to the various forms of denominational worship, many of the contributors have either changed their spiritual ethos or discarded formal religion altogether. Yet, a common belief in the need for present-day persons to understand and appreciate the "Book of Books" forms the web and woof of their thinking. Some give the reader a personal account of their early faith, others tell of the joy they have found in new and unfettered ways of worship, especially in the centrality of the Eucharist. Some remain true to tradition and practice, as in the Inward Light of the Quaker, Amy Clampitt. Robert Shaw, the once-Presbyterian, is eager to draw others to his new-found faith and joy as a high church Anglo-Catholic. Josephine Humphreys, the southern bred, and conservatist Episcopalian, still clings to her inherited teachings, but confesses she is unable to say the Creed beyond the opening phrase, "We believe".

"If Christian religious practice seems everywhere to be springing into life once again," says Alfred Corn in the introduction to *Incarnation*, "part of the explanation has to do with awakening to manifestations of Jesus's teachings outside church walls, and a welcoming of new insights into present-day understanding of Christian faith." This is pertinent to the manner in which each of the writers expresses his or her beliefs and hopes in the study of the chosen book of this remarkable compilation.

Katharine Melvin is a member of St. Paul's, Clinton.

## A view from the pew

by Peggy Nash

I must admit this pilgrim has not made much progress.

By "progress" I'm referring to the consistent effort put toward understanding the Old and New Testaments and the commitment to a church, warts and all. Oh, and a commitment to live by the Word—so far as I'm able. Nope, not much progress here, and I've wasted so much time.

Let's consider the way I choose a church. I have lived in various sections of the country and have worshipped there. A few churches are really alive and spirit-filled. My personal pilgrimage seems to be that I must find a new one, like those few, or I won't be satisfied. Making an appearance and exchanging pleasantries Sunday after Sunday is not what I am willing to settle for. When I attend church I am usually seeking something. I have to be clear about my expectations.

I locate an Episcopal church and off I go, ready to give thanks and seek God's will in my life. Once my eyes and mind have adjusted

to the low light and quiet atmosphere, I look at the people around me. Like it or not, I size up the crowd and what follows is: a) they look nice or; b) guess I wouldn't fit in here very well. (First mistake, but typical of me.) Sadly, I tend to judge by appearances. Keeps me out of some very spirit-filled places, I expect.

Now this pilgrim looks to the priest in residence. The priest can't ever be all things to all people. S/he can never meet all my needs so I try to keep my expectations realistic. I have had to tell myself often that I come to church to worship God, not the priest.

For this pilgrim, I know giving more than I expect to get back is the only true way. I prepare myself for commitment knowing that God will see my behavior, my true effort, and I am not concerned. What I had to grow through was expecting to find a heavenly Shangri-La right up the street with Peter Marshall in the pulpit and a brace of heavenly angels to guide my steps.

Peggy Nash attends St. James, Wilmington.

## No stopping places on journey

The Appalachian Trail is a footpath stretching, winding and meandering 2,144 miles through mountains and valleys, pastures, yards and small towns from Maine to Georgia. Thousands of hikers each year walk the trail, some making day trips, some taking months to hike the trail in its entirety.

Every twelve to fifteen miles, there is a shelter—a "lean-to" hut—a welcome sight after a day's hike, a dry spot to spend the night. The huts, however, are not designed for lengthy living. While they take the edge off a long day's fatigue, their roughness inspires hikers to move on, rather than linger.

Folks often ask the rangers why the shelters are not a little more comfortable and suited for lengthier stays. The rangers' reply is that the trail is a journey, and there are no stopping places on a journey. Resting places and breath catching places are plentiful, but there are no stopping places.

I believe the Kingdom of God is something

like the Appalachian Trail: a long hike with resting and breath catching places plentifully spaced a day or so's hike from one another, where travelers may find shelter to trade in a well-worn day for a shining new one and the graced strength to move on and along.

Life in the Kingdom of God is a long hike, a journey from birth to death, from strength to strength in God, days of growing and going on. Along the way there are the shelters of friends and places—always the graces of rest and breath catching—but there are no stopping places in the Kingdom of God.

The Rev. Hilary Morgan West, assistant rector, St. Andrew's By-the-Sea, Nags Head.

### WANTED

A correspondent for *CrossCurrent* from Pitt, Craven or Jones counties. Please call (collect) 762-0814 (day-time) or 251-0704 (evenings).

## AROUND THE PARISHES



T.C. DAY FAIR VISITORS

On Trinity Center Day, there was an extra "dessert". Acting on a suggestion from the Rev. Joe Cooper, Church of the Servant, Wilmington, there was a **Diocesan Ministries Fair** where each committee, commission, department and institutional ministry of the diocese staffed a booth or a table with the purpose of making that avenue of concern known, its work explained through materials, etc., as well as enlisting the efforts of interested volunteers.

St. Peter's, Washington, is expanding its Small Groups Ministry ("intentional face-to-face gathering of three to twelve people on a regular time schedule with the common purpose of discovering and growing in the possibilities of the abundant life of Christ"). Four different types of groups will be offered in the hope of expanding opportunity and variety: Fellowship groups, common concern groups, discipleship groups and personal growth groups.

The Episcopal Peace and Justice Network IVth Annual Conference is set for October 8-10 at the Washington National Cathedral, Washington, D.C. Ambassador Viron P. Vaky will be keynote speaker.

For further details contact Mrs. Anne Shirk, (202) 537-6546, or the Rev. Thomas Daily, (804) 723-8144.

The Diocesan Commission on Aging will hold a workshop, "What My Parish Can Do—Getting Started on an Aging Program," October 15 from 10 a.m. to 3 p.m. at Trinity Center. Leaders of the workshop will be Louise Cox, director of the Mid-South Commission on Aging and Dr. Jim Mitchell of the East Carolina University Center on Aging.

Registration fee is \$7 which includes lunch. For further information contact Gloria Price at (919) 735-1686.

St. Timothy's Lobster Fair, Greenville, is an advance sale of lobsters (live and cooked), a craft sale, a bake sale and much more... balloons, banners and music, pony rides, children's games, et al, October 24, 9 a.m. to 2 p.m.

The Episcopal Consultative Commission will hold its annual luncheon at noon Saturday, October 31, in Fayetteville. The Rev. Canon Edward Rodman of the Diocese of Massachusetts, author of "Let Their Be

Hot off the presses are two new cookbooks. "Pasquotank Palate" from Christ Church, Elizabeth City, is \$19. Copies can be reserved by calling the church office (919-338-1686).

"Give Thanks", a volume of more than 300 recipes, coupons and helpful hints, is St. Andrew's, Morehead City's, cookbook. The book costs \$6 plus \$2 for postage and handling. Order from the church office 2005 Arendell Street, Morehead City, NC 28557-3999, or call (919) 247-6909.

The Fair Linen Altar Cloth now gracing St. Andrew's by the Sea, Nags Head, was handwoven and presented to the Altar Guild by parishioner Chris Bradshaw. The gift was given to the "Glory of God and with deep love and appreciation for the ten years of ministry" of retiring rector, the Rev. K. Weldon Porcher.

The First Annual Lobster Feast at St. Thomas, Ahoskie, will be held Friday, October 30, in the almost-complete-brand-new parish house. For further information call Larry Overton, (919) 332-3302 (W), or 332-8222 (H).

Penny McCreary, former organist at St. Timothy's, Greenville, is now serving as organist at Emmanuel Church, Farmville.

History was made recently when the musicians of St. Joseph's, Fayetteville, and St. Paul-in-the-Pines, Fayetteville, exchanged places for the morning worship service.

The Old Rector's Study, a unique shop with unusual gifts for all ages and many made by local craftspeople, is open from 1 to 4 p.m. at St. Paul's, Edenton.

The Evangelism Committee at St. Thomas, Bath, calls on newcomers and helps to incorporate new members into the parish by pairing a more experienced couple with a new family. A newcomer brochure and card are being developed and will soon be in place at the church.

## EVENTS

Peace Among Us", will be guest speaker. St. Joseph's will be host.

The luncheon will cost \$10. Reservations can be made contacting Sheila Thompson Walker at (919) 522-0211.

"Rub Brass With The Past", a hands-on historical art experience of brass rubbing will be held at St. Paul's, corner of 16th and Market Street, Wilmington, from November 1 to December 15. The opening reception will be held Sunday, November 1, at 4 o'clock. Scheduled times for the workshops are Monday through Saturday 10 a.m. to 4 p.m., Tuesday and Friday evenings, 6:30 to 9. Sunday afternoons and evenings by appointment only.

The exhibition is free. Charges for materials start at \$3. For further information contact Martha Umphlett (919-343-0258) or call St. Paul's Church (919-762-4578).

The 1992 National Conference on Renewal, Ministry and Evangelism will be held November 11-15 at the Ridgcrest Conference Center, Ridgcrest, North Carolina. Plenary speakers will include John Guest, Joy Dawson, John Rodgers, John Howe and Charles Duke. The conference is sponsored by members of PEWSACTION, a network of resource organizations within the Episcopal Church committed to prayer, evangelism, worship, study and action. For further details write to T.E.S.M., 311 Eleventh Street, Ambridge, PA 15003.



# Really a smart move!

by Mary Anne B. Brock

"All we'd have to do," my husband Scotty explained to me, "is lead an hour-long morning session each day. The staff will take care of the rest."

I twisted the paper napkin in my hand. Lead a session of summer camp at Trinity? In August? With seventy-two campers in the fourth-through-sixth grades?

"It'll be fun!" Scotty urged.

I thought back to my days on staff at Girl Scout camp. After five summers, I had dubbed myself a veteran camper. But that had been years ago. And church camp seemed different, more personal, somehow. What could Camp Trinity be like? My mind conjured apparitions of the more unpleasant aspects of camp life: extreme heat, vicious mosquitoes, and worst of all, snakes.

Was this really a smart move, I wondered? I looked into Scotty's waiting eyes.

"Okay," I offered reluctantly. "What kind of theme do you want to do?"

Scotty beamed, and we began planning.

## Friendship the theme

We settled on "friendship" as our theme. "Our" session was August 11-17, Tuesday to Monday, the final session of the summer. Friendship would be appropriate. The staff would be dealing with saying good-bye after having spent eleven weeks or more together. And campers always respond well to talk of friendship. Yes, friendship, we decided, would do nicely.

Scotty and I met the Trinity Staff on the morning of August 11. We presented our theme to the group, then watched in awe as they moved into their final preparations for that afternoon's registration. That they had spent time together was obvious. Each staff

member seemed able to communicate with other staff members without words, and though the morning was busy, there was a calm, a peace, that somehow didn't fit my memory of pre-camp activity among the Girl Scouts.

As campers arrived for registration, Scotty and I simply stood in the background and greeted those who passed our way. This wasn't going to be bad at all, I decided.

## The gifts of camp

Before the day ended, my emotions were more ambivalent. Camp had presented to me that most *unholy* trinity that I'd feared: heat, mosquitoes, and yes, snakes. The pleasant surprise was that somehow--was it God's grace?--I really wasn't bothered by these "gifts" of camp.

Camp Trinity wasn't really any hotter than Wilmington. And the snake wasn't a *huge* deal: it was only a harmless garter snake, so concerned with its trek across the path it hadn't even noticed me. And the mosquitoes. Well, they're bothersome in any location, but the loving staff of Camp Trinity kept campers and session leaders alike well-doused with Avon's gift to bug-hater's around the world: Skin So Soft.

As I began to let go of my fears, something wonderful happened. Camp wasn't only "not bad." Like the pleasanter aspects of Girl Scout camp, Camp Trinity was rewarding and fun and joy-filled. And there was more.

## A community formed

As at Girl Scout camp, I watched campers strengthen old friendships and make new friends; I watched counselors forge tender, loving relationships with their charges; and I watched fun and fellowship amidst games and competitions.

I also watched a community form. It was a



KISSING THE FLOUNDER for good luck is all part of the water carnival tradition at Camp Trinity.  
photo-Mary Anne B. Brock

community based, in part, on camp activities: songs, lively and quiet; water games, races, and "flounder flings"; relays; "share-shops"; and campfire stories. More important, though, this community was also based on Christ's presence in our midst.

We had talked much during the week about friendship and how Christ is our friend. In our worship Sunday morning, we prayed and sang and shared together as friends, as the Body of Christ. And even though we 90-

or-so individuals will never again be together as we were, I carried the love and care of that community--of the Body of Christ--in my heart as I left camp.

Camp Trinity was, I decided, quite a "smart move" for my summer.

Mary Anne B. Brock is a member of St. James Church, Wilmington, where her husband, the Rev. Scotty Brock, serves as assistant rector.

**Someday**, after mastering the wind, the waves, the tides and gravity, we shall harness for God the energies of love. And then for the second time in the history of the world, man will have discovered fire.  
Pierre Teilhard de Chardin

## Forthcoming Youth Events

October 9-11	Happening #20 For 2nd Semester 9-12 Graders Trinity Center
October 30- November 1	Senior High Diocesan Youth Event For Grades 9-12 Trinity Center
November 14-14	New Beginnings #10 For Grades 7-9 Trinity Center



MORE THAN FIFTY children, ages five to fifteen, attended Vacation Bible School at St. Mark's, Wilmington, for three full weeks. The all-day programs included swimming at the YMCA, field trips to area museums, landmarks and places of note, table tennis tournaments, horseshoes, crafts of all sorts, Bible lessons, rainy day games and a lunch geared to satisfy a youngster's appetite. The program was designed and supervised by Alma Smith and the Rev. Canon Edwin E. Smith, rector of St. Mark's, assisted by several counselors. St. Mark's Summer Day Camp or S.M.A.R.T.Y. Program (St. Mark's Addresses the Real Troubles of Youth) finished the season with the presentation of "Gini", a two-act "family musical review" written by Virginia Braxton, of Philadelphia, a member of Canon Smith's former parish. About sixty youngsters and adults participated in the production which played to such receptive audiences St. Mark's is considering performing it again next year.  
photo—Ede Baldrige

## Wisdom of stained glass windows

by Pam Steude

St. Mary's Episcopal Church in Kinston, North Carolina, is one of the most beautiful churches I've ever seen because it is the church in which I was baptized, confirmed and grew up.

I remember as a child watching the light from the stained glass windows play in colorful patterns on the stone floor in the sanctuary (probably when I should have been listening to the sermon!). I was fascinated by the vivid colors in the patterned windows and the way the light came through them. And it still fascinates me.

There is a particular window in St. Mary's that is dedicated to the memory of my parents (Christian and Miriam Henkel). Since I was the only one of my siblings who remained in Kinston, it became my special task to choose the memorial window.

I remember when the time drew near to make the choice, going to the church one afternoon. The sanctuary was cool and quiet with the light from the windows arranging itself in abstract patterns on the walls and floor.

I wanted to choose a window that was

joyful and also one which would say something about the lives of the two people in whose memory I was making the selection. I asked God to help me decide. Finally, I decided to select the window of Christ in the Garden of Gethesemane the night before His crucifixion. For some reason, I had always been drawn to that window and I felt comfortable and happy with the choice.

This window shows faith, love, trust, and the willingness to do God's will. It also shows the human side of Christ wanting to avoid the pain He knows He must endure. It shows Christ struggling with the difficulties of human life and the decisions one must make--just like each one of us.

A color photograph of that window hangs over the desk in my office at home as a reminder to me of Christ's humanity and love for me. Whenever my life gets complicated and decisions become difficult, I can look at that photograph and my problems come into a clearer perspective. There is a lot of wisdom in a stained glass window.

This article is borrowed from the newsletter of the Diocese of Upper South Carolina.

## Job description—acolyte

Will you not tarry one hour with me . . .  
And carry my cross for people to see;  
or bring forth my light for me to appear;  
or carry my word for my friends to hear;  
or serve me my water to wash and to drink?  
Will you not acolyte one hour per week?

You're placed on a schedule month after month,  
You show up on time and dress like a monk.  
All ages and sizes: short, skinny and tall.  
One of the few times adults know nothing at all.  
Will you not join this colorful crew.  
From eight to eighty, or a hundred and two.

Mike Cruz  
St. Paul's in the Pines





**SHOVELS GLEAMED** in recent afternoon sunlight as members of the building committee of Holy Trinity Church in Fayetteville broke ground for its new parish hall/kitchen project. Adding to the significance of the occasion was the fact that forty years earlier to the day, the original ground breaking for the church took place. Anna Sherman, Elizabeth Hutaff and Carol Hambright, three of the church's founding members, were present for the ceremony. *photos—Lisa Nance*



**THE DOOR TO CHURCH SCHOOL** and offices at Holy Trinity is tried by Molly Nance, a longtime member of the Sunday School and daughter of Miller and Lisa Nance.

## Holy Trinity con't from page A

kindergarten for five-year-olds open to the public. This kindergarten program has become an important preschool program in Fayetteville today and in 1986 expanded to include a special preschool for developmentally handicapped children called Help Our

## Caribbean needs addressed

The Rev. Julian Cave, former assistant rector of St. James, Wilmington, will be speaking to several parishes in the diocese this autumn to help raise awareness and confront the issue of poverty in the Caribbean. Cave joined Bishop Howard Meeks, formerly of West Michigan, and three other Episcopal priests to respond through the ministry of Food for the Poor, Inc., to needs cited by priests and missionaries working in parishes, schools, hospitals and other service centers in the Caribbean area through the ministry of Food For The Poor, Inc.

The Rev. Mr. Cave will be at St. James the Fisherman, Shallotte, October 18; St. Andrew's, Morehead City, October 25; St. James, Wilmington, November 8; St. Paul's, Wilmington, November 15; St. Andrew's on the Sound, Wilmington, November 22; and Church of the Servant, Wilmington, November 29.

The Anglican presence in the Caribbean has always been of particular interest to the people in the Diocese of East Carolina.

Pre-Schoolers (HOP).

When Johnston retired in 1970, Holy Trinity was blessed with a new rector, Rev. Charles Duvall. He saw Holy Trinity continue to grow not only in membership but in its spirituality and concerns for the social issues prevalent throughout the seventies. Duvall would leave Holy Trinity, and, after serving other churches as rector, become bishop of the Diocese of the Central Gulf Coast.

Holy Trinity has a history of being involved not only in the community but on the diocesan level as well; hosts for the 1954 diocesan convention, for instance. Holy Trinity members Roy Parker and Libba Pate were co-chairmen when the diocesan convention returned to Fayetteville in 1992. Many of its members have made an impact on the Diocese of East Carolina as well as the National Episcopal Church such as Nancy Broadwell who is National Chairwoman for the United Thank Offering.

### New programs added

Like a beautiful tree lying dormant throughout the winter and beginning to burst into full bloom, Holy Trinity is beginning to show off its potential as well. New programs

continue to be added including a Parents' Morning Out program, the Lunch Bunch program (an extension of the preschool that serves lunch to the children), a revitalized newsletter, the Game Wardens, a social committee, and a new building project committee. On June 29, 1992, exactly forty years after the first groundbreaking, Holy Trinity held another groundbreaking ceremony for a new parish hall and kitchen to be added. Always reaching out to others in the community, Holy Trinity is the home of such support groups as Alanon, AA, and ACOA groups, AIDS support groups, and support groups for people with eating disorders.

The church has three Sunday services for its ever-growing membership, and a council system of committees to keep everyone working, playing and praying together. It is a church with a purpose and, according to its new rector, "Holy Trinity is a church whose self-esteem is growing. Where the people are gaining respect for themselves, which is what has to be if the church is to be respected as the Body of Christ."

*Lisa S. Nance is a member of Holy Trinity, Fayetteville.*

# In Celebration of Children

CHILDREN'S DEFENSE FUND

## Dr. Horton con't from page C

### Episcopal Consultative Commission Mission Statement

*The mission of the Episcopal Consultative Commission in the Diocese of East Carolina is reconciliation in the Lord, through dialogue, to gain total involvement in the life of the whole church for all its members, in fulfillment of its mission to our Lord and Savior Jesus Christ.*

#### Goals:

1. To serve the needs and interests of the black churches in the diocese.
2. To serve as a liaison between the bishop, the diocesan staff, and other commissions and churches.
3. To recommend, inspire and support potential leadership for diocesan offices and

commissions.

4. To serve as a resource for the diocese for service, worship, evangelism, education, pastoral care and stewardship.

#### Membership:

Open to all those who share aspirations and goals of this commission.

#### Meetings:

Meetings will be rotated between the churches every six to eight weeks on a scheduled basis.

Adopted April 25, 1992  
Sheila Thompson Walker, chair



**THE REV. JULIAN CAVE**

## Racial ethic con't from page B

love...to grow up in every way into Him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." A first principle of a Christian racial ethic therefore establishes that to grow up in every way into Him who is the head, each race and individual must do so in sympathy with all the others.

### Each race has particular gifts

Secondly, also relating us spiritually and biologically by example to one another, as well as to Christ, and in sympathy with one another, we must recognize that each race has particular gifts with which to make the body, the race, and themselves individually whole and holy. Recognition at this level acknowledges not only Christ at the core or center of our universe or being, but the spiritual energies of each of our gifts, race, or ourselves emanating out from Him. He is the head and we the body. Our gifts, corporately or individually, must be allowed and loved by all in order to assist the whole of humankind in its organization and growth toward one another and toward Christ. This growth is spiritual, when each race, joined and knitted together by every joint with which the body is supplied, when each part is working properly, sees itself so organized rather than mechanically tossed into or melted down into a "melting pot" or "tossed salad" as race relations in the United States has been so described and prescribed.

A third and final principle points to having racial teamwork replace the law of the jungle in race relations. The gift of whiteness or blackness, as we must now view race in a constructive mode, as a God-given gift, rather than as a destructive or competitive instrument, suggests the first principle that has already been mentioned: that growth and development of each race should be in sympathy with the growth and development of all the others. We should give care to acknowledge that each destructive racial incident diminishes each race, and does not give any one race an advantage, and does not build the body.

### Our oneness in Christ is a gift

Our oneness in Christ is a gift as much as our racial features. Moreover, in the light of a Christian racial ethic, and in spite of its past destructiveness, like the aftermath of the Cold War or World War II viewed constructively, racism can bring us together more than anything else, other than Christ, just as it now separates us without Christ. We must therefore conclude that at the center of our efforts to either separate from each other, or else complement each other, and of our humanity itself, is a divinity that is so closely related to us, Someone, and not just something, drawing us ever closer to Him and to one another, while at the same time, awakening us, no matter how slowly, to the fact that we indeed are somebody, racially, corporately, and organically, and related to Someone who cares about our unique racial features so much that He uses them in His own creative way to complement the whole, as well as the individual with holiness.

## The Box in the Window

I wash a dish  
and I say a prayer,  
Because my Blue Box  
Is sitting there.

The pressures have lifted  
From someone I love  
So a coin goes in  
And a prayer goes above.  
Cholesterol's down  
And I say a prayer  
Since the diet is working  
I don't have a care.

My prayer changed once  
To a joyous howl,  
The dentist said "No"  
To a root canal.

So find your box  
And find your reason  
This is the time  
And it's always the season.

*Penny Rodman, St. Thomas, Bath*



# Episcopal Life

NOVEMBER 1992

## CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

FC283  
M67

### St. Paul's Church, Edenton

## Active, modern parish for 232 years

by Debbie Boyle

When I was asked to write about St. Paul's, Edenton, I realized it was too personal for me to write as an objective reporter. You see, St. Paul's is the church I have attended for the past nineteen years. So, please bear with me as I describe this place which has been so special to my family and me.

Edenton is a very historic town both in North Carolina, as well as in the colonies. The Church of England established its church here, although not in 1663 when North Carolina was chartered, but in 1701. Because the vestry minutes are still intact from that time, it is known that members of the first vestry included the governor, the president of the Provincial Council, members of the council, justices of the General Court, and several military men. It is also known that on June 19, 1776, the vestry signed the new oath of allegiance of the colony, having already elected delegates to the Provincial Congress in 1774.

#### Services began in 1760

The first church was built across Queen Anne's Creek on an acre of donated land. Perhaps there were other structures built in 1708 on the same site, but there is no evidence as to where or what types of buildings these were. The present and third St. Paul's was begun in 1736 with services beginning in 1760, but the work was not completed until 1774. It was built on the site that had been the town of Edenton's burial ground for forty years.

The graveyard is one of the most interesting historical aspects of St. Paul's. The oldest marked grave is that of "Little Marjorie", or Mrs. Marjorie Davidson, the twenty-year-old wife of John Davison, in the mid-1760's. There are only a dozen or so grave markers dated before 1800. This is due to the fact that the first marker made was a timely and costly production. There was no local stone and the closest port which would have had one and stonecarvers was Philadelphia. In 1733, a hurricane destroyed many of the markers and more have disappeared through the years. Inside the church itself there are eight graves and nine people buried, including Rev. Clement Hall and his wife, under the altar and Chief Justice John Henly near the chancel.

#### An ideal in village churches

The church structure today is exactly as it was in 1806-1809 when William Nichols added the steeple and the interior woodwork. However, new reredos or chancel woodwork was added on top of the first woodwork in the 1950's. St. Paul's has been described as "an unusually complete survival of early church building" and as "an ideal in village churches."



DURING THE "SERMON FOR SHORT PEOPLE", the Rev. Russell L. Johnson, rector of St. Paul's, Edenton, finds himself surrounded by short people who eagerly look forward to this special time each week.

photo—Debbie Boyle

The history of St. Paul's is fun and certainly adds to her beauty, but it is more than this which has kept St. Paul's an active and modern parish. Many groups within the church add to the life. The vestry remains involved in offering leadership and guidance in every phase of the life. A few years ago, it was the vestry which saw the need for a food pantry in Chowan County. Since that time the Food Pantry has tripled in demand, and the

vestry continues to support it financially and with manpower.

#### Many active parish groups

Other viable groups include the choir, under the direction of Rosalind MacEnaulty, which was invited to sing in the National Cathedral in October. The ECW supports numerous outreach programs in the area, as well as in the diocese. These women raise funds by serving Rotary every Thursday

during the year, which in turn, adds to the sense of community of the group.

Two groups of Stephen Ministers have completed the course of study and are active in their ministry throughout the parish. On Friday mornings, there is a men's prayer group which has met for years. And on Wednesday mornings, there is an ecumenical women's Bible study which has been going steadily for five years. At the present time, the rector, the Rev. Russell Johnson, is teaching a six-week course on Christian Care Giving after the Wednesday night service.

One of St. Paul's most recent events was the opening of a gift shop in the old library next to the church. Through the hard work of some of the women and financial backing from other groups in the church, this unused building has been creatively turned into a shop where one can find numerous handmade surprises as well as meet some of the parishioners.

#### Unique youth ministry

Now I come to my favorite ministry, the youth ministry at St. Paul's. Would you believe "Mrs. Jane" Riddick has taken care of the nursery for over eighteen years? She will take any child, no matter their age, and care for them. I consider her one of my most special friends!

From the nursery, the children move upstairs into the Children's Chapel, an enchanting place full of children's artwork, an old altar and cross, and very small pews. On Sunday mornings for the past fifteen years, it has been the place where children worship together in song and fun, yet learn the Bible at the same time. At present count, there are about fifty children in and out of there from ages four to nine.

The middle grades have their own Sunday School and their own projects, too. The Sunday School teachers are forever combining groups, offering new material, and adding innovative ideas to cure whatever seems to be a problem.

And then there is EYC, which is certainly something I can't help but brag about. The St. Paul's group is ecumenical first of all, including sponsorship from the Catholic and Presbyterians, although there are young people from other churches, also. Under the leadership of Missie Harrell, this group is well known in the diocese as being very active on that level, as well as in the community at home. Personally, it has been a wonderful opportunity for my two teenagers to be a part of such a special group and feel their way into today's world. I am beholden to St. Paul's for providing them with this experience from birth to college age!

So, this is what St. Paul's is about—past, present and future. This is what makes it

con't on page H



# The Bishop's Letter

My dear Sisters and Brothers in Christ:

A short time ago I attended the retirement dinner given by St. Paul's Church, Greenville, for the Rev. Pat Houston. During the dinner I began thinking about the number of clergy, recently retired, whose history is so deeply interwoven with the history of this diocese. One cannot even make that statement without thinking of Pat, Ed Sharp, Bob Holt, Jack Ormond, Marlon Poirier, and Frank Ross, all of whom were consummate parish priests. Men who were shaped by this diocese, and who, in turn shaped it through the years.

I tried to think of a phrase I would use to describe these gentlemen, and I was quite pleased with myself when the phrase "lions of the Lord" popped into my head. For that's what they certainly are.

I then started thinking about the qualities these men share; those qualities that make them special as men of God, and as friends.

The first quality is a complete dedication to our Lord and His church. The fact that they know Jesus comes through both in their preaching and living. These are men who walk with their living Lord. There was also a dedication from them to church institutions. Of course, they valued and cared for their local parish. However, they value equally their diocese and National Church, and, indeed, the Anglican Communion as a whole.

They were (are) consummate pastors. They were fiercely dedicated to the people they were called to serve. And, because of this, they were tireless workers. Workaholics might be a phrase they would resent, because,

to them, it didn't seem like work.

They were (are) deeply courageous and principled. It would be impossible to live through integration, women's ordination, prayer book revision, deeply divisive social justice issues without developing a tough skin, and knowing exactly where you stand. And yet, they shared the capacity to remain in dialogue with those who disagreed with them most vehemently.

Finally, they share a great sense of humor. They take our Lord and His church with deep seriousness. They do not take themselves seriously at all.

And so to Pat, Ed, Bob, Jack, Marlon, and Frank I offer my deepest thanks. You have made my life infinitely easier; you have role-modeled priesthood and ministry for me in very special ways. My life is richer because of each of you.

Will there be men and women to take their place?

I believe there will be, because I believe in the generosity of God.

Do you want to meet them?

Then come to Camp Trinity next summer. They will be there, as campers and counselors, being shaped and formed by the diocese that these six men helped shape and form. Maybe that helps us understand the communion of saints a little better.

Thanks be to God.

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

## Pertinent vestments created for service at racism conference

by Lisa S. Nance

Recently, a diverse group of approximately thirty people met at St. Joseph's Church in Fayetteville to tackle the issue of racism. This two-day conference was sponsored by the Fayetteville Area Episcopal Churches and included participation from members of not only the churches in Fayetteville but also Clinton and Elizabethtown. The planning committee was co-chaired by Robin Burrs and Lorna Erixson. Other members of the committee included the Rev. Lucy Talbot, the Rev. Augustine Joseph, the Rev. Frank Russ, the Rev. Tom Cure, Dr. Luther McManus, Allan Taziri, Gilbert Thomason, Janet Izi, and Yvonne Wallace.

The Friday evening session was for organization and discussion. Three groups were formed as participants answered questions and discussed personal experiences with racism and how they have seen it in their

communities and churches. The theme of the conference, "Let me receive my sight...that I may see, seek, serve Christ in all persons...and celebrate our diversity," was also discussed.

The evening ended with the Rev. Augustine Joseph, celebrant, and the Revs. Tom Cure and Frank Russ as con-celebrants for the Holy Eucharist, and with the Rev. Dr. Sherman Brooks from Piney Grove Baptist Church delivering the sermon. Special to the service were the vestments the three Episcopal ministers wore. Exactly alike, the vestments were white with different colored hands reaching upwards toward a single hand reaching down. The vestments were designed and created by Katherine Whaley, Inez Elliott, and Irene Hathcock especially for this service. Afterwards, the three vestments were donated to the Diocese of East Carolina.

Lisa Nance is a member of Holy Trinity, Fayetteville.



THE REVS. THOMAS G. CURE, AUGUSTINE JOSEPH AND FRANK D. RUSS, JR.  
photo—Lisa Nance

## Herman Eason honored for six decades of service

by M.E. Pellin

For close to seventy years, Herman Eason has given his heart and soul to St. Paul's Episcopal Church. Now, the congregation has given something back in return. Eason was honored in celebration of his sixtieth year as lay reader for the church.

"He has been the life and backbone of St. Paul's Church for my entire lifetime," said Cornell McGill, present senior warden and lifelong member of St. Paul's. "Sometimes, you think one individual couldn't have that much impact. But I can't imagine the church without him. When I talk about St. Paul's, I talk about Herman Eason."

McGill is not alone.

"He is about the church," said Eric Colloymore, past senior warden of St. Paul's. "He is well-respected and above reproach."

"A lot of people do things for the accolades and fame. Mr. Eason does it because it's what he sincerely believes in."

It started in 1932, when Eason was confirmed as a lay reader by Bishop Thomas C. Darst. It continues today, every day of the week, when Eason performs his lay-reader duties.

"I do a little bit of everything," Eason explained. "A lay reader assists the priest and takes charge of the church when it doesn't have a priest. He helps with communion and can write his own sermons."

In 1932, Eason used to hold two lay services per Sunday three Sundays a month. Today, at the age of 81, he's cut back some on his duties, but not on his devotion to the church.

"I've been doing it for so long," Eason said.

"I just love working in the church."

It's only appropriate that the man who loves St. Paul's was the man who officially opened its doors when the church was consecrated in 1954.

"I was senior warden then," Eason said "and we had just built our new building. We had a ceremony where the bishop knocked on the door three times and said 'Open me the gates of righteousness that I may go into them and give thanks unto the Lord'."

"I was inside the church," Eason said, "and I had to answer with my reply. I opened the doors and said 'This is the gate of the Lord the righteous shall pass into it.' I'll never forget the feeling when I opened that door."

In addition to his love of the church, there is Eason's love of the community. At times seems his life has been spent in the pursuit of serving both God and his fellow man with a equal amount of dedication.

"I've stayed busy," Eason said. "I used to ask my wife why she didn't want to carpet the floor at home and she'd tell me that so many people were always coming in it wouldn't last. I was in everything."

Indeed. Past district commander and state vice chairman of the American Legion district chairman for the Boy Scouts, summer camp counselor and private businessman. The list of Eason's achievements goes on evidenced by the numerous civic awards and merit citations that fill his scrapbook.

"The Lord has been good to me," Eason said. "I know I can't pay him back for what he's done for me, but anything along that line that will help, I sure do try."

Reprinted with permission from The Daily News, Washington.

## Letter to the editor

Where credit is due

To the editor:

In the September issue of *CrossCurrent*, the lead article was on St. Andrew's By-the-Sea, Nags Head, and was attributed to me. The history was written by George Bright, a member of our congregation and I edited it.

The history was written for and appears in our new cookbook, "Loaves and Fishes: A Sharing of Recipes." Besides the history of St. Andrew's, there are many old pictures of the church from the time of its consecration in

1919 until the present.

Thanks for making this correction. George's name should have been on the article because he did all the research and original writing.

I enjoy *CrossCurrent* very much and think you are doing a fine job in giving us so much news of the diocese.

Sincerely,  
Vera A. Evar  
Manteo, N.C.

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

### DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

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THIS IS THE TIME of the year when the Stewardship Commission makes its annual area visits. Clarence Leary, chair of the Stewardship Commission, is seen making his presentation in a recent visit to representatives from the churches in the Cape Fear Convocation.

photo—Ede D. Baldrige

## Managing God's resources

by David E. Sumner

If you feel that a parish pledge fulfills your "dues" for paying the priest's salary and keeping the church running, then you are missing the stewardship boat. God is really the owner of the world and we are God's stewards. Take a closer look at the word steward:

**Steward**, n. 1. A person who manages another's property, finances, or other affairs. 2. A person in charge of the household affairs of a large estate, club, hotel, or resort. (*American Heritage Dictionary*)

That's where we get the word stewardship. Stewardship means taking care of, or managing, God's resources and possessions. "The earth is the Lord's, and all it contains; the world and those who dwell within it," declares the Psalmist (Psalm 24:1).

This principle provides the primary foundation for stewardship: God owns the earth and all its bank accounts, houses, cars and property. We are merely the managers, or stewards of the properties and resources of the earth. Being a steward means managing the world's resources that God has entrusted to you.

Stewardship, in this sense, has theological implications for supporting and preserving the environment. But it also has implications for managing and using your money.

A few years ago, I received a small inheritance of about \$7,000. I used it as a down payment on the first house I ever purchased. It was a wonderful house and I poured hundreds

of hours and dollars into improvements during the four years I had it. But when I moved and had to sell it, the market was poor. To make a long story short, it stayed on the market for six months and I sold it at a \$7,000 loss—almost the exact amount of the inheritance.

Oomph. That hurt. Because I had been a faithful tither, I thought God would help me make money in everything I did. Before that experience, I knew only in theory that God owned everything, including "my" money. In a puzzling and painful way, that lesson taught me that God really does own all that I think I "possess". Truly the Lord giveth and the Lord taketh away. Years later, I received a substantially larger inheritance and a larger house.

When we give to God and God's church, we don't really give from what is "ours." We are merely giving back a portion of what God has already given us. The act of giving is, or should be, a response of gratitude and appreciation.

Giving, then, becomes an act of trust and faith in God. By giving ten percent, or whatever you feel you can give, you trust God to provide what you need in order to live on the rest of your income. If you have difficulty "having faith," then make a decision where some risk is required. There's no better place to start than with your parish pledge.

*David E. Sumner is a faculty member at Ball State University, Muncie, Indiana, and author of "The Episcopal Church's History: 1945-1985".*

## Events

**The Annual Barbeque Chicken Dinner of the ECW of Zion Church**, Washington, will be held in the parish house on November 6 from 4 to 7:30. Tickets can be purchased from any ECW member.

**Holy Trinity, Hampstead, Fifth Annual Bazaar**, will be held November 7 from 9 a.m. to 4 p.m. in the Community Center in Hampstead. Handmade items, baked goods, pickles, ellies and much more will be for sale. Luncheon will be served from 11:30 to 1:30. For further information call (919) 270-4221.

**The EYC of the Cape Fear Convocation** will meet in Empie Park, November 8, under the leadership of Ada and Andy Atkinson.

**The Craft Fair and Maine Lobster Sale at St. James the Fisherman** will be held Saturday, November 14, from 10 a.m. to 4 p.m. Lobsters must be ordered and paid for by November 2. For further information call the church at (919) 754-9313.

**The Children's Services State of the Art Conference**, sponsored by the Eastern Region Child Mental Health Training Committee and the Eastern Area Health Education Center will be held at Trinity Center, November 16 and 17. Contact Mental Health Education Department at Eastern AHEC, (919) 551-5228, for further information.

At the National Cathedral, Washington, D.C., from November 23 to January 6, the exhibit, **Preparing for the Christ Child: Nativity Scenes from Around the World**, will be open. Over one hundred creches from sixty countries will be on display.

**Welcoming Cultural Diversity—Working Effectively with Diverse Groups**, an AHEC Workshop, will be held December 9, 9 a.m. to 4 p.m., in the Willis Building, led by Dennis E. Chestnut, Ph.D., East Carolina University. For further information call (919) 551-5215.

## Around the Parishes

**St. Peter's, Washington**, has hospital equipment available to its parishioners. Items include wheelchairs, walkers, portable commodes and a hospital bed.

Sharing the Life, Wednesday night family celebrations at **St. Andrew's, Morehead City**, is now in its fourth year. And something new has been added, a program called Wednesday Night Kids. The program, for children between the ages of four and twelve, is a series of age level programs filled with games, crafts and guest speakers.

More than \$3000 was raised at the Acolyte Auction at **St. Philip's, Southport**, recently, thanks to such intriguing items as a weekend at the Omni in Charleston, a catered cocktail party, and watercolors by Rusty Hughes, Jean Fairley, Joyce Martz and Tollie Davis. The \$\$\$ went toward the funding of getting St. Philip's twenty-two acolytes to the Acolyte Festival at the National Cathedral in Washington, D.C., in late October.

During the Rev. Lucy Talbott's sabbatical leave from **St. Paul in the Pines, Fayetteville**, the vestry is serving as the parish family's "ears and hands". Everyone in the parish has his or her own designated vestryperson with whom to be in touch for any reason or concern as they would have been in touch with their rector were she not away.

**Bill Bridges, Church of the Advent, Williamston**, received the Governor's Volunteer Award from Governor James Martin recently. Mr. Bridges, one of four people from Martin County chosen for this honor, was nominated by the local Inter-Agency Council.

**St. Augustine's, Kinston**, really plans ahead. Already the church and grounds are being renovated and freshened in anticipation of its big centennial celebration in 1996.

**Joe Stringer, St. Peter's, Washington**, has been awarded the Advanced Law Enforcement Certification by the North Carolina Criminal Justice Education Standards Commission, the highest professional certification awarded to law enforcement and criminal justice officers in North Carolina.

**St. James, Belhaven**, has opened a clothes closet for its Hispanic congregation. On Sunday evenings at St. James, the Eucharist is celebrated in Spanish. After the service, an English class is held.

**St. Peter's by the Sea's, Swansboro**, cookbook, "Parish Family Recipes," is full of "their own" recipes and ready for sale. The price is \$7 and to order contact Trish Randall, (919) 354-5223, or Esther Bristow, 354-2243.

## Where does CrossCurrent get its news and stories?

There's no secret—about getting your news in the *CrossCurrent* newspaper. Then how do you get it there?

*CrossCurrent* is the news organ of the diocese, its congregation and related groups—to share information about the policies, people and programs of the diocese, to make connection between the members and the official organization, including the total denomination and churches worldwide.

*CrossCurrent* reaches each member's home monthly, aimed at creating a sense of community.

Deadline for news is "in the editor's hands" normally by the twenty-fifth of each month for the issue dated and mailed by the twenty-fifth of the following month. This interim is necessary to allow time for editing, coordinating, typesetting, printing and mailing.

News needs to be of interest to more than a single congregation or unit. (Consider whether a church in another corner of the diocese would be interested in the news you offer—as an inspiration for its own programs.) This means more than a bare, official report of an event or project. Because news is defined as the unusual, it might be said that what's new equals "what's news?"

Time considerations are vital—to be sure that news of coming events will appear before the event, and so that reports of what has happened will be as fresh as possible.

A continuing concern is inclusion of articles that report on efforts by individual parishes. The diocesan goals of mission, evangelism and stewardship are being lived out and witnessed in a variety of ways at the congregational level. These stories, when shared, encourage congregations and give them the recognition they deserve. The publishing of these efforts can help fulfill the mission of the diocesan newspaper itself.

Articles should reflect importance, relevance to goals and usefulness, as well as possible interest to others. Cooperation among members within or between congregations, denominations and community groups adds usually to the news value.

Contributors are encouraged to call beforehand to discuss the best approach and methods. Often such consultation can reveal a more important and interesting story behind

the story. Contributors should send items to the editor, showing their name and telephone number, so contact can be made for clarity and correctness.

Contributors should consider these questions: Is it written to attract the reader's interest? How will the information benefit the reader? Is it relevant to the diocesan goals?

Photos (black and white) are welcome.

Other aspects of *CrossCurrent*: Calendar items must meet the same deadlines as news. Opinion articles, inspirational pieces and letters to the editor are welcome, along with suggestions for regular features such as "Around the Parishes."

Suggestions of ways to improve *CrossCurrent* in content or in appearance are always welcome and will be considered.

With thanks to Frances Antonucci and Tamra Robinson of the Washington Diocese.

National  
Episcopal  
Coalition on  
Alcohol  
and Drugs



Alcohol-Drug  
Awareness  
Sunday

November 22, 1992



# Magic of the nativity scene

by Lisa Nance

The clockmaker carefully set the inner workings of the music box on the table as the woman standing next to his gasped. Forty-one years after begin placed inside its wooden sounding box, the brass music box shone like polished gold. Carefully, the clockmaker took a pair of pliers and wound the box. Tinkling strains of "Silent Night" filled the air. A satisfied smile appeared on both of their faces.

This was a special music box. A Roeger music box, it belongs inside the nativity scene at Holy Trinity Church in Fayetteville. The winder had broken off the back of the creche and Mary Lynn Jordan, a long-time member of the church, had taken the box to a jeweler to be fixed.

Now holding a ten-inch figure of the Virgin Mary, Mary Lynn and I listen to the music box, reinstalled inside the creche. Inside its sounding box on the back of the creche, what was once the tinkling of the music box has become a mellow and more resonant sound as it plays "Adeste Fideles." The music box has a new permanent winder assuring that it will never spend a Christmas silent.

## Adorned with gold leaf

But the beautiful music is only one of several special features of the nativity scene. The Italian creche was designed by Walter Bacher and manufactured by Anri. It features eighteen handcarved and handpainted wooden figures. Among the figures are Mary, Baby Jesus, Joseph, the three kings, and various animals. There are also townspeople, shepherds, and children. The three dimensional wooden manger contains real hay and depicts a painted skyline of Bethlehem through a window carved out on one side. The figurines are believed to be olive wood and are painted in muted tones. The robes of the wise men are adorned with gold leaf.

The nativity scene has been a favorite of children and adults of the parish since 1976 when it was donated by Betty Dan Gilliam in loving memory of her brother Richard Maynard Nicholas who died that same year. According to Mrs. Gilliam, "There were just five of these sets brought into the United States that particular year."

## Gifts from children

The set is placed under the pulpit on Christmas Eve. All the figures are put out except the three kings who appear on the first day of Epiphany. During Holy Trinity's early Christmas Eve service, the children of the church bring gifts of toothpaste, toothbrushes, and soap wrapped in white paper to lay at the manger. Later these gifts are distributed by the Salvation Army to the needy.



Surrounded by red poinsettias at its base, in the manger Mary and Joseph look sweetly down at their son. The peaceful looks on the faces of the animals, the excited features of the shepherd as he calls to others to come and see the baby, and the presence of the stately wise men tell that most cherished story all Christians know. At Holy Trinity that story is told through the music and magic of their treasured nativity scene.

Ms. Nance is a member of Holy Trinity, Fayetteville.

Copyright ©1992 by Lisa Stiles Nance



HOLY TRINITY'S CRECHE

photo—Lisa Nance

## Correction

The Pasquotank Plate, the cookbook of Christ Episcopal Churchwomen, Elizabeth City, can be ordered from the church. Send a check for \$17.95, plus \$2.75 postage and handling, payable to Christ Church ECW. North Carolina residents add \$1.08 sales tax and send to: The Pasquotank Plate, Christ Church ECW, 200 McMorris Street, Elizabeth City, NC 27909.

## Good Shepherd House volunteers honored

The volunteers of Good Shepherd House, Wilmington, have been selected as one of four winners of the 1992 Governor's Award for Volunteer Service. The award was presented in Raleigh by Governor James Martin to Eugene Walker and Don Fisher, representatives of Good Shepherd House's volunteers.



MORE THAN 60% of the members of Church of the Servant, Wilmington, attended the All-Parish Dinner recently where they were given an up-to-date report on the church's "Thankful for the Past—Faith in Our Future" building campaign. The "new house" will provide space for Christian education programs, adequate accommodations for the congregation on Sunday and a new kitchen, plus providing the opportunity to expand outreach programs.

photo—Ede Baldrige

## Elderhostel at T.C.

Trinity Center is playing host for Elderhostel programs as an outreach to senior adults. Participants are guests and students for a week, taking up to three non-credit courses on a wide variety of liberal arts and science subjects.

The cost for the program week at Trinity Center is \$270, which includes all meals, lodging and instructional materials. A limited number of scholarships are available if financial assistance is required.

For further information about forthcoming sessions in December and 1993 contact Trinity Center, P.O. Drawer 380, Salter Path, NC 28575.

## Clergy Register

The Rev. John C. Rivers, Bath, has accepted a call from St. John's, Wilmington to be its interim rector.

The Rev. Lawrence P. Houston, Jr. (Pat) retired as rector of St. Paul's, Greenville.

The Rev. Janet Watrous resigned as Episcopal chaplain at North Carolina State University. During the 1992-1993 school year she will be full-time chaplain of St. Mary's College. Heretofore she was chaplain half-time at each school.

## Diocesan Calendar

### October

- 1 Stewardship area meeting, St. Paul's, Edenton, 6 p.m.
- 8 Happening staff meeting, Trinity Center
- 9-11 Happening, Trinity Center
- 10 Diaconate School, Diocesan House, 10 a.m.
- 11 Day of prayer for AIDS
- 12-13 Trinity Board Overnight, Trinity Center
- 14 Foundation meeting, Diocesan House, 10 a.m.; Celebration of new ministry, the Rev. Gary M. Noteboom, Trinity Church, Lumberton, 7 p.m.
- 15 "What I Can Do in My Parish About the Aging" conference, Trinity Center, 10 a.m.-3 p.m.
- 20 Convention Committee, Diocesan House, 10 a.m.
- 22 Family Ministries, Diocesan House, 10 a.m.
- 24 St. Timothy's, Greenville, Lobster Fair; Church of the Servant, Wilmington, Lobster Sale; St. Peter's by the Sea, Swansboro, Lobster Fair; Diaconate School, Diocesan House, 10 a.m.; Cursillo Secretaries, St. Mary's, Kinston, 10 a.m.
- 26 Commission on Healing, Diocesan House, 10 a.m.
- 30 Executive Council meeting, Diocesan House, 9:30 a.m.; St. Thomas, Ahoskie, Lobster Feast
- 31 Annual Episcopal Consultative Commission (formerly the Coalition of Black Episcopalians) banquet, Fayetteville

### November

- 7 Diaconate School, Diocesan House, 10 a.m.
- 10-11 LARC conference, Trinity Center
- 12 Department of Missions, Diocesan House, 10 a.m.
- 13-14 New Beginnings, Trinity Center
- 17 Interfaith Refugee Ministry Committee, Diocesan House, 10 a.m.; Lay Pension Committee, Diocesan House, 2 p.m.
- 21 Diaconate School (Deacon's Day), 10 a.m.; ECC, St. Mark's, Wilmington, 10 a.m.
- 26-27 Thanksgiving (office closed)

### December

- 4 Executive Council meeting, Diocesan House, 9:30 a.m.
- 5 Diaconate School, St. Mary's, Kinston, 10 a.m.
- 10 Department of Missions, Diocesan House, 10 a.m.
- 15 Board of Trinity, Trinity Center, 10:30 a.m.
- 19 Diaconate School, Diocesan House, 10 a.m.
- 27-Jan. 1 Winterlight, Kanuga



# Episcopal Life

NOVEMBER 1992



Native Americans from across North America gathered for a service marking 500 years of survival at the Washington National Cathedral on Columbus Day.

photo/EPISCOPAL NEWS SERVICE, RUTH FREMSON

## A CELEBRATION OF SURVIVAL

# Natives look hopefully to next 500 years

By Ed Stannard

WASHINGTON, D.C.

It began with a solemn vigil, the names of tribes and people no longer alive recited throughout the night.

It ended the next afternoon with the proud, triumphant drumbeat resounding throughout the National Cathedral, leading a procession of indigenous peoples and their supporters from across the Americas, living testimony to the survival of Native Americans 500 years after Christopher Columbus dropped anchor off-shore.

Thus on Oct. 11-12 did Mohawks and Athabascans, Aleuts and Hawaiians, Sioux and Choctaw, along with people of all races, celebrate natives' survival, even as, in much of the United States, parades and sales paid homage to the man Indians say brought genocide, slavery, disease and exploitation to the Americas.

In all, 2,600 people crowded the cathedral, including members of about 40 tribes, supporters from the black, Asian, Hispanic and white communities, the Rev. Jean-Bertrand Aristide, exiled president of Haiti, Bishop Herbert W. Chilstrom of the Evangelical Lutheran Church in America and Fred Rotondaro of the National Italian-American Foundation.

In his sermon, Bishop Steven Charleston of Alaska, a Choctaw, challenged the congregation to remember past injustices but to face the future with courage and hope:

"The 500 years that will come forth from this place today will not be a community of greed, of hate, but a community of hope, of

peace, of love."

In the dusk-to-dawn prayer vigil that preceded the service, Indians from all over the United States prayed and sang in their native languages, invoking the memory of their cultures and peoples, and calling on God to bless their future.

At dawn, a service of purification and

cleansing concluded the vigil. "We purify ourselves in humbleness," intoned the Rev. Robert Two Bulls of the Oglala Lakota tribe in Pine Ridge, S.D. Two Bulls said the early morning celebration marked "the dawn of new hope" for Native Americans.

The three-hour cathedral service wove  
See NATIVES, page 6

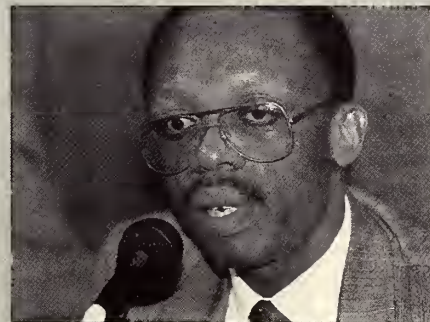
## Exiled Haitian president may become Episcopal priest

GARDEN CITY, N.Y.

The Rev. Jean-Bertrand Aristide, exiled president of Haiti and a Roman Catholic priest, has begun discussions about becoming an Episcopal priest in the Diocese of Long Island.

Aristide, who now lives in Washington, D.C., and Venezuela, which first gave him refuge after he was ousted by a military coup one year ago, has discussed such a transfer recently with Long Island Bishop Orris "Jay" Walker and Presiding Bishop Edmond L. Browning.

A report in the Long Island Catholic newspaper last month that discussions had taken place caught many in the diocese by surprise. Although the diocese's standing committee knew of the discussions, the commission on ministry did not. The diocese, which comprises Brooklyn and Queens as well as Nassau and Suffolk counties, has a



Jean-Bertrand Aristide

large Haitian community.

If he proceeds with his plans, Aristide, whom the United Nations and the United States still recognize as Haiti's president, will undergo a review by members of the commission on ministry, which would make a recommendation to the bishop.

See ARISTIDE, page 9

## INSIDE



PROFILE: HOLLY MCALPEN

EPISCOPALIANS INVOLVED IN THE FIGHT AGAINST AIDS

pages 4,12,19

The Presiding Bishop p.23

Madeleine L'Engle p.28

PREPARING FOR  
ADVENT



LIFE LINES/CENTERFOLD

COMPANION DIOCESES pages 15-18

## Sexual abuse forces priest from office

Church leaders reacted with shock and concern last month to the resignation of the Rev. Wallace A. Frey, 55, vice president of the House of Deputies, after he was accused of sexual misconduct in his suburban Syracuse, N.Y., parish.

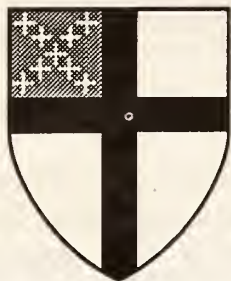
In a joint statement, Pamela Chinnis, president of the House of Deputies, and Presiding Bishop Edmond L. Browning said sexual misconduct and betrayal of pastoral trust by clergy and lay leaders cannot be tolerated and they called for compassion for those who have been affected.

Chinnis said it would be an even greater tragedy if attention was diverted from the national, parish-based study and dialogue on sexuality, now under way across the country. "It does not diminish our need to confront all the complex issues surrounding sexuality," she said.

Expressing confidence that Episcopalians could "keep the larger picture in view," Chinnis said the results of the study, mandated by the 1991 General Convention, must be reported to the next convention in 1994.

Bishop David B. Joslin of the Diocese of Central New York announced Oct. 5 that  
See SEXUAL ABUSE, page 9





## Episcopal Life

Vol. 3, No. 11, November 1992

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### EDITOR

Jerrold Hames

### NEWS EDITOR

Ed Stannard

### FEATURES EDITOR

Nan Cobbey

### ART DIRECTOR

Jerry Fargo

### EDITORIAL ASSISTANT

Carol Seischab

### DIOCESAN EDITIONS

Renee Stokes

### ADVERTISING DIRECTOR

William Griffiths

### ADVERTISING MANAGER

Dorothy Kelso

### CIRCULATION DIRECTOR

Anita Spence

### Editorial offices:

815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

### Advertising/Circulation:

Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

**Bethlehem:** Bill Lewellis

**Central Pennsylvania:**

Kenneth H. Quigley

**Delaware:** Lynn Kelleher

**East Carolina:** Ede Baldrige

**Easton:** William P. Chilton

**Iowa:** Nancy Morton

**Milwaukee:** Catherine Tyndall Boyd

**Nevada:** Sherry Dunn

**New Jersey:** Chris Moore

**Northern Michigan:** Carol Hosler

**Oklahoma:** Chris Nelson

**Pennsylvania:** Barbara Ogilby

**Southwest Florida:**

Jeanette Crane

**Springfield:** Betsy Rogers

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## NEWS

# Agencies plead for help to feed starving Somalia

By RICHARD JONES

As news of mass starvation pours in from Somalia, the Presiding Bishop's Fund for World Relief and Church World Service are continuing to raise money and airlift food to the stricken nation.

By mid-September, the Presiding Bishop's fund had sent \$125,000 in aid to Somalia through CWS, said the Rev. Bill Caradine, assistant deputy of the fund. And CWS, the relief agency of the National Council of Churches (NCC), is trying to raise \$150,000 in relief — mainly to purchase and transport food to that country.

"The need to continue our efforts in Somalia is urgent," said Willis Logan, director of the African office of CWS. "And the more that news of the famine reaches the United States, the easier our job will be to raise money."

Somalia has been in the midst of civil war since the fall of its dictator, Mohammed Siad Barre, in January 1991, and warring factions have left the capital,

Mogadishu, in ruins. In addition to the nearly 150,000 Somalis killed in clan-based fighting, the civil strife, combined with a devastating drought, has left the rest of the country in a famine that threatens the lives of a third of Somalia's 6 million people.

In the past 12 months, 25 percent of Somali children under 5 have died, and more than 60 percent of the survivors suffer from severe malnutrition. Between 2,000 and 5,000 Somalis die of hunger each day.

Similar devastation is wreaking havoc in the Sudan and Mozambique, where civil wars

**Donations may be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017; and Church World Service, P.O. Box 968, Elkhart, Ind. 46515. They may be designated for particular areas.**

have raged for years. Drought, the worst of this century, threatens 110 million people in southern Africa.

Church World Service began an airlift in May that has delivered 4,000 tons of food and medicine to Somalia. Equipped with a C-130 cargo plane provided by the Lutheran World Federation, the mission has made nearly 250 trips from Kenya, delivering 17.5 tons of food per flight two or three times a day.

"Our primary emphasis is to airlift food to relief agencies in Somalia like the International Red Cross," said Logan. "But we've also purchased desperately needed items like medicine—and \$50,000 in powdered milk."

"Things seem better, but there is still indescribable suffering in Somalia," said Caradine. "We are in danger of being distracted by other events of great impact, but we must not forget those dying for lack of food and care."

Richard Jones is on the staff of Episcopal News Service.



**Above: Drought and civil war have driven millions of Somali children to the brink of starvation while the international community scrambles to provide relief.**

photo/EPISCOPAL NEWS SERVICE, ANDREW HOLBROOKE

**Right: Department of Defense staff unload U.S. food.**

photo/AGENCY FOR INTERNATIONAL DEVELOPMENT



## CONTENTS

Calendar .....	31
Classified .....	30
Diocesan briefs .....	10-11
Editorials .....	22
Forum .....	26-27
Letters .....	24-25
LifeLines .....	15-18
Liturgical year .....	27-28
Marketplace .....	8,13,29
News/Features .....	1-9, 14,21,30,32
News Digest .....	3
Presiding Bishop .....	23
Profile .....	12
Resources .....	31
Resumen de Noticias .....	20
Reviews .....	21,27
TV watch .....	30
Youth Life .....	19

## CORRECTIONS

• The address for the Motion Picture Licensing Corp., describing the need for a public performance license before showing videos in parishes, was incorrect in an article in the October Episcopal Life. The address is 13315 Washington Blvd., Suite 302, Los Angeles, Calif. 90066.

• An advertisement by Cowley Publications in October incorrectly named the authors of the book "New Millennium, New Church: Trends Shaping the Episcopal Church in the 21st Century." They are Roger J. White, bishop of Milwaukee, and Richard Kew.

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(Signed) Ellen F. Cooke,  
Treasurer,  
The Domestic & Foreign  
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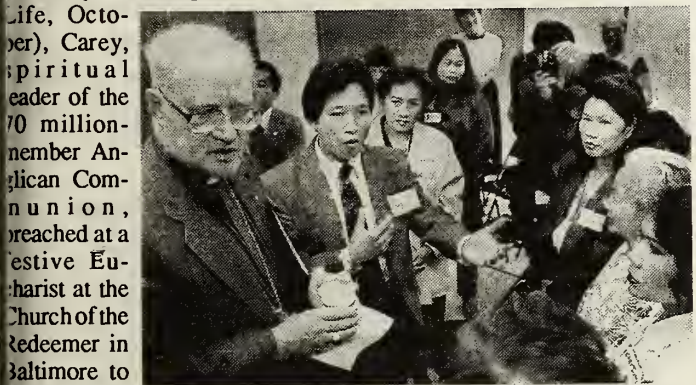
NEWS

# Carey to U.S. church: Look outward, forward

By JAMES SOLHEIM

Archbishop of Canterbury George L. Carey swept through six dioceses during his first official visit to the United States, preaching, teaching and listening to a wide variety of Episcopalians, charming them with his sense of humor and stirring them with his forthright evangelical preaching.

After his first two stops at the House of Bishops meeting in Baltimore and a lay-leadership teleconference in Washington, D.C. (Episcopal



Life, October), Carey, spiritual leader of the 70 million-member Anglican Communion, preached at a festive Eucharist at the Church of the Redeemer in Baltimore to commemorate the 300th anniversary of the Anglican presence in Maryland and the 200th anniversary of the first consecration of a bishop on American soil.

Carey urged the congregation to follow Bishop Thomas Claggett's example, to be an "outward-looking church, confident that our gospel has a word to say to the perennial questions and daily predicaments of human life."

At a Sunday Eucharist at the National Cathedral in Washington, Carey applauded the Episcopal Church's "exemplary record in its action for the world's poor" and said that the church "must not betray its calling to bind up the broken-hearted and heal the sick" as the world's miseries continue to deepen.

Throughout his visit, Carey insisted on mixing with a variety of people. He joined youths on the lawn of the cathedral and said that "Jesus has a special place in his heart for young people. Enjoy your Christianity — and never let grown-ups tell you that you are the church of the future; you are the church of today."

Carey's party then caught a plane for Cincinnati, where the archbishop urged Christians to be tolerant of one another and people of other faiths. "Christianity can maintain its commitment to the uniqueness of Christ in a pluralist world and yet still be genuinely tolerant," he said.

On his next stop, Carey met with lay and clergy leaders in the Diocese of Olympia, Wash., picking up his theme of shared ministry.

"The problems begin when your tradition becomes a church," he said. "The church will not grow unless we begin from a theology that says we are all ministers. ... Each Christian has something to offer God; we need to help each other identify our gifts and find opportunities to serve."

While in the diocese Carey visited the only Cambodian congregation in the Episcopal Church, Holy Family of Jesus in Tacoma. He also visited a home for persons living with AIDS, where he spent time in private conversation and prayer with residents.

In Albuquerque, N.M., in the Diocese of the Rio Grande, Carey explored the "woeful ignorance of, not only Christ, not only things of God, but actually the fundamentals of Scripture."

Quoting an English bishop, Carey said "there is no way of belonging to Christ except by belonging gladly and irrevocably to that glorious rag-bag of saints and fatheads who make up the one holy, catholic and apostolic church."

On the last day of his tour, Carey preached and dedicated a Compassrose, symbol of the Anglican Communion, in the floor of New York's Cathedral of St. John the Divine, marking the cathedral's centennial. The symbol consists of a compass with a red cross in the middle surrounded by Greek letters meaning "The Truth shall make you free."

In his sermon, Carey said there was both challenge and blessing in the multicultural diversity of a diocese such as New York. "You have the opportunity — indeed, the obligation — to demonstrate how the Christian faith unites people across the boundaries of race and culture, while at the same time offering respect and fulfillment to each ethnic group. In this city of all cities this must remain your vocation," he said. ■

Based on reports by Jeffrey Penn of Episcopal News Service, Michael Jarwell in the Diocese of Southern Ohio, Diane Walker in the Diocese of Olympia and Scott Pelking and Tony Whittington in the Diocese of the Rio Grande.

## Black Episcopal church to celebrate bicentennial

A bicentennial celebration to commemorate the founding of the nation's first black Episcopal church, St. Thomas, will be held in Philadelphia, Nov. 4-8.

The theme of the celebration is "200 Years of Black Presence in the Episcopal Church: One Faith, One People, One Struggle."

Black Americans first joined the Episcopal Church in 1787, when former slaves Absalom Jones and Richard Allen founded the Free African Society, a religious and benevolent society in Philadelphia.

In 1792, the society purchased land to build the First African Church of America, which affiliated with the Episcopal Diocese of Pennsylvania and was renamed St. Thomas African Church. Jones became the first black ordained priest in 1804. ■



Absalom Jones

## Bishop expels vestry, suspends parish priest

Bishop Clarence C. Pope Jr. of the Diocese of Fort Worth suspended a priest for six months and filed suit to keep him and the vestry from using the Church of the Holy Apostles and its property after the vestry voted 11-0 to join the Antiochian Orthodox Church, a Western Rite Orthodox denomination that allows the traditional Anglican rite.

The suit, restraining the Rev. Morris Lynn McCauley and the vestry from using the building, was rejected by a county district court judge and the group continues to occupy the building. However, the court agreed to hear the claim of property ownership and will hear that case early next year.

The bishop intervened after a majority of the congregation objected to the vestry's decision. More than 100 are now meeting in a nearby Episcopal school chapel. ■

## TV ads targeted at lapsed Christians

In an attempt to bring lapsed Christians back to the church, the Atlanta-based Episcopal Radio-TV Foundation is launching a series of 30-second television advertisements this fall that exhort viewers to "Rediscover your religion, the Episcopal Church."

According to the Rev. Canon Louis "Skip" Schueddig, executive director, "We want to make a concrete, tangible contribution to the Decade of Evangelism, and we know of no better way to do that than by using electronic media."

Though the ads will eventually target a national audience, the Diocese of Alabama was selected to launch the ad series on the basis of its track record in church growth. ■

## Endowed-parish office lists new address

The Consortium of Endowed Episcopal Parishes has a new address and phone number, according to Nancy Deppen, executive director. Contact the consortium at P.O. Box 164, Wellfleet, Mass. 02667; 508-349-7790. The consortium recently published its Directory of Funders and 1991 Grants, which costs \$35. ■

## Church leaders urge better North Korean link

A 16-person delegation to Korea, sponsored by the National Council of Churches, has called for the destruction of Cold War barriers along the 38th parallel in Korea and the re-establishment of diplomatic relations between the U.S. and North Korea.

The delegation, which included the Rev. Mark Harris, national partnership officer for Asia, the Pa-

cific and the Middle East, spent two weeks conferring with church and government officials in both North and South Korea.

Religious leaders in both parts of the country have agreed to press their governments to work toward reunification by August 1995 — the 50th anniversary of the end of Japanese occupation and the division of the country. ■

## Scientists say diggers won't bring home Bacon

Scientists have concluded that people digging in the graveyard of a church where Washington and Jefferson worshiped won't find what they're looking for: a vault containing the writings of Elizabethan philosopher Francis Bacon.

According to Paul Parsons, administrator of 320-year-old Bruton Parish Church in Williamsburg, Va., archaeologists and a geologist concluded a two-week investigation of the site but came up with no evidence of a vault.

According to Parsons, the New Age group Veritat contended the vault was in the graveyard based on writings of self-described Christian mystic Marie Bauer Hall. Then, in 1986, radar tests revealed the presence of a 10-by-10-foot underground object.

Bacon is revered by some New Agers for his writings on utopia. ■

## Rector and scholar named seminary dean

The Rev. William Rankin, rector of St. Stephen's Episcopal Church in Belvedere, Calif., has been named dean and president of Episcopal Divinity School in Cambridge, Mass. He will succeed Bishop Otis Charles when Charles retires in June 1993.



William Rankin

Rankin, 51, "brings a strong mix of attributes and skills, as a respected scholar and theologian, a successful parish rector, a person of proven administrative and fund-raising abilities, with a lifelong ministry committed to the gospel call for peace and social justice," according to a statement by Philip Whittaker, chair of EDS' board.

Rankin holds a master's in divinity from Episcopal Theological School, one of EDS predecessors and a doctorate in religion and Christian ethics from Duke University. He is the author of numerous books and journal articles.

He and his wife, Sally, have two grown children. ■

## College fires priest, gets hit with suit

An Episcopal priest, the Rev. Walter Dunnett, issuing Northwestern College in Roseville, Minn., which fired him after he was ordained in January 1992. He is seeking back pay, reinstatement and \$50,000 damages.

He had taught Bible studies at the college for 16 years.

In the complaint he filed with the U.S. Equal Employment Commission, he charges that the Rev. Kyle Wilson, campus pastor, wrote him a letter on the day he was ordained objecting to Episcopalian beliefs and practices, such as infant baptism, which evangelical supporters of Northwestern would find offensive.

"You are asking us to become compromisers with an organization that is known to be leftist in almost every social issue," Wilson wrote.

Dunnett said the college refused to renew his contract. ■

From Religious News Service, Episcopal News Service and other reports.



## NEWS

# AIDS activists meet, seek to turn tide of apathy

By JAMES SOLHEIM

CHEVY CHASE, MD.

Nearly 500 Episcopalians "living, working and ministering" in the midst of the AIDS crisis gathered here last month to assess the first decade living with AIDS and to express anger, hope and warning.

The National Episcopal AIDS Coalition (NEAC) held its annual meeting and retreat, joined by the church's Joint Commission on HIV/AIDS. And in nearby Washington, the Names Project quilt, with 24,000 panels each honoring someone who has died of AIDS, was spread out over 15 acres by the Washington Monument, silent but powerful testimony to the pandemic's magnitude.

During the joint commission's open hearing, a man from Kentucky who said he is living on borrowed time blasted the government's "smoke screen," which he said hides the true amount of money the U.S. is allocating for AIDS research. He said that the "murderous bureaucracy is killing many people," citing the high cost of medication as one example.

Another participant told the story of how her dean sent out priests to be a "buddy" to those who are living with AIDS. "They all came back transformed," she said, devastated by the brokenness but tremendously impressed with the strength of the gay community in its caring ministry.

At the NEAC meeting, Dr. June Osborn, chair of the President's National Commission on AIDS, warned, "If our nation's people don't respond soon, we will have lost a brief and unprecedented moment in human history when we not only could have saved lives and talent, but also could have validated our commitment to learning and to science." She said public panic has made scientific research more difficult.

"Throughout the epidemic we have had to struggle against a ferocious tendency to categorize, to lump people into groups, and to dismiss the individual tragedies by a kind of class-action denial," Osborn said.

About 150,000 Americans have died of AIDS since 1981 and an estimated 1.5 million are expected to contract the human immunodeficiency virus, which causes AIDS, by the end of the decade.

Many at the conference found abundant opportunities to offer personal examples of

the hostility they face daily as persons living with AIDS. In small groups, workshops and worship services, they shared moving stories of pain and isolation, but also stubborn

determination.

NEAC honored those whose efforts provided hope for others — Dr. Deborah Harmon Hines of Massachusetts, former national president of the Union of Black Episcopalians and founder of its AIDS task force; and All Saints Episcopal Church in Pasadena, Calif., which operates an AIDS service center.

At the joint commission's meeting, a third of the testimony addressed the increasing

*At left, participants at the National Episcopal AIDS Coalition conference gather in groups for prayers and healing; below, Liza Minnelli, Joel Grey and Lily Tomlin lead a march of an estimated 100,000 people past the White House.*

photos/JIM SOLHEIM, JERRY HAMES



need for funds in the face of economic recession and cutbacks in government-sponsored programs and services.

Other speakers called attention to the lack of HIV testing in prisons and the marked increase of "gay bashing" and hate crimes. Several speakers focused on HIV/AIDS in Native American communities and appealed for a greater response from the church. The commission voted to have its next meeting at a location where it could meet with Native Americans.

The commission noted that improved treatments are keeping sufferers alive longer only to become exposed to more opportunistic infections. "As HIV/AIDS evolves from an acute and fatal disease to one that is chronic and prolonged, the economic implications for long-term health, psycho-social and spiritual care are daunting," it stated.

The commission urged dioceses to observe church-set deadlines for completing work on non-discrimination toward persons with HIV/AIDS and the preparation of resources for multicultural adult theological education and preventive youth education.

While it commended the 20 dioceses and many parishes and institutions that have adopted non-discriminatory policies, the commission expressed concern about the more than 90 dioceses that have not reported.

It asked the church's leaders and Episcopalians to rededicate themselves to Presiding Bishop Edmond L. Browning's call to develop a "personal and pastoral relationship with people with HIV/AIDS."

The Rev. Randolph Frew, the church's consultant on AIDS/HIV, paid tribute to the leadership of the presiding bishop who, he said, "is not afraid to speak his convictions or to place himself on the line."

Many later joined a candlelight vigil and a march past the White House. Their ribbon of candlelight stretched for blocks through downtown streets as they marched to the Lincoln Memorial to pay tribute to the thousands of Americans who have died of AIDS.

Around the reflecting pool, an estimated 100,000 points of light shimmered off the water while speakers called for renewed determination to fight the AIDS battle. ■

James Solheim is news director of Episcopal News Service.

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NEWS

# Fight against racism beams across the church

More than 400 persons representing diocesan racism commissions across the United States gathered around television monitors at 41 sites in September for an unprecedented opportunity to carry on a national conversation about the church's response to racism.

The teleconference, sponsored by the national Commission on Racism, was an attempt to link the energy and expertise of persons at all levels of the church — and to forge a common strategy to confront institutional racism.

For two hours, a panel that included members of the Commission on Racism addressed questions, solicited information about successful anti-racism programs at the diocesan level and sought to construct a realistic definition of racism that could guide future efforts.

The fight against racism in both church and society has been approached in a number of ways in addition to the teleconference. The national church is providing anti-racism training to diocesan racism committees. Many dioceses — among them Atlanta, Virginia, Kansas, Maryland, Chicago and Eau Claire, Wis. — are hosting seminars and workshops on racism that provide an opportunity to share personal experiences and creative solutions.

"Very often people confuse prejudice, bigotry and racism," said the Rev. Canon Henry Atkins of the Diocese of New Jersey, member of the Commission on Racism. Atkins said that prejudice is an attitude of bias — usually unfavorable — toward a person or group that is not based on reasonable data. Bigotry, Atkins said, is putting prejudice into action.

"When you have prejudice and bigotry and add the power dimension — that is racism," he said. Atkins contended that the most obvious forms of institutional racism exist where one racial group has control over the access to power in the society.

One member of the teleconference panel offered a suggestion that pulled together the variety of anti-racism efforts in the church. "I think there is a need to convey a willingness to hear stories of people who have additionally been left out," said the Rev. Iwano Akiyama from the Diocese of Eastern Oregon, a member of the Commission on the Status and Role of Women.

One approach highlighted in the teleconference is a unique project in the Diocese of Delaware. "We are forming a temporary, experimental, multicultural congregation," said Max Bell, chair of the Standing Commission of Churches in Metropolitan Areas. According to Bell, the diocese will "borrow" an equal number of white, African-American and Hispanic members from existing parishes to form a parish for 10 weeks.

In Maryland, white congregations and predominantly black congregations have begun a "pairing and sharing program" aimed at fostering a better mutual understanding. The parishes exchange clergy and sponsor joint worship services and activities.

In Mississippi, the Rev. Ivan O. Sears, chair of the diocese's racism committee and black priest, commended the national church for "sending a signal to me and others that the church means business." And the Rev. Thomas Tiller, a retired priest who is white, said, "After 30 years I'm still saying the same thing. ... When will it come when we say 'Let's just get with it and do it?'"

In the Diocese of Michigan, Bonnie

Anderson, a member of the anti-racism committee said, "I felt the teleconference was very positive. It brought people together on a level which we haven't been brought together as a church before." But Anderson and Charles Johnson, another committee member, said resistance on the part of white people hinders their work.

After the teleconference, the racism commission met jointly in Washington, D.C., with the church's four commissions representing ministries to African-Americans, Asian-Americans, Hispanics and Native Americans. It was the first time in 10 years

the four ethnic commissions had met together. The result was increased awareness of both similarities and differences in what people of color face in predominantly white society.

"I was somewhat confused about the issue of Columbus," said Hope García, a member of the Hispanic Commission. "I can sort of understand as a Mexican from California because we had our land taken away from us."

Several ethnic committees suggested having their members or nominees on the racism commission to establish better com-

munication and accountability and the group as a whole said more joint meetings would help their common effort.


"The church has never been riper, has never been more ready for innovative communities of color to take the vanguard," said Bishop Steven Charleston of Alaska, a Choctaw and member of the Indian commission. "Seize the day, lead! Don't stand on the side and harp and complain, lead!"

Based on reports by Jeffrey Penn of Episcopal News Service, Ed Stannard of Episcopal Life, Norma Fields in Jackson, Miss., and Herb Gunn in Detroit.

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## NEWS

## NATIVES

continued from page 1

together sorrow and hope in the collective memory of Native Americans. At its beginning, prayers addressed to the four points of the compass invoked the presence of the Holy Spirit. A concluding prayer drew on the image of the circle, expressing the wholeness, harmony, unity and mutual interdependence at the heart of Native American culture.

Wafts of incense made of tobacco, sage, cedar and sweet grass purified the sanctuary, and the beating of drums and harmonic chants heralded the procession, which included Indians in feathers, beads, fur, silver and turquoise, others in native dress and bishops and priests in miters and vestments.

Charleston's sermon, delivered without text or notes, brought cheers from the congregation as he wove together an indictment of Columbus' legacy with a call for spiritual renewal.

He spoke of an inclusive community:

"There is not a single person who is here now who is here by accident. ... We are here for a reason and it is the purpose of God that has brought us here. ...

"Our shared history makes us a people and what happened to us 500 years ago is our story. It affects every person here in this cathedral today."

Of the reverence with which Native Americans hold the land:

"When Christopher Columbus planted his flag of conquest on some sandy shore 500 years ago he stepped on holy ground. ... In his blindness and his ignorance he thought he had stepped on just another piece of real estate but he had stepped out on the Promised Land."

Of the "cargo" of racism, oppression and exploitation Columbus brought with him:

"When Christopher Columbus came here, his first act was to seize, bind in chains and take back Native Americans as slaves. He thought they were less than human — inferior. ... Racism continues to do a healthy business every day, defiling what is sacred and holy. ...

"There are whole nations in this hemisphere where the majority of the population are indigenous peoples. Are they free? Oppression is part of the carpet that the captain brought to the Promised Land. ...

"I do not need to tell you how much my ancestors loved this sacred place. They loved it with such passion that they called it 'the Mother.' And look how it has been treated: forests cleared for profit, water polluted for profit, the air we breathe is fouled for profit. We have been carving Mother Earth upon tables of colonialism."

And of the hope that Jesus Christ brings to native peoples:

"I will stand with my ancestors who for generations fought with every ounce of their strength against the dying of the light. ... And I stand with my God. Hear me. Christ is coming ... The Christ is coming to the sacred lands — the Christ who speaks with a native accent who does not forget. Christ is coming to those tables of colonial capitalist commerce. And those tables shall be turned over."

Despite the mixed emotions — it was also an occasion to celebrate the contributions of Native Americans to American society. A litany of prayers offered "a song of honor and thanks" for foods, medicines, minerals, the skill of artists and crafts people,



the forfeit of homes and land, and the diverse cultures and traditions represented by native peoples.

The service was conceived and planned by members of the Washington Area Episcopal Urban Indian Caucus, who decided in 1990 to plan an event in response to Columbus Day that was an alternative to a protest.

"We wanted to bring people together in a celebration of our survival and to solidify our understanding that there is a future for native peoples in the church and in the world. We wanted to do this in a loving

reconciling way," said the Rev. Carol Gallagher, a Cherokee from Strafford, Pa., who designed the liturgy.

At the Eucharist, four Native American Episcopal bishops joined Presiding Bishop Edmond L. Browning in the consecration of the gifts, including Charleston, William Wantland (Seminole) of Eau Claire, Wis., Steven Plummer (Navajo) of Navajoland and Harold Jones (Sioux), retired suffragan bishop of South Dakota. ■

Jeffrey Penn of Episcopal News Service contributed to this story.

**Sage, cedar, tobacco and sweet grass are burned as incense; Presiding Bishop Edmond L. Browning and Indian bishops celebrate Eucharist; drums lead the procession; delegations come from across North America.**

photos/ED STANNARD and JAMES SOLHEI

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## NEWS

# Churches send teams to monitor South Africa

The international ecumenical community has started to monitor events in South Africa as that nation struggles toward a non-racist, representative government.

The program is the result of a visit in September by a five-member ecumenical Eminent Persons Group led by Bishop Paul Reeves, Anglican observer at the United Nations.

The team was sent by the World Council of Churches and the Vatican in response to requests from the South African Council of Churches and the conference of Roman Catholic bishops in southern Africa.

"At every place we visited, people af-

firmed the need for monitors, both national and international, because their very presence has the impact of reducing violence," the group said when they returned.

"We are convinced that those from the international community must not come merely to observe people being killed, but should make a positive contribution to stop the killings in order that the momentum towards a new South Africa can be regained."

The monitoring teams began in mid-October and will be replaced every four to eight

weeks. The teams will be deployed in areas of greatest tension, such as Natal, the Eastern Cape and the Johannesburg area.

Reeves said he doesn't believe the violence will end soon and said the best hope for the future of South Africa is to establish an interim government that would bring the security forces under control, introduce people to the political process and begin improving the economy.

"It is going to take a long, long time," he said.

Talks between the government of Presi-

dent Frederick W. de Klerk and Nelson Mandela of the African National Congress have been stalled for months because of escalating violence. The two parties have only recently renewed negotiations.

"What we are dealing with here is violence on a huge scale," Reeves said. "The systems that express it are so immense, much more so than we deal with in our own countries."

He said "apartheid still exists in the economic system of South Africa." ■

— Episcopal News Service

## Church works toward trust with Orthodox

Theologians from the Episcopal and Russian Orthodox churches joined for the first round of a theological dialogue and emerged with some practical suggestions for drawing the two churches closer together.

An agreement has been signed, for example, establishing sister church relationships between the Russian Orthodox and Episcopal churches. A number of dioceses in both churches will also initiate an exchange of bishops, seminarians, youth and agronomists.

The four-day meeting in Moscow was dominated by papers that explored the theological and historical foundations of episcopal ministry and the practical role of a bishop's ministry today.

"The dialogue helped us see the need for a deeper, more common theology on episcopacy at both the theoretical and the practical level," said Dr. J. Robert Wright, of General Seminary in New York. The dialogue established a new level of trust, he added.

"The Russians are now able to share with us the stories of how they survived 70 years of persecution under the Communists."

The historic moment was underlined by the Rev. William Norgren, ecumenical officer of the Episcopal Church. "No one knows what is going to happen in this society," he said. "Beyond the golden onion domes, the reality is that this is a church of the poor ministering to the poor, and we are trying to strengthen and assist them in their ministry."

Bishop Roger White of the Diocese of Milwaukee, co-chair of the coordinating committee, said "there will be many ways Episcopalians can participate in the rebuilding of the Russian Orthodox Church. They want us to be their partners."

The first priority, White said, is the preparation of priests for the thousands of churches that are being returned to the Russian church. The committee has already agreed to begin an exchange of seminary students this fall. ■

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## NEWS

## ARISTIDE

continued from page 1

After that recommendation, Walker could formally accept Aristide as a priest of the diocese. Aristide has not yet gone before the commission, nor has a date been set for a review.

Speaking in English in a New York interview on Sept. 30, Aristide said, "I am an ecumenical man. I am not the prisoner of any religious structure."

Aristide has been without priestly faculties since he was expelled in 1988 from his former order, the Salesians, for political activity. Haiti's Catholic bishops, reflecting Pope John Paul II's objections to priests' involvement in politics, opposed Aristide's run for the presidency.

Aristide said he remains optimistic about prospects for his return to Haiti. "The future belongs to justice, to peace and to love," he said.

In a speech to the United Nations Sept. 29 he condemned the Vatican for what he claimed was its recognition of the current Haitian government. In January, the Vatican promoted its charge d'affaires in Haiti to the post of papal nuncio.

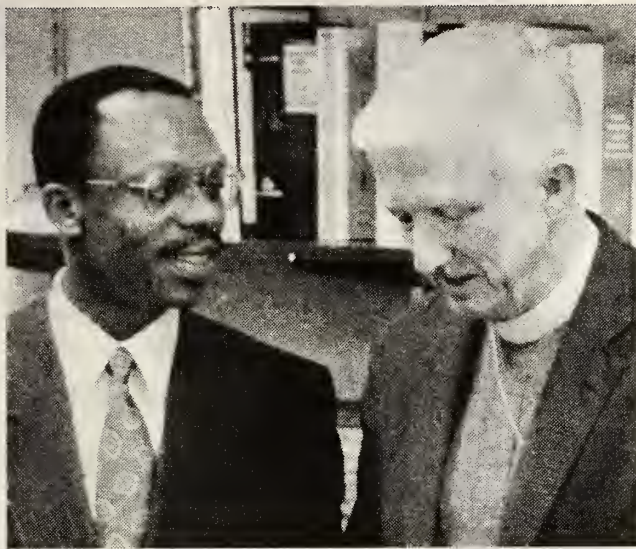
While Haiti claimed the move amounted to recognition of the government that ousted Aristide, the Vatican said it was merely replacing a nuncio who had been transferred to Africa.

Aristide said his return to Haiti depends on action by the international community, which would have to act to save its credibility.

Aristide confirmed he has tried to meet with the pope but that, while he did not get a direct refusal, papal aides had given him evasive replies.

He said he acknowledges papal authority. When asked about the pope's opposition to priests serving in political office, Aristide laughed and remarked, "The pope is a chief of state; I am a chief of state." The Roman Catholic Church's Code of Canon Law prohibits political involvement by clergy. ■

From reports by Religious News Service and Catholic News Service.



**Exiled Haitian President Jean-Bertrand Aristide met with Presiding Bishop Edmond L. Browning during a visit to the Episcopal Church Center in New York earlier this year.**

photo/EPISCOPAL NEWS SERVICE, JEFFREY PENN

## SEXUAL ABUSE

continued from page 1

Frey, rector for 28 years of St. David's Episcopal Church in DeWitt, N.Y., had violated his ordination vows and broken pastoral trust. "The critical thing was that we took action immediately," Joslin said.

The diocesan standing committee officially deposed Frey after the priest's resignation, according to a diocesan spokesperson, which prevents his reinstatement. No criminal charges are pending.

Joslin said pastoral care teams were made available to parishioners after he first learned Frey had been involved in sexual misconduct with "less than 10" young male adults and a teenager under his pastoral care.

Joslin said the diocese will support Frey, who is married with two grown children, as he undergoes treatment and rehabilitation.

Recognizing that the congregation is still in shock, Joslin said everyone involved must "learn to cope with the paradox ... the difficulty of putting together good and evil."

Browning and Chinnis said they fully support efforts by the diocese and the national church to "assist with the healing process for individual victims, for the congregation which Frey served, and for Frey and his family."

Episcopal Church canons lack provision for filling a vice presidential vacancy. The vice president presides at some sessions of the House of Deputies and is a member of the convention's planning and arrangements committee.

Until a successor is elected at the next General Convention in Indianapolis, Chinnis has named a nine-person advisory council to assist her with appointments to legislative committees for the convention.

"All of us who know and worked with Wally over the years are profoundly saddened by this news," Chinnis said. "Wally served his parish, the Diocese of Central New York and the national church long and well for many years."

In their joint statement, Chinnis and Browning said sexual abuse and betrayal of pastoral trust cannot be tolerated within the clergy, or among the lay leaders of the church.

"Compassion for all those affected by this tragedy goes hand in hand with commitment to enhance the education and strengthen the discipline of the church in this area.



Wallace Frey

Sexual abuse and exploitation is a painful issue often has been ignored or avoided by both church and society."

They stressed the need to deal with sexual exploitation honestly in order to protect future generations from "untold damage and suffering."

Members of Chinnis' advisory committee are Sally Bucklee and Dean Earl Cavanaugh (Executive Council members); John Cannon (planning and arrangements committee for General Convention); the Rev. Marshall Hunt and the Rev. Caryl March (Commission on the State of the Church); George McGonigle (consultant to the Standing Commission on Structure); Diane Polard, Vincent Currie and Byron Rushing (program, budget and finance committee).

The House of Deputies, composed of clergy and laity, and the House of Bishops make up the two legislative bodies of the church.

At the last General Convention, Frey served as chair of the deputies' committee on ministry, which dealt with all resolutions dealing with sexuality issues. ■

By Episcopal Life staff with reports from Episcopal News Service.

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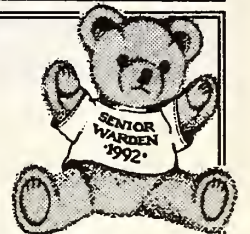
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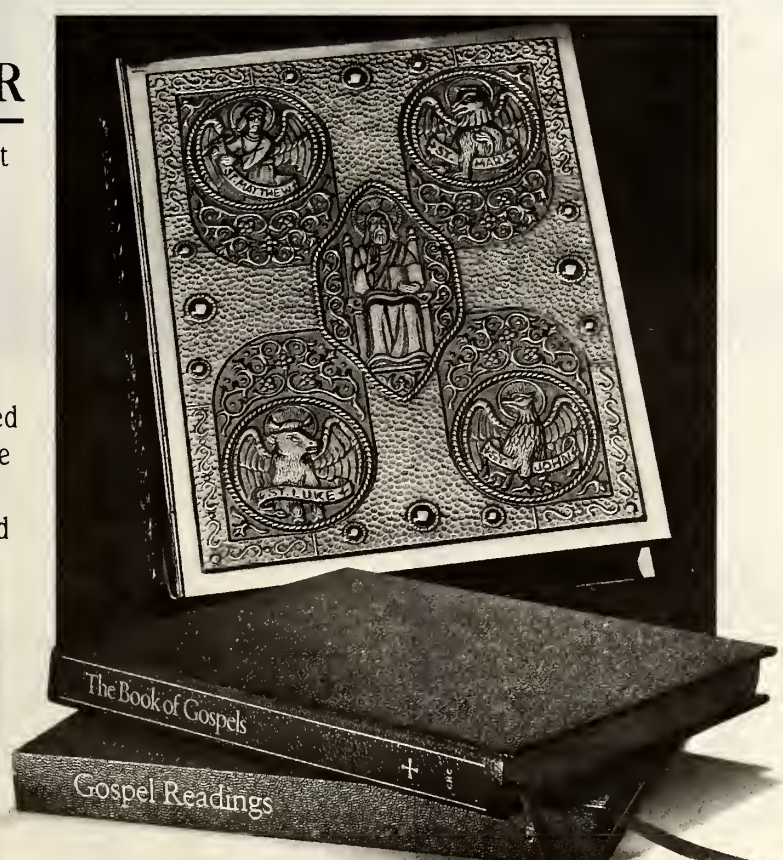
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## DIOCESAN BRIEFS

## Church funds help give L.A. credit

In an effort to help people rebuild community businesses that were shattered by street violence this summer, a diocesan Task Force on Economic Development has laid the groundwork for the creation of a community development credit union.

Joon Matsumura, who convened the task force, said members hope to make "significant, long-term positive change" in the area

## LOS ANGELES

where most of the unrest took place after the acquittal of four police officers in the videotaped beating of Rodney King.

The task force will use a \$300,000 grant from the Presiding Bishop's Fund for World Relief as seed money for the credit union but it will take at least a year to go into operation. In the meantime, the money will be available for short-term, low-interest "gap" loans to business persons, particularly Episcopalians, who lost their property or inventories in the disturbances.

Working closely with the task force is Gloria Brown, staff officer for economic justice at the Episcopal Church Center in New York.

Brown and the task force are seeking investment from foundations and other interested individuals and organizations.

"A community development credit union

is different from the typical consumer credit union that gives car loans and the like," Brown said. "A community development credit union focuses on small-business development." In this case, most of the loan recipients will be from the community.

"We need to find out how the church can be an effective voice in community development in the long term," she went on. "We need to put forth alternatives that foster equity for people that have been locked out of the system, we need to be advocates in housing development and land retention — to assure that prices don't skyrocket so high that developers can't build low- or moderately priced housing."

## PEOPLE

LEXINGTON — Music with a foreign resonance has come to Grace Episcopal Church in Florence, Ky. **Makiko Takeda** from Tokyo directs the choir, while **Rafael Guerra**, from Culiacan, Sinaloa, Mexico, plays the organ each Sunday. Both are working on doctorates in piano at the Cincinnati Conservatory of Music.

MASSACHUSETTS — The Rev. **Martin L. Smith** has been elected superior of the North American congregation of the Society of St. John the Evangelist, succeeding the Rev. **M. Thomas Shaw**. For the last three years, Smith has been senior brother at Emery House, the society's retreat in West Newbury.

SOUTHWEST FLORIDA — Parishioner **Edward J. Heinlein** has built a new altar from Florida cypresses grown within a few miles of St. Monica's Episcopal Church, Naples. Heinlein, a parishioner who is in the excavating business, has a complete sawmill on his property, where he dried the lumber, then cut, shaped and sanded it to create the new altar.

SOUTH CAROLINA — **Eugene Platt's** novel, "Bubba, Missy and Me," about a fictitious priest, has just been published, with profits going to the Charleston Interfaith Crisis Ministry and the Star Gospel Mission to help the hungry and homeless. Platt dedicated the book to the Rev. **Arthur Jenkins**, ordained this past June. Both men belong to St. James Episcopal Church, Charleston.

## MAINE &amp; HAWAII

Rescue operations after Hurricane Iniki hit the Hawaiian island of Kauai got some long-distance help — from 5,200 miles away. **Edward Coan**, a parishioner at the Church

of Our Father, Hull's Cove, Maine, is a ham radio operator. So is his son, **Edward J. Coan**, who lives in Hawaii.

After the storm hit, the son hooked an emergency battery to his radio set and called his father, who called the Red Cross, which contacted the son.

The Red Cross moved the younger Coan to the Episcopal Church of St. Michael and All Angels, Lihue, where he set up a message center, using his radio set to handle messages and transmit information.

## ARIZONA

When a 16-day-old girl, exposed to drugs before birth, went quietly to sleep in a state-of-the-art electronic cradle, eight women from St. Matthew's Episcopal Church, Chandler, watched with tears in their eyes.

The baby was the first one to use the cradle. The women were members of the parish's Episcopal Church Women task force, which donated the \$4,500 cradle to the Maricopa County Medical Center.

Drug-exposed infants are "tactile defensive," said **Lavonne Farough**, ECW president. "They don't like to be touched or cuddled."

The electronic cradle, called Nature's Cradle, simulates a womb by producing irregular rocking movements and sounds of a maternal heartbeat.

## MASSACHUSETTS

Two weeks after they were married, **Tyler Haaren** and **Daniel Moss** left for a two-year honeymoon in war-ravaged El Salvador.

They will be working in Nuevo Gualcho, a community built by Honduran refugees on a former plantation.

The Diocese of Massachusetts' Commission on Wider Mission and 15 parishes have contributed \$10,000 to support them.

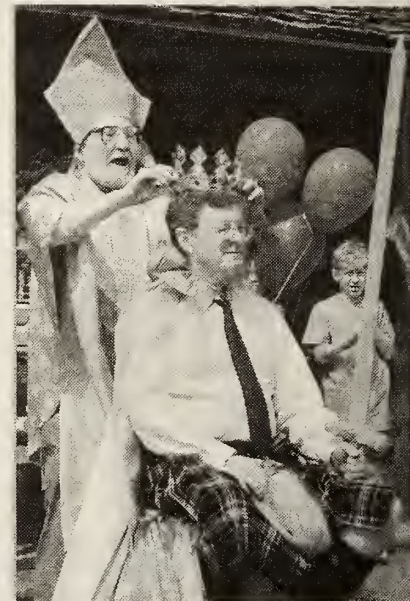
**Moss** has worked for a community development corporation in Lowell. In El Salvador, he will do similar work — "any-

thing from public health projects to building latrines" — while **Haaren** will pursue the kind of work in mental health counseling and social work she has done in the past in Boston.

She said she expects her background in clinical social work to be put to good use. She plans to work with victims of post-traumatic stress disorder, which afflicts many returning Vietnam veterans and refugees who have lived through the terror of war.

Although the political situation in El Salvador has stabilized since last February's cease-fire, problems still exist.

"The war started in the first place because of vast inequalities in welfare," **Moss** said, "and those persist."



MONTANA — As the Royal Kazoo Band played fanfares and flourishes, the "Archbishop of Cranberry" placed a crown of unimaginable splendor on the head of "King Angus McFungus, Laird of Knockdrum" during coronation ceremonies this past May. His majesty, a.k.a. the Rev. **Donald Guthrie**, was being honored by the Church of the Holy Spirit for his 13 years as rector.

## OHIO

"Run to and fro through the streets," said **Jeremiah (5:1)**. "Look and take note!" Perhaps he was anticipating this summer in Cleveland, where the annual Revco Marathon has started and finished on the steps of Trinity Cathedral.

This year, rather than have the runners and the worshipers bumping into each other, the congregation moved its Sunday service back a half hour on the day of the marathon. It invited the runners to "come as you are" and also set up a stand to provide them with water and Gatorade — perhaps, in the words of **Isaiah**, so "they shall run and not be weary" (40:31).



Tyler Haaren and Daniel Moss

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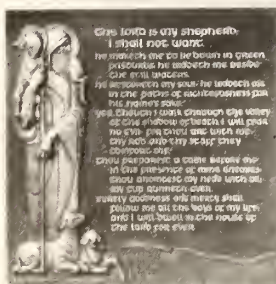
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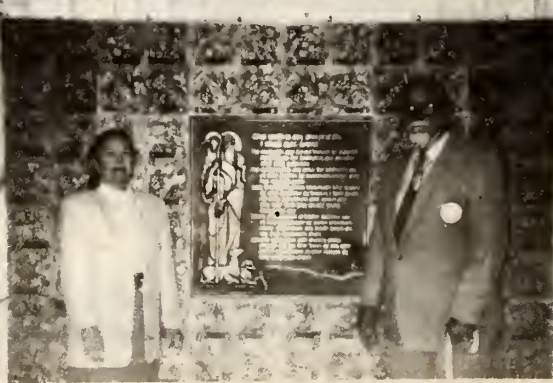
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DIOCESAN BRIEFS

OKLAHOMA

Construction has begun on a \$5 million Alzheimer's care facility at St. Simeon's Episcopal Retirement Home, Tulsa. The initial goal of \$5 million was achieved when the Mabee Foundation agreed to donate \$1 million to top off the \$4 million collected in St. Simeon's public fund-raising campaign. The facility will house 44 patients in 32 rooms. The building's corridors have been designed with an eye to the safety of Alzheimer's patients, who have a tendency to wander and get lost. The facility eventually will be used by University of Oklahoma students and staff to do research on the ailment. Dr. Insung Kim, chief of the geriatrics unit at the university's Health Sciences Center, is coordinating the university's involvement. She said the special design of the new facility avoids the need for powerful sedatives that limit mobility. There are a reported 52,000 people suffering from the disease in Oklahoma.



Kelly Polacek distributing corn to Masai tribespeople in Kenya.  
photo/WORLD VISION

SAN JOAQUIN

Kelly Polacek's most persistent memory of Kenya is the day she stood next to the well in the remote village of Marsibit, with the goats and camels of the Masai tribesmen all around. "It was me passing corn from my bag into their bag," she said. A member of the youth group at St. James' Cathedral in Fresno, Calif., she wrote an essay that won her a two-week trip to Africa as the guest of World Vision, an organization based in California that sponsors relief and development programs. The trip was an eye-opener, she said. "I could see real progress, instead of the images of despair I see on TV at home." She helped build wells and distribute food. "It was hands-on work and that was what was important to me." A freshman at Fresno City College, she talks of studying medicine. "I will be back in Kenya, and I'd like to go as a physician," she said.

UTAH

The night before the state executed a convicted murderer by lethal injection, the Rev. Bradley Wirth, canon to the ordinary, stood on the steps of the governor's mansion in Salt Lake City and read the Episcopal Church's 1990 statement opposing the death penalty. The executed man was William Andrews, an African-American convicted in the torture slaying of three people at an Ogden stereo shop in 1974.

Amnesty International and the National Association for the Advancement of Colored People, quoted in an article in the Salt Lake Tribune, said Andrews' execution exhibited unequal treatment of blacks and other minorities in Utah. Alberta Henry, president of the Salt Lake NAACP, pointing out that Andrews was tried and sentenced by an all-white jury, said that if a white man had done the same things, he would not have received the same sentence. "It's definitely racism," she said. "It cannot be anything else but that." The diocese is in the midst of establishing a commission on racism.

WASHINGTON

The Diocesan Council has approved a loan of \$1 million to help build 85 low-cost townhouses.

In the late '80s, seven Episcopal churches in Prince George's County, Md., joined a coalition, the Interfaith Action Committee, committed to the improvement of housing, transportation and education in the area. The coalition has proposed a 1,000-unit Nehemiah Project in Capitol Heights, not far from the District of Columbia line. Nehemiah housing projects — named for the biblical builder of Jerusalem — have received Episcopal support in New York, Baltimore and Los Angeles. Persons earning as little as \$11,000 are eligible to purchase Nehemiah housing. The state of Maryland will underwrite mortgages for the Prince George's project. Although construction will not begin until next spring, there is already a waiting list of 8,000. The diocese's loan is limited to help in constructing the first 85 units. Funds will be disbursed only after loans are delivered from

the other denominations, including \$1.5 million from the Roman Catholic archdiocese and \$250,000 from the national Lutheran organizations.

WEST MISSOURI

It was a spiritual procession — but no vestments, no singing choirs, no banners, just Kansas City Power & Light Co. trucks to snip away at low tree branches and motorcycle police to escort three massive flatbed trucks, each laden with a two-story four-bedroom house. The three houses were donated by St. Andrew's Episcopal Church, Kansas City, to Habitat for Humanity. Three other homes owned by the church will be given to Kansas City's Neighborhood Housing Services. ■ Written by Tony Howarth from diocesan newspapers and Episcopal News Service.

WHO CARES WHEN CHILDREN SUFFER?

By The Rev. Phillip J. Rapp  
President,  
The Saint Francis Academy  
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## PROFILE

## AIDS ministry pioneer gets right to the job

By JERRY HAMES

Commitment, inspiration and, at times, blind faith alone lie behind Holly McAlpen's social ministries work in the Diocese of California and the AIDS-related ministry for which she has become nationally known.

For one who modestly claims to have begun work in AIDS ministry almost by accident in 1985, she has been a catalyst for dozens of others, inspired by her personal example.

"She's given superb leadership," says Esther Walter of Des Moines, Iowa, an AIDS educator and member of the Diocese of Iowa's human sexuality commission.

McAlpen, 44, who became an Episcopalian 15 years ago after she and her husband sought out a welcoming parish in the San Francisco Bay Area, has gained a reputation of cutting to the core of a problem and getting things done.

"Ben Strohecker [the founder and chief executive officer of Harbor Sweets in Salem, Mass.] says the church is always waiting until it gets its house in order. But it will never get its house in order, so let's just get on with it," she says.

That philosophy has pushed her to establish programs and ministries sometimes based on nothing but faith. "We just say, 'I'm going to do this; if it's of God, it's going to work.'"

In the diocese, which includes San Francisco, the areas she focuses on are ministries to the homeless, the poor and Hispanics, as well as her AIDS work.

"Holly is incredibly competent and very well organized," says the Rev. Canon David Forbes, chair of the HIV/AIDS commission for the Diocese of California who is involved in AIDS-support ministry at Grace Cathedral. "She stays abreast of developments in the field and she's a great networker."

McAlpen became one of the pioneers in the field of AIDS ministry when she teamed with others, including Thomas Tull, the



Holly McAlpen: "If it's of God, it's going to work."

architect of AIDS resolutions approved at the 1985 General Convention in Anaheim, Calif., to plan the Episcopal Church's first AIDS conference in San Francisco the next year.

She laughs now when she recalls their attempts at that endeavor with not much more than a deep commitment and \$35,000 from the Episcopal Church Foundation. But that conference drew 250 people.

Six years later, she is completing her term as president of the National Episcopal Aids Coalition (NEAC).

Last month, as McAlpen approached the podium to address the NEAC conference in Chevy Chase, Md., more than 450 men and women rose in unison to give her a standing ovation.

"People feel a lot in common with her," says Forbes. "She is as straight as an arrow."

And straight she was in her message. She decried the lack of education and the absence of a coherent national AIDS policy and challenged the church to address issues of sex and sexuality with greater fervor.

Although many regard the Episcopal Church in the vanguard of those confronting the HIV/AIDS epidemic, which has caused 150,000 deaths and is expected to affect 1.5 million by the end of the decade, McAlpen says the real work has hardly begun.

Education, she argues, supports rational and compassionate thinking and action and more in the church need to become involved. "I still hear stories revealing that, for whole segments of our society, AIDS is new news," she says.

"These are people who for the first time have given serious thought to what this disease means in their family of faith and in their family of origin."

Education must continue to be a top priority in the next decade, McAlpen says, because the behavior that is required for safe sexual contact demands constant reinforcement and affirmation.

McAlpen, who is married and whose 22-year-old daughter is a college senior, believes the church must teach safe sex to teenagers and young adults.

"Being an Anglican allows us to use the

both/and model," she says, explaining that while the church teaches abstinence, it also must recognize that not everyone can, or will, adhere to that advice.

"What we need to teach people is how to be safe if they cannot adhere to that teaching. No one has ever died from embarrassment, but people have died from ignorance."

"People get caught up in their own embarrassment and don't move beyond that. So we cross our fingers, hope for the best, and leave a lot of people ignorant, [which] results in their deaths," she says.

It was California Bishop William Swing's vision and encouragement that first got her involved. "He wouldn't let us alone," she says. "He put AIDS in front of the people and the diocese, saying, 'This is our work.' First, we heard his message of what ministries needed to be developed and, second, what our role should be."

Several of McAlpen's friends have died from AIDS. "She has a heart as big as all outdoors," says a comrade. "She is a professional, but she cries with the rest of us."

McAlpen says she was especially close to Bill Barcus, who founded The Sanctuary, a haven for homeless men that began in the cathedral's basement before moving to a permanent residence. Barcus had a long, lingering illness that led to his death from AIDS two years ago.

"He died one millimeter at a time," recalls McAlpen. "I was allowed to walk with him during that time. That was what Christ was calling me to do."

She claims experiences like these strengthen, rather than weaken, her faith in God. "I really despair for people who go through this experience without faith," she says.

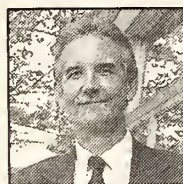
Her strength, she says, comes from knowing that the Episcopal Church "offers a full sacramental life, the opportunity for lively debate and discussion, and relationship with people who know and understand what it is like to live in the love of God." ■

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Dr. Kwok has taught at the Chinese University of Hong Kong, Women's Theological Center (Boston), and Union Theological Seminary (NY). Her publications include *Chinese Women and Christianity* and *Inheriting our Mother's Gardens: Feminist Theology in Third World Perspective* (co-editor), as well as articles on religious pluralism, ecology, and Asian women's theology.

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Dr. Hooker has performed as organist and choral conductor in Europe and the U. S. His hymn tune settings appear in *The Hymnal 1982*, *The Presbyterian Hymnal*, and the Roman Catholic hymnal *Gather*. Before coming to EDS, he served parishes in Dallas, Chattanooga, Memphis, and Tucson, and taught on the faculties of Southern Methodist University and Memphis State University.

**The Rev. Charles E. Bennison, Jr.**

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Mr. Bennison has been a parish rector in Atlanta and Upland, CA. He holds advanced theological degrees from Harvard, Claremont, and Union (NY), and has taught at the School of Theology at Claremont. He is a trustee of the Cornerstone Project of the Episcopal Church Foundation, and a member of the Basic Issues in Theological Education Research Consultation of the Lilly Foundation.

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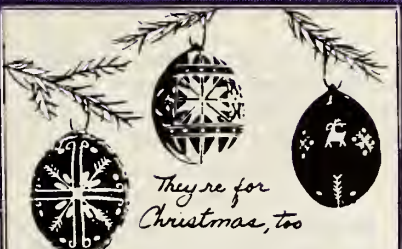
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## NEWS

# New Fort Worth bishop opposes women priests

FORT WORTH, TEXAS

A lay organization and some clergy in the Diocese of Fort Worth say they will contest the election of the Rev. Jack L. Iker, 43, of Sarasota, Fla., who was elected bishop coadjutor of the Diocese of Fort Worth last month.

Iker was elected on the sixth ballot to succeed Bishop Clarence C. Pope Jr., 63. Pope has not announced when he will retire.

"This election shows there is a definite split in the diocese," said Floyd McNeely, former president of the Council of the Laity, which proposed its own local candidate, the Rev. John D. Payne, 55, of Wichita Falls. Payne ran second in the balloting.

On the final ballot, Iker received 48 clergy and 81 lay votes; Payne received 26 clergy and 40 lay votes.

The council is asking the church's 119 diocesan bishops and standing committees to withhold their approval. For an election to be valid, a majority of each is required.

The four official nominees for coadjutor bishop were white men, ranging in age from 38 to 47. All are members or have been associated with the Episcopal Synod of America, which last year established a non-geographic diocese for traditionalist Episcopalians in defiance of church canon. All four said they do not support the ordination of women as priests and bishops.

The council's plans parallel a synod challenge to the election of Jane Dixon as suffragan bishop of Washington, D.C. The synod said it objected, in part, because of Dixon's support of the ordination of gays and lesbians.

Iker told the nominations committee that the 1976 General Convention's decision to permit the ordination of women priests and bishops reflected the spirit of the women's liberation movement in secular society more than it did a theological consensus.

"My theological reservations about this issue continue to be reinforced by radical feminist assaults on basic beliefs of the Christian faith," Iker said.

"The fact that they [the official nominees] were backers of the synod was all deliberate," said Brenda Seaver of Fort Worth, president of the Council for the Laity, who said 20 of the 24 nominating committee members were members of the synod.

Seaver said the authority of the Episcopal Church is at stake. "We have really ceased in this diocese being an Episcopal Church," she said, describing the relation-

ship as being "inhibited and hindered."

Elton Murdock, executive for administration and assistant to the bishop, said democratic processes were used and the majority prevailed.

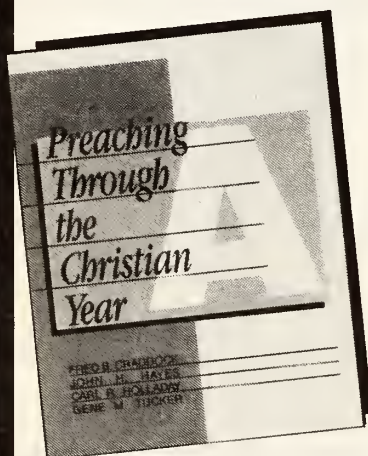
"If the synod didn't exist, I think the diocese would [still] be traditionalist," he told the Fort Worth Star-Telegram.

Iker said he believes the most significant problem in the church today is its members' failure to love one another.

Iker is a member of the boards of Nashotah House in Racine, Wis., and the Anglican Heritage Press. He is an editorial associate of the Anglican Digest and he was area convener in 1989-90 for the Episcopal Synod of America. He has been a deputy to the last three General Conventions. ■

By Episcopal Life staff with reports from Jim Jones of the Fort Worth Star-Telegram.

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lectionary readings  
for All  
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## Western Mass. elects bishop

SPRINGFIELD, MASS.

The Rev. Robert S. Denig, 46, of Vienna, Va., has been elected by a synod of the Diocese of Western Massachusetts. There are 69 churches and 25,000 Episcopalians in the diocese.

Denig, who is expected to be consecrated in February, succeeds Bishop Andrew F. Wissemann, who will retire Dec. 31. He was elected from among five candidates on the second ballot.

"All the people of the diocese have been in my prayers for the last several weeks ... and now will continue to be in my heart, with a new focus," Denig said after being informed of the election.

A native of New York, Denig was ordained in 1973 and started his ministry in the diocese before moving to Frankfurt a/Main, Germany, and then to the Diocese of Virginia. ■

## Booklet helps parishes relate to the disabled

WASHINGTON

Many churches and synagogues, like other public facilities, are gradually taking steps to improve access for persons with disabilities. Curbs are being lowered, ramps installed, doors widened.

But the attitudes of parishioners need adjustments too, says Ginny Thornburg, director of the religion and disability program of the National Organization on Disability.

For this reason she has compiled a booklet to aid religious leaders and their congregations as they develop ways to include persons with disabilities in parish activities.

The 56-page booklet, "That All May Worship," is a nuts-and-bolts volume, with practical help on everything from the training of ushers to use of correct language (avoid "crippled" or "invalid").

The booklet is available for \$10 from the National Organization on Disability, 910 16th St., N.W., Washington, D.C. 20006. ■

—Religious News Service

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# LIFELINES

● DIOCESES FIND PARTNERSHIPS

OPEN MINDS TO DIFFERENT WAYS

# Companions in communion

BY MICHAEL BARWELL

**T**housands of Episcopal Church clergy and laity recognize that receiving may be even more important in overseas mission than giving.

The insight comes through a worldwide program known as Companion Dioceses.

Coordinated through the Episcopal Church Center in New York and the Anglican Consultative Council in London, the program helps to end stereotypical images of European colonial missionaries converting natives.

The benefits of linking individuals and dioceses in the United States with others throughout the Anglican Communion—from Panama to Arizona, Ohio to Nigeria and Idaho to the Philippines—can be enormous and long-lasting.

"We live in a world where you can't ignore in America what is going on in Nigeria or in Australia or in Russia," said Lord Robert Runcie, retired archbishop of Canterbury. "And if we are going to be fully Christians nowadays I think you've got to be aware that your neighbor isn't just down the street but across the world."

At present, 62 U.S. dioceses are linked formally to dioceses around

the world and five more are seeking companions. An additional 56 dioceses in Africa, Asia, Europe and the Caribbean hope to be paired.

What participants in the Companion Diocese program have learned in its 25 years is that sister churches in developing countries—although often impoverished and struggling—have a depth of spirituality Western churches may lack. And

while Americans still are swift to send money and goods, the intangible spiri-

30 years later. The document, "Mutual Responsibility and Interdependence in the



tual returns can change the life of a congregation or diocese linked with another church.

It was not always that way. The post-colonial paternalistic pattern of "sending people to convert the natives" persisted in overseas church work until 1963. That year, the late Bishop Stephen F. Bayne Jr. of Olympia, Wash., the first executive officer of the Anglican Communion, presented a manifesto that continues to shape mission work and inter-Anglican relations nearly

Body of Christ," which became known as MRI, urged Anglicans to face "without sentimentality" that "mission is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God whose mission it is." He presented several principles, among them that "the problems of each church are of concern to every other church."

From MRI grew the Companion Diocese program. Today, nearly half of Episcopal Church dioceses are linked. "Some links are 20 to 25 years old," says the Rev. Mark

CONTINUED





## LIFE LINES

Companions  
in communion

CONTINUED FROM P. 15

Harris, national partnership officer for Asia, the Pacific and Middle East and coordinator of the Companion Diocese program.

And many Episcopalians are more aware of the breadth of the Anglican Communion than ever before. It has worked even in largely rural dioceses, such as Western Michigan, linked with Nigeria for the past 10 years.

"The important thing is to be able to make the world Anglican fellowship a part of people in the pew, whether it is in a small parish or a large parish," says Dr. Donald May of Kalamazoo, coordinator of Western Michigan's program. "It's only when they can actually see people from these other places and some way relate directly, perhaps parish to parish, that they begin to have a real sense of relationship."

The same is true for companions in other parts of the world. Last year, Archbishop Joseph Adetiloye, primate of Nigeria, praised the companion relationship for giving Nigerian Anglicans an awareness of the oneness of the church throughout the world. "In our pilgrimage together we have been able to see that we have a common commission, and that the world itself, and particularly the church in obedience to this common commission of our Lord, has to learn to give and to receive."

But Adetiloye spoke a warning, too: "The health of the relationship depends on the health of the people. If we are talking about material things [only] then the relationship would collapse along the road."

What are the signs of a healthy companion relationship?

"Companion relationships are about relationships, not about money," says Harris. "Relationships should be

formed with the understanding that personnel and funds are subsidiary to relationships of persons and prayer."

Others, too, warn against the formula of starting a relationship, identifying and financing a project, such as a school or clinic, then moving on to a new relationship.

Bishop Edward Jones of Indianapolis, also linked with Nigeria, suggests that dioceses and congregations develop person-to-person contact.

"We built our partnership in Indianapolis on the foundation of prayer, not on dollars. I would do that again," Jones says.

"We are just beginning to learn what it means to be a communion," Jones says. "And it's a remarkable thing to see this coming together of Anglican Christians around the world learning how to live together and to pray for each other, sometimes to argue with each other and to be different from one another. And in that process to learn how much we need each other."

Sam Van Culin, secretary general of the Anglican Consultative Council in London, observes companion links throughout the Anglican Communion. He says healthy relationships offer opportunities to create friendships, find out about other churches and cultures and about different ways to express spirituality.

A key question, Van Culin says, is to ask, "Does this relationship change the way we live in our own church?"

"I hope the answer is yes," he says. "That the companionship has made a difference to us because we can no longer be as parochial or as isolated or as culture-specific in St. Louis or Lagos [Nigeria] as we were before."

Bishop Roger White of Milwaukee, a diocese actively involved with a parish and community in Haiti, feels much the same.

"A lot of people ...

say 'How wonderful to help people like that.' [But] the reason we do it is not to help Haiti, but to expose Americans to the living out of the Christian faith in absolute poverty, in noth-

ingness and dependence on God.

"It converts people. It is a conversion experience. Now the byproduct of that are schools, hospitals, because people want

to give and help with granting and hands-on labor. But that is a byproduct and it's not first and foremost."

Michael Barwell is communications director for the Diocese of Southern

Ohio and executive producer of "Partnership," a documentary about the Companion program.

CENTRAL FLORIDA  HONDURASHurricane blows away  
skepticism for good

BY LYDIA DORSETT

**W**hen the Diocese of Central Florida accepted its assignment to be the Diocese of Honduras' partner in the early '70s, the dubious said, "At least it isn't half the world away."

A few curious Floridians visited Honduras and found the second poorest country in the Western Hemisphere. They met three American Episcopal priests and visited four small congregations built years before by English planters and still reflecting Anglican traditions,

language and culture. Honduras had no bishop of its own, and only a few years before the national church had threatened to close down the diocese.

The visitors returned to Central Florida to stir up interest in their new companions. It took a savage hurricane to do the trick.

In 1974, Fifi, one of the worst hurricanes on record, swept across Honduras, devastating the country and killing thousands. Overnight, Central Floridians rallied to gather tons of relief supplies and ship them.

Then-Bishop William H. Folwell led a group to work side by side with the Hondurans as they dug their country out of the mud, rescued the orphans and comforted the bereaved. It was the beginning



Central Florida youth groups have helped their compañeros repair and paint churches and schools.



Dr. Leigh Gill, left, Florida veterinarian, frequent trips to the Diocese of Honduras school. Honduran lay minister Ramon M. above, now is able to travel to the church charge on a mule, a gift from the Central Florida Karen Howe and Canon Ronald Brokaw, below out a tractor that was given to a women's pr rural Honduras.



exchanged visits, friendships grew.

In 1978, Honduras' first bishop, Hugo Pina, was consecrated with Folwell as a co-consecrator. In five years before ill health forced his resignation, Pina led what he remembers as "a fantastic missionary experience." His people built the diocese to 28 congregations in every part of the country, from remote mountain villages to barrios.

Pina's successor, Leo Frade, continued to plant

◆ CONTINUED ON PAGE 17



## LINES

KANSAS  SOUTH DAKOTA

# Dioceses find friends without leaving U.S.

WALT GORDON

It takes more than seeing 'Dances with Wolves' or reading a book about Indians to understand Indian people," says LorriAnn Two Bulls, a Lakota Sioux and co-chair of her diocese's Companionship Committee.

Two Bulls, a graphic artist and legal secretary at Black Legal Services in Rapid City, S.D., believes that in a companionship relationship "we have to work on understanding."

Ellen Becker, a white woman and chair of the Diocese of Arkansas's World Mission Committee, agrees. "Partnership is like a marriage, and should be entered into very slowly and carefully. You have to go through the learning and growing process."

Recently, Two Bulls and Becker built their relationship, like that of their dioceses, by attending together the celebration of 500 years of American Indian survival in Washington.

Becker, special programs director of the Arkansas Art Center, tells how it all got started: "Arkansas had been involved with partnerships with other dioceses overseas but distance always limited the level of participation. We needed something closer to home where we would have

an opportunity to be involved on a friendship level. Bishop Craig Anderson of South Dakota, visited with us and we were truly inspired."

In 1990, the dioceses of Arkansas and South Dakota, which is half Native American and half white, began a first-of-its-kind companionship relationship, because both partners were domestic dioceses. (Since then, Alabama has also formed a companion relationship with South Dakota.)

The relationship has blossomed. For three years Arkansans have visited the annual Niobrara Convocation, the gathering of South Dakota's Indian Episcopalians. Arkansas youth have attended the South Dakota youth conference. And South Dakotans have visited Arkansas. More than 150 people have become involved.

Parishes in both dioceses continue to explore possibilities for parish-to-parish relationships.

In Arkansas, Two Bulls spoke to schoolchildren. "The Arkansas kids were just as curious as the white kids in South Dakota. There's this great reawakening of Indian culture going on and they haven't known about it before. But we were always here! We never went away anywhere!"

This year the two dioceses co-hosted the fourth annual Paths Crossing Conference, an annual gathering of white and Indian Episcopalians. About 150 people attended. One night

CONTINUED ON PAGE 18

ALABAMA  SOUTH DAKOTA

In 1991, a group of youth and 12 adults from the Diocese of Alabama traveled to South Dakota to help build a relationship between the two dioceses. From right, Mary Brown of



Auburn, Ala., joins a Lakota boy at a powwow; Becky Pretty Sounding Flute, a Lakota girl, hugs a puppy; Nell Bolton, Taylor Lander and Mary Alice Tyson of Montgomery, Ala., greet a new friend from the Lakota tribe.

photos/STEVEN SPEAKS



Janet Lewis of Indianapolis, adviser for the companion network for Province 5, stands with Bishop G.I.O. Olajide at St. James Cathedral in Ibadan, Nigeria. The building was still under construction in 1990.

PROVINCE 5  NIGERIA

## An entire province links to Nigeria

BY MICHAEL BARWELL

During the past 13 years, the Province of the Midwest has engaged in a unique experiment in the Anglican Communion — a province-to-province partnership with the Anglican Church of Nigeria.

While not every diocese in Province 5 — which extends from eastern Missouri to Ohio and north to Michigan — have participated, the experiment has produced long-term results.

During the mid-1970s, Archbishop Timothy Olufosoye of Nigeria and the Rev. Sam Van Culin, then-executive for world mission for the Episcopal Church, proposed the partnership. As Nigeria prepared to become independent from the Province of West Africa, Van Culin and others suggested it would benefit both Nigeria and an American province to develop "mutual respect and interdependence."

They chose Province 5 because, with 15 dioceses, it most closely resembled Nigeria's structure, with 17. They proposed the plan at the 1978 Lambeth Conference and it was approved.

"It was a happy accident — and I believe it was the Holy Spirit — that somehow or another we got put together," the Rev. William Wood of the Diocese of Michigan said during a conference in Nigeria last year. "I think what has occurred for us in the Midwest is that we, like no other Americans, have had the opportunity of seeing what the future of the Anglican Communion is like. Because that's here [Nigeria], and our job is to interpret our future to our people."

Several of the relationships with Nigeria flourished. Southern Ohio's link with Lagos and Ijebu has included numerous large-group visits, clergy exchanges and visits by bishops on both sides. Other relationships have ended, others are beginning to flourish only this year.

But the important lesson learned in the Midwest is that it has taken nearly 13 years to learn enough about each other to make friends, care and learn from each other. While the Americans have engaged in projects and financing, they also

CONTINUED ON PAGE 18



## LIFELINES

## Hurricane blows skepticism away

CONTINUED FROM PAGE 16

congregations until today there are more than 40.

Both bishops realized that suffering bodies cannot always hear the news of their Savior, and uneducated minds cannot always understand. As the number of churches grew, the diocese established orphanages, schools and clinics. Diocesan programs taught nutrition and family health, supported literacy classes, safe housing and clean water systems. Trainers taught women skills that freed them from old patterns of abuse and poverty: sewing, marketing, health practices, management skills. A technical school and farm school gave young people ways to be productive citizens.

The Diocese of Central Florida had a hand in it all. On the diocesan level, the annual budget supplied support for Honduran clergy; annual Thanksgiving offerings were designated for major projects. Parishes and individuals sponsored orphans, sent cows to the farm school, bought mules for the lay ministers, helped build churches and supported Honduras' theological school.

Central Florida sent doctors, teachers and priests, skilled crafts people, architects, veterinarians and builders.

It was not a one-way street. Materials and financial resources came from Florida, but it was Honduras' hands and minds that put the resources to work and made them last.

"It could have gone all wrong," Frade says. "We had to learn to be *compañeros*. We all had unrealistic expectations of each other.

"Hondurans now understand that they are not alone and abandoned but part of a universal church. They have been strengthened by that knowledge."

Central Floridians know that they have received for more than they have given.

Bill and June Craigie went from St. Mark's Church in Hoines City, Fla., to Honduras to lend a hand. They stayed six years. Bill supervised the construction of the Cathedral in San Pedro Sula and then served as headmaster in an Episcopal school. June worked with women's and children's programs.

"It was an experience I would not change for anything in this world," June remembers. "Because of the friends I made and the things I learned. Because I saw in those people such depth of faith and because my own faith was deepened. Down there the presence of God is tangible." ●

Lydia Dorset is former diocesan editor, Diocese of Central Florida.

## Dioceses find friends in U.S.

CONTINUED FROM PAGE 17

they sat down to an Indian dinner and then joined in Indian dancing; the next night it was a Southern dinner and Southern dance.

What has Two Bulls learned from the Arkansas church? "They are way ahead of us in AIDS ministry, and they have been very involved with mental illness. We need to learn from that," she says.

What has Becker learned from the South Dakota church? "Through their spirituality they have given us cause to reflect on our own spirituality, on who we are and where we are. There are 12,000 Indian people in Arkansas and we hope to become more aware of Indian culture here. The experience has also opened our eyes to a better understanding of and greater appreciation for multiculturalism in our community as well as throughout the world." ●

Walt Gordon is editor of *Soundings*, the newspaper of the Diocese of Minnesota.

# Finding a partner diocese simple but not easy process

**S**tarting a companion relationship with another diocese or congregation in the Anglican Communion is both simple and complex.

The procedures are relatively easy, but the planning involved should be done thoughtfully.

A good companion relationship "doesn't depend on bureaucracies, but on the good graces of the people involved," said the Rev. Mark Harris, national coordinator of the Companion Diocese program. "The important thing is the bureaucracy getting out of the way and letting it happen."

The national church's role is to support relationships through consultation, documents and personal guidance.

The "Handbook for Companion Relationships," a 20-page booklet recently updated and mailed to every diocesan bishop, explains how to make initial contacts, improve a relationship that is not working and how to end a relationship. Harris' office coordinates six consultants to help with this process.



Harris maintains a list of dioceses seeking relationships. At present, 39 African dioceses, 11 Asian and Pacific dioceses, eight Latin American and Caribbean dioceses and Spain want companions. Five U.S. dioceses are waiting to be linked.

The Anglican Consultative Council in London also provides

consultation and guidelines.

For more information, contact Harris or his assistant, Bill Bailey, at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626 or 212-922-5336. Contact the Anglican Consultative Council at 157 Waterloo Road, London, England, SE1 8UT; 011-44-071-620-1110.

— Episcopal Life staff

## Province links to Nigeria

CONTINUED FROM PAGE 16

have learned first-hand that the Nigerian church — one of the fastest growing in the Anglican Communion, now with nearly 50 dioceses — has much to share in evangelism, spiritual development and the use of laity, especially in teaching catechism.

Not all of Province 5's dioceses were part of the Nigerian link. Ohio, for example, has had companion relationships with Tonzonia, Jamaica and Port Elizabeth in South Africa in the past 13 years.

Dano Speer, director for national and world mission in Ohio, said the diocese was "careful to cultivate hopes on both sides" when preparing to link with South Africa in 1989. He said South African planners were worried "about the tendency for Port Elizabeth to perceive [the U.S. church] as an endless pocketbook or a giant bank."

The major project to grow out of the relationship so far was sponsored by Ohio's Episcopal Church Women: Project Sew, an entrepreneurial venture providing a new cottage industry in Port Elizabeth's ghetto. Contributions raised in Ohio paid for sewing machines and cloth so women could manufacture the school uniforms that would allow mixed-race and black children to attend state schools. The project has since expanded into other areas of economic development.

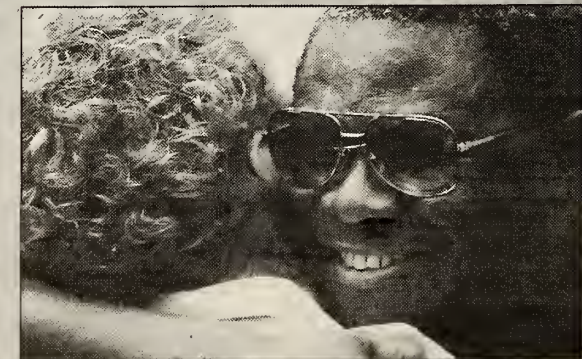
South Africa has become real to the churches in Ohio, says Speers. "It's like being a part of history." ●

Michael Barwell is editor of *Interchange*, the newspaper for the Diocese of Southern Ohio.



Jay Calvert, deacon and member of National and World Mission in the Diocese of Southern Ohio, talks with another guest at Bishopecourt, the bishop's residence in Ijebu, Nigeria.

photo/BARB WEAVER



The hugs went around in 1991 when the Province of Nigeria and U.S. Province 5 decided to continue their companion relationship.

photo/MICHAEL BARWELL



# Teens TAP into AIDS education

by Rachel Roberson

SAN FRANCISCO

Teens for AIDS Prevention, a program used extensively in secular organizations throughout the country, will be used soon in parishes in the Diocese of California with a new religious slant. Following the lead of the Rev. Thaddeus Bennett, who developed a Christian-oriented TAP program in the Diocese of Connecticut, California is now adapting the program originally started in 1988 by the Center for Population Options in Washington, D.C.

According to the Rev. George Silides, chair of youth ministries for the diocese, TAP's goal is to educate as many teens as possible about HIV/AIDS and AIDS prevention. Youths who attend TAP sessions receive 20 hours of AIDS education and then are given about \$1,400 package the crucial information and design a means to send that message to as many people as possible. In the past, groups have rented highway billboards, designed T-shirts or bought radio announcements.

"By the end of the program, the kids are communicating what they know in a way that their peers can understand," said Silides.

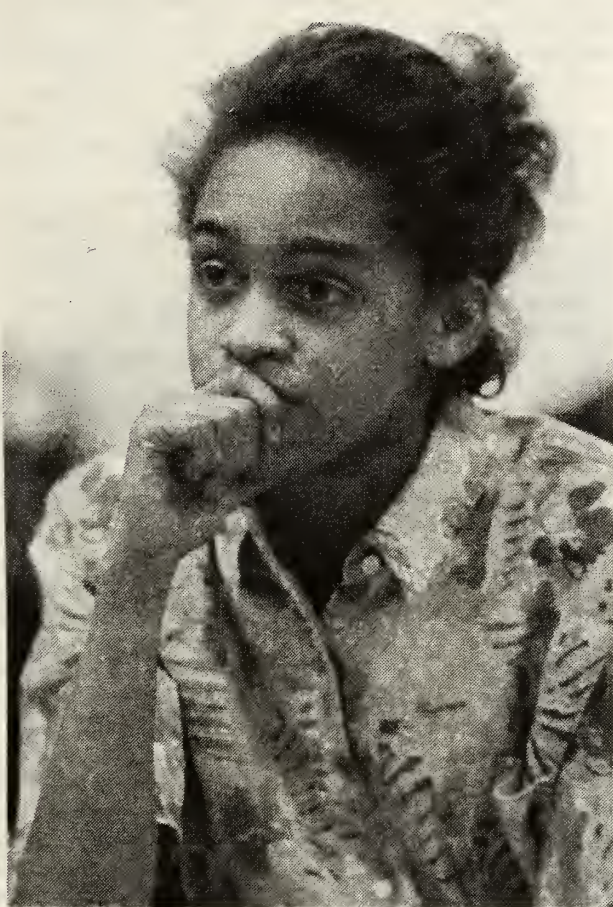
Youths in the Connecticut program wrote pleas on their TAP evaluation forms that the program "be continued," that it was "needed now" before it was too late for their friends. The whole idea behind TAP is that teens help and educate other teens.

Silides said the only change he will make in the secular model and TAP manual will be to include references to the scriptures and Christian tradition and ethics. Church groups will still receive money to publicize the AIDS-prevention message. Just as important to Silides, though, is the hope that teens in youth groups will engage in deeper discussion about AIDS and encourage continued education within the diocese.

"The program itself works already," said Silides. "But, hopefully, in a youth group situation we'll be addressing important questions from a slightly different perspective."

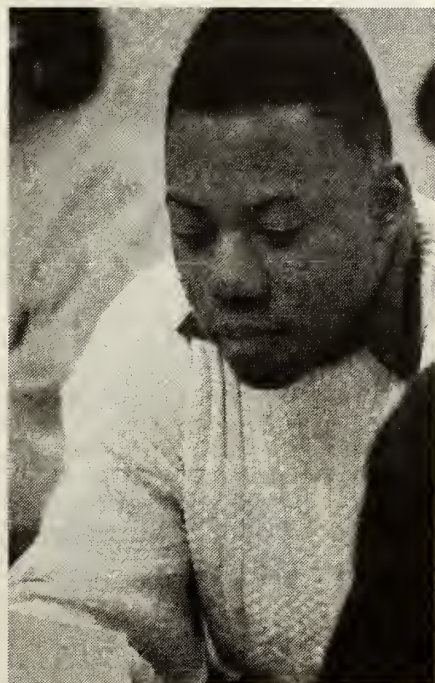
Silides has chosen two suburban and one urban parish in which to test the program. In one, TAP will be incorporated into the existing youth group. In the others the sessions will be conducted separately.

Before introducing the program, Silides will conduct a weekend training session for young people and youth



*Teenagers listen at a workshop on AIDS in Hartford, Conn.*

photos/JIM TURRELL



leaders interested in presenting the program. He believes that with a core of trained leaders it will be easy to expand the new program to the rest of the diocese.

"I'm doing this because I can feel like I'm having an impact on kids I'll never meet," said Silides. "It's a fabulous

opportunity and a great way to have kids speak to each other about an issue some of them find unimportant. This is teens educating teens." ■

Rachel Roberson, 18, of San Francisco, is editor of Episcopal Youth Life pages. Regina Dyton in Connecticut contributed to this story.

## Episcopal-Lutheran talks moves to regional study

The latest step on the path of relations with the Evangelical Lutheran Church in America will involve dioceses and selected parishes as diocesan ecumenical officers and bishops develop a study of Episcopal/Lutheran documents, "Toward Full Communion" and "Concordat of Agreement."

Working with Lutherans in many cases, diocesan study teams will select parishes for the study, reporting the results to provincial coordinators and then to a theological com-

mittee of the Standing Commission on Ecumenical Relations.

"There was a great deal of energy around this challenge — and a wide range of examples where the two churches are already cooperating in mission," reported the Rev. Christopher Agnew, the Episcopal Church's associate ecumenical officer, after a meeting of diocesan ecumenical officers in Denver. Agnew said the two denominations, which have had intercommunion since 1982, have used that experience to build broader cooperation.

A coordinating committee is preparing a resource packet for use beginning this fall. ■



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## RESUMEN DE NOTICIAS

### Renuncia el vicepresidente de la Cámara de Diputados

El Rd. Wallace A. Frey, vicepresidente de la Cámara de Diputados y presidente del comité encargado de examinar la posición de la Iglesia Episcopal sobre la sexualidad humana, renunció a sus cargos en la iglesia luego de hacerse públicas varias denuncias en las que se le acusa de haber abusado sexualmente de varios jóvenes en su congregación de DeWitt, en los suburbios de Syracuse (N.Y.).

En una declaración conjunta sobre este hecho, el Obispo Primado Edmond L. Browning y la Presidenta de la Cámara de Diputados, Sra. Pamela P. Chinnis, expresan su profundo pesar por la revelación de esta mala conducta de parte de Wallace Frey quien, según reconocen ambos líderes, "sirvió a la iglesia eficazmente en muchas tareas a lo largo de los años". La declaración da a conocer también que se había aceptado la renuncia del Rdo. Frey a todos los cargos que detentaba dentro de la Iglesia nacional.

El mismo documento subraya la rectitud de la Iglesia sobre este tipo de conducta al decir que "el abuso sexual y la traición a la

confianza pastoral no pueden ser tolerados dentro del clero ni dentro de los líderes laicos de la Iglesia", y que "el abuso y la explotación sexual es un problema doloroso que a menudo ha sido ignorado o descuidado tanto en la iglesia como en la sociedad".

La declaración de Edmond Browning y de Pamela Chinnis recalcan también el pleno apoyo que el liderazgo de la Iglesia Episcopal ha brindado al obispo de la diócesis de Nueva York Central, así como a la oficina de desarrollo pastoral de la iglesia nacional, en el proceso de restauración de las víctimas individuales, la congregación que Frey atendía, así como de él mismo y su familia.

enfatar el tema durante los próximos años; la lucha contra el racismo ha cobrado un nuevo sentido de urgencia en partes de la iglesia.

El 26 de septiembre, miembros de comisiones diocesanas sobre racismo reunieron en torno a pantallas de televisión en 41 sitios del país para aprovechar la oportunidad sin precedentes de llevar a una discusión nacional sobre la respuesta de la iglesia al racismo. La teleconferencia, auspiciada por la Comisión sobre Racismo de la Iglesia, fue un intento de vincular energía y la experiencia de diversas personas en todos los niveles de la Iglesia, a fin de forjar una estrategia común para enfrentar el racismo institucional.

### Bicentenario de la primera iglesia negra

Del 4 al 8 de noviembre habrá una celebración especial en Filadelfia para conmemorar la fundación de la primera iglesia episcopal negra de Estados Unidos. El tema de la celebración es "200 años de presencia negra en la Iglesia Episcopal: una fe, un pueblo, una lucha".

La participación de los negros norteamericanos en la Iglesia Episcopal se remonta a 1787, cuando los ex esclavos Absalom Jones y Richard Allen fundaron en Filadelfia la Sociedad de Africanos Libres, una agrupación de carácter religioso y benéfico. En 1792, la sociedad compró un terreno para construir la Primera Iglesia Africana de América, que se afilió a la Diócesis Episcopal de Pensilvania y fue rebautizada como Iglesia Africana de Santo Tomás. Absalom Jones, el primer negro sacerdote de la Iglesia Episcopal, fue ordenado en 1804.

### Seminarios sobre la sexualidad

La agenda de otoño de la Iglesia incluye tres seminarios sobre la sexualidad para adiestrar a líderes diocesanos que, a su vez, se proponen preparar a líderes parroquiales. El primero de estos seminarios reunió a 45 laicos y 40 clérigos de 37 diócesis en Washington, D.C., del 18 al 20 de septiembre pasado.

Los participantes tuvieron muchas oportunidades de escuchar y de discutir el tema en base a dos folletos—"La Sexualidad Humana: una perspectiva cristiana" preparado por la VII Provincia de la Iglesia Episcopal, y una edición de "La sexualidad humana y la fe cristiana", producido por la Iglesia Evangélica Luterana en América que ofrecían a los participantes suficientes inquietudes para motivar el diálogo. Ambos folletos, que ya han sido traducidos al español, comienzan con pasajes de Escritura como fuente primordial para tomar decisiones de carácter ético o moral. No obstante, ambos hacen énfasis en una teología centrada en la creación, más bien que en la "caída", como el acontecimiento que define a la humanidad.

La segunda sesión de entrenamiento donde acudió un nutrido grupo de líderes hispanos, se reunió en Atchison, Kansas, del 2 al 4 de octubre, y la sesión final—que no ha tenido lugar al cierre de esta edición—se celebrará en Burlingame, California, del 24 al 26 de octubre.

—Por Vicente Ech

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## VIEWPOINT

## Don't let tragedy cloud discussions on sexuality

As the shock from the news of the Rev. Wallace Frey's resignation begins to wear off, a wave of emotion undoubtedly will crash over those who know him well, or worked with him as vice president of the House of Deputies: his family, those young men whose trust and confidence was shattered by his apparent abuse, the parish he served for 28 years, and many more in the Diocese of Central New York and nationally.

This case of sexual abuse by a priest is no more tragic than any other because Frey is so prominent, but his prominence etches the tragedy into our minds that much more deeply. But two things ought to be said about this case.

First, the forthrightness with which Bishop David Joslin and the diocese dealt with the situation should be commended. Joslin wasted no time in removing Frey, reaching out to the parish and the young men involved and informing the public.

The Rev. Marie Fortune, a nationally known authority on sexual abuse by clergy, commended the diocese. "I'm encouraged by the report that I heard about this case. So I hope this is a sign this kind of careful, open response will become more common," she said.

Second, this incident should not be used as an excuse to delay or distract ongoing discussions of sexuality. The New York Times report, for example, said the Frey case is "expected to stir uncertainty as the 2.4 million-member Episcopal Church continues to struggle with the issue of ordaining homosexuals."

This case, tragic as it is, has as little to do with the issue of ordaining homosexuals as a case of adultery has to do with enforcing celibacy among clergy. The church should debate gay ordinations on theological grounds and ought not to use individual instances of unethical or immoral behavior to generalize about an entire group. To do that is to stigmatize and stereotype all for the sins of the few.

That judgment, like racism and sexism, has no place in the church. ■

## Church's positive response on AIDS an example for the nation

By virtue of its national leadership and the burgeoning growth of AIDS ministries in Episcopal parishes, this church is regarded rightly as being in the forefront of ministry to people with HIV and AIDS.

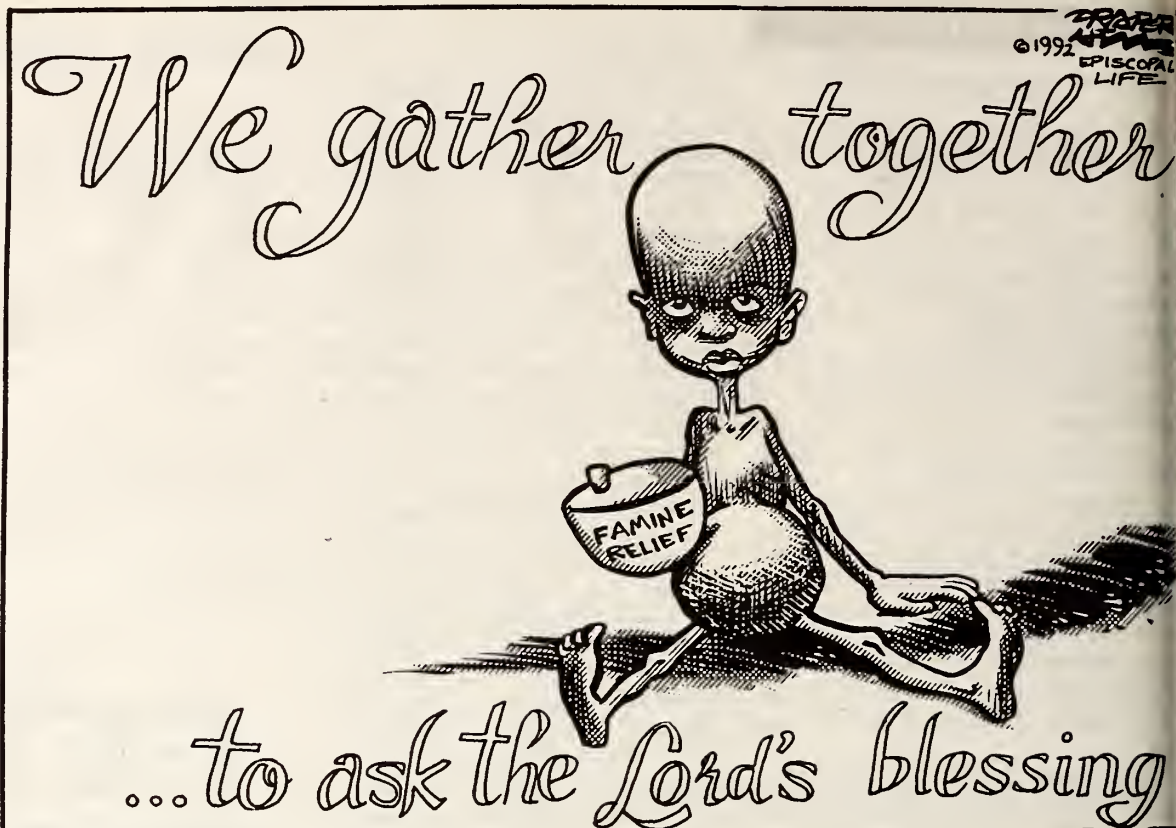
When the collective response to AIDS in the '80s was to stigmatize and cordon off people stricken by the disease, the Episcopal Church was on the frontier, providing resources and support to individuals intent upon developing local ministries for people with HIV/AIDS.

Today, there are more than 500 Episcopal AIDS ministries in such cities and small towns throughout the country, according to the Rev. William Riggs, executive director of the National Episcopal Aids Coalition (NEAC) in Washington, D.C.

Throughout his six years in office, Presiding Bishop Edmond L. Browning has expressed his commitment to HIV/AIDS ministry and to those affected by the virus.

In his message to the third NEAC conference last month, Browning stated emphatically: "Let it be known that we Episcopalians are consciously engaged in this aspect of our mission and that our commitment is for the long haul."

Yet, the church cannot afford to become complacent. News about AIDS is still new for many segments of our



## Hunger in a land of plenty

**F**ewer American families may have a turkey on their table this Thanksgiving.

A startling report, released by a church-based, non-partisan organization on Oct. 16 to coincide with World Food Day, reveals that decreases in federal and state funds for low-income housing and assistance benefits have created a new generation of homeless and hungry people in this nation.

These findings support a U.S. Census Bureau study released in August 1991, which found U.S. poverty has become more severe and of longer duration than in any other Western democracy.

Bread for the World's 204-page report, "Hunger 1993: Uprooted People," concentrates this year on domestic poverty, although hunger reports from other continents are also included.

The bleak domestic picture it paints should awaken the consciences of all. It is mounting evidence that the hunger problem lies generally untreated, except for val-

iant local church initiatives and community food banks that are stretched beyond their capacity.

Among the report's findings:

- Requests for emergency food assistance increased by 26 percent last year.
- The number of Americans enrolled in the food stamp program in mid-1992 was 25.7 million, an increase of 7 million since 1989.
- The number of people living below the poverty line increased by 2 million between 1990 and 1991, to 35.7 million.

The gravity of the problem defies solution by beleaguered food banks and city treasuries. The U.S. Conference of Mayors reported recently that requests for emergency food and shelter rose by 26 percent in 1991 and that 17 percent of these could not be met. The need is desperate and nationwide, they said.

Children and single, working women have been the most vulnerable, the study finds, reporting that from 1990 to '91 the number of poor children increased by 900,000, and from 1991 to '92 the number of children in the school lunch program increased by 500,000.

Citing statistics from the Children's Defense Fund, the study concludes that child poverty rates ratchet upwards with each successive cycle of recession and recovery. One in every eight children suffers from hunger, the report says, and every fifth child is vulnerable to hunger as a result of their families' inadequate income.

We are reaping the results of policies of the '80s, when family-support programs, such as Aid to Families with Dependent Children, food stamps, unemployment insurance and Supplemental Security Income, were weakened as federal and state funds were reduced and eligibility requirements were tightened. What can be done?

First, the problem must be recognized. The urgent needs for food and shelter were not adequately addressed by any of the candidates during the presidential campaign.

Second, the "safety net" for the most needy must be repaired. The future will become even more grim if governments continue to balance budgets at the expense of social welfare programs. Of 30 states that provide general assistance to poor people, 14 have cut benefits and 13 others have frozen them.

Third, governments working with private enterprise must develop programs to train and retrain to help people find gainful employment. Despite the extension of unemployment benefits early this year, they have now been exhausted for millions of workers, leaving families without any income support system. ■



## COMMENTARY

## 'None of us really knows very much about God'

As I thought about what I wanted to share with you this month I was reminded of a story I heard several years ago. If my memory serves me correctly this is a true story, but I can no longer remember the particulars. In any event, the essence of the story remains with me, and it is this:

A preacher much praised for both his scriptural insights and his compelling delivery went to preach at a parish in a distant city. As he was putting on his vestments he realized that his carefully crafted sermon was back home on his desk. He shared his distress with the senior warden. This gentleman, a wise soul, reassured him, saying, "Don't worry. None of us really knows very much about God. We would be so grateful for anything you could tell us."

Well, as it happened, the preacher had spent a lifetime talking to God, listening to God, thinking about God, and he had a great deal to tell the congregation. His message was eagerly received, and he left the church knowing that forgetting to bring his sermon had been a most fortunate turn.

Like the preacher, I have spent a great deal of my life thinking about God, talking to God, listening to God, and meditating on God's word in Scripture. From this, I have a vision of God, a vision that grows and changes as God leads me. I want to share some part of my vision with you because it informs my sense of how this church, with the help of the Holy Spirit, is called to follow God in Jesus Christ.



In Exodus we are told that God led the people "by the roundabout way, through the wilderness." My vision of God is of one who sometimes leads us the roundabout way, and to places we had not expected to go. It is liberating to follow this God who takes us where we would not have thought to go, sometimes over rocky paths and into the wilderness.

Knowing God leads helps us to live expectantly. As C.S. Lewis said, every bush is a burning bush. The presence of the divine is ever before us, in each situation we encounter, in each person we meet. The divine spirit calls our spirits to a greater awareness of life and its possibilities, to a high sense of expectancy about the "now" — about the present — about our participation in the life around us. In the wonderful words of an old Baptist preacher: "God may not come when you want him, but he always comes on time."

Recognizing the hand of God — seeing the face of God — all around us gives our ministry a new dimension. Knowing that God is at work in the ordinary, in the extraordinary, in the here and now, knowing that we are called to be the hands and feet of the cosmic Christ — that gives our mission a renewed urgency.

As we search for God, we know one sure place where we will find the divine presence, and that is with the suffering. I have learned this on dusty streets of Soweto in South Africa. I have learned it in the fires of Los Angeles. I have learned it in hospital wards, in prisons. I have learned it at kitchen tables where broken relationships make pain a frequent guest. God is in the suffering. I know this and I guess you do too.

Gabriel Habib, general secretary of the Middle East

Council of Churches, made this point during the Persian Gulf war. He was asked: "Whose side is God on?" "Neither," he responded, "God is with the suffering."

God is also found in those moments of grace and joy when the transcendent reality can be sensed right at hand. We don't need many such experiences to be marked forever with the reality of God.

So, my vision of God is one who comes in the unexpected, but who can always be expected. My vision of God is of one who comes in the suffering, and in joy for which no words are needed. My vision of God is of one who calls us, leads us, loves us and challenges us. My vision of God is of one who hungers to be known, and who sent his only son so we would know him and love him and serve his people.

We have come to the final days of the church year and our lectionary begins again on the first Sunday of Advent. Through the year we will read God's word together in our churches and our homes. We will look for God in the words and in the Word made flesh.

Let us search as well for signs of the divine in every bush, in every person, in every situation. It is true, none of us knows very much about God. All the more reason to keep seeking in the best ways we know for one who wills to be found. Let us begin the new church year committing ourselves to search with expectancy and faithfulness.

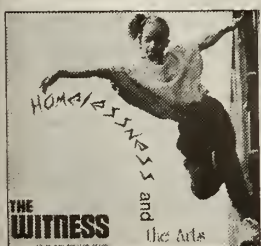
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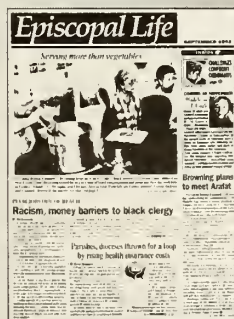
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## LETTERS

# Program makes for healthier clergy

The article on the escalating cost of health insurance fails to mention a primary reason for the increased cost of medical insurance: Many clergy are physically out of shape, overweight and lead sedentary lives. Additionally, clergy have a high amount of stress. And, people with high stress and low fitness levels are more prone to illnesses.

Corporations, however, committed to improving the fitness levels of employees, have reduced their medical expenses by one-third to two-thirds over a five-year period. Additionally, those with voluntary wellness programs have found that the medical expenses of program participants run about 40 percent lower than non-participants. And, all corporations with active wellness programs witness a dramatically reduced absenteeism.

If corporations can substantially reduce medical costs, why not the church? Dioceses that take health and fitness seriously can appreciably reduce medical-care costs of clergy and their dependents.

This year I founded the Clergy Wellness Program, a non-profit corporation dedicated to improving the health and fitness of clergy and their families and reducing medical costs. The Clergy Wellness Program can assist a diocesan clergy family to: improve levels of fitness, heighten awareness of health issues and reduce the number of "risk" categories each person faces.

If you have an interest in the health and fitness of clergy and their families you may reach the Clergy Wellness Program at 1-800-CLERGY-2.

**The Rev. Gary J. Barnett Young**  
Executive Director  
The Clergy Wellness Program  
Hood River, Ore.

## Small churches burdened by financial demands

I am a member of a small church in a town where the church cannot afford a full-time cleric. But we are faithful in maintaining the church, celebrating Sunday worship and paying a clerical fee for Sunday services.

We as the laity need to challenge our brothers and sisters of the cloth with the following questions:

Is it healthy for a diocese to state to a dependent mission that if you can't pay your way you can't be a church?

Is it healthy for a diocese to ask that a mission's members give a tithe without any consideration toward a member's income, family responsibilities and charitable donations (not to mention taxes)?

Is it healthy for the church to pay any minister a salary of \$50,000 or more on top of fringe benefits?

Is it healthy that many of the church's newly ordained choose to go where they want to go and not where they are needed, especially when there is an overabundance of ministers?

**Ian O'Connell**  
LeMars, Iowa

## Support of executions doesn't follow gospel

It was striking, but not surprising, that the writers who opposed the church's stand against capital punishment did not once mention God or Jesus Christ (September Forum).

The arguments of both Alan Simpson

and Harold McQuaid, in fact, have nothing in common with the gospel that tells us that Jesus, the crucified one, was himself a victim of capital punishment.

The Scriptures proclaim that Jesus was an active opponent of the death penalty (John 8:7); that he taught that we should love our enemies (Luke 6:27-36); that not only should we not kill, but that we should reconcile with others (Matthew 5:21-26); that we should practice forgiveness "70 times seven" (Matthew 18:21-22); and that we should pray for forgiveness "as we forgive those who have sinned against us" (Matthew 6:12).

This is the gospel message. Mr. Simpson and Mr. McQuaid preach the power of the state. The power that kills people on death row is the same power that slaughters soldiers and civilians in Iraq and supports the slaughter of those who preach the gospel in El Salvador.

Those who support the death penalty may be Episcopalians, they may even profess to be Christians, but they have not heard the gospel. Jesus calls us to love, not death; to love that overcomes death.

**The Rev. Tim Vivian**  
Bakersfield, Calif.

I am writing to express my appreciation of the excellent article in your September issue on capital punishment.

This is a subject on which I have very strong views.

I cannot understand how anyone who claims to be a Christian could be in favor of this barbarous practice.

I think all the churches should use their influence to put a stop to this wicked procedure.

**Elizabeth H. Redmon**  
Lenox, Mass.

## Look beyond division to ways we're united

I'm sure you're still getting delayed responses to "Is Jesus the only way to salvation?" (Forum, August). That column, combined with the propers for Aug. 23, led me to a sermon.

I preached it in a parish that looks "liberal" on the outside, but if our parishioners voted on the question you asked, I'd bet we'd end up pretty evenly divided. So it was a good question for us to think about. Thanks for getting that started.

I do have a question, though. I find it interesting and helpful to see what arguments Episcopalians give in response to a yes-or-no question. Still, if the discussion is left there, we're left looking like a church of opposing factions. I agree that we need to hear one another first, without trying to homogenize varying viewpoints — so what you're doing now is a necessary first step. After we've heard one another, though, can we take the discussion a step further?

I would hope that the purpose of addressing these questions would not be delineation of parties, but the discernment of what binds us together as God's people in the Episcopal branch of the Anglican tradition. We so desperately need to stop setting ourselves up as standards for one another, to recognize and rejoice in one another's real faith and commitment.

Would it be possible in a later issue of Episcopal Life to present essays in which the deeper unity of the people of God is pointed to, even in the midst of differing opinions?

Perhaps one essay from a yes-person, and one from a no-person, to get a balance?

**The Rev. Marjorie A. Menaul**  
Ann Arbor, Mich.

## How can church paper question basic doctrine?

I am one of those few Episcopalians who believe that Jesus (John 14:6) is the reason for the church, and the way of salvation. It is obvious that the spirit of God is missing from the church to even have a discussion of Jesus as the only way of salvation (1 Corinthians 2:6-16).

I am deeply saddened by the thought of even allowing such a discussion in a Christian paper. The doctrine in the prayer book, at confirmation and in the creed mirror the conviction. It is apparent that the church will begin to alter that, or try.

I do not want to receive the Episcopal Life again. It is hard enough to keep the faith in the secular world without having those who are supposed to be your spiritual advisers questioning the bedrock of the lifestyle. The Bible says it best (Matthew 12:36-37, John 10:9-16). Actually, John was more pointed and to the point (John 3:7-9).

**April Huber**  
Normal, Ill.

## Jesus is still God even in other faiths

Regarding the question, "Is Jesus the only way to salvation?" (August Forum), the Rev. Malcolm Eckel in his "no" answer ends with the words, "It is hard to see what we would lose by acknowledging that God is at work in religious traditions other than our own."

Mr. Eckel seems to distinguish between the Jesus of Christianity and the "God" at work in other religious traditions.

We affirm in the Nicene Creed, when speaking of Jesus, the words, very God of very God. This being the case, is the part of God who is Jesus to be somehow considered as a separate entity from the "God" who works in other religious traditions?

My concern in this matter is the question of whether Mr. Eckel, and the Episcopal Church in general, still believe that Jesus is actually "very God of very God."

**William A. Petersen**  
Bettendorf, Iowa

## It's Christian life that attracts others

Your recent publication of debate on the exclusivity of the name of our Lord as being the only means to salvation convinces me that I am in the wrong church and belong, instead, in the Universalist body.

However, I firmly convict myself on the seven sacraments, and the whole Chicago-Lambeth Quadrilateral as the *plene esse* of the church, if not the *esse* itself.

The reference of the Native American for the Great Spirit and his creation should send us Christians into self-flagellation over our permitted abysmal stewardship of God's creation, let alone his creatures. I have been honored to be called an honorary Jew, have Jewish godchildren and pray daily for them. I have been blessed in ministry to have faithful attenders and followers of Shintoism, Confucianism, Buddhism among my congregation who told me they were fed and

## Letters

Episcopal Life welcomes letters from readers. Letters should include the writer's name, address and telephone number, and should be addressed to The Editor, Episcopal Life, 815 Second Avenue, New York, N.Y. 10017.

Letters will be edited for clarity and brevity. Because of the large volume received, letters may not be acknowledged.

that this is why they came so faithfully.

Were we, as the baptized faithful, to show forth what we believe instead of debate on who is right and who wrong, from the convictions of the gospel alone being lived, everyone would clamor for the "living water." It is our lives, not our words, that show the truth of the word and may God who made all, forgive our supercilious words and belief patterns.

**The Rev. Oscar W. Swensen**  
Danvers, Mass.

## U.N. should battle slavery, hunger

Every United Nations member nation has banned slavery, yet, Anti-Slavery International reports that 100 million people still suffer as slaves.

The world produces enough food to feed everyone, yet Oxfam America reports 60,000 people a day die of hunger.

Let us all write Boutros Boutros-Ghali, secretary-general of the U.N., and insist he and the rest of the U.N. enforce anti-slavery laws and end death by hunger through proper food distribution.

**Martin J. O'Malley**  
Passaic, N.J.

## Peggy Day's story available in book

Marcy Darin's article (June) described a recent conference about violence against women and noted the leadership of Peggy Day.

Day's story is a story of personal survival and grace, but it is larger than her personal story. It is also a remarkable story of how one small parish made a choice to get involved and to initiate a new, even though scary, kind of ministry.

Because it is a story of an ordinary parish with ordinary people, I decided that it was a story other parishes could learn from. With the help of a small grant from the J.C. Penney Foundation, my colleague, Celia Hahn, went to that parish and brought that story together in a book, "Discovering the Call to Social Ministry." It's available from the Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016, for \$10.95 plus \$3.50 handling.

Parish leaders and clergy who want to be engaged in mission have much to learn from Peggy Day, Malcolm Burson and the people of St. James's Episcopal Church, Old Town, Maine.

**Loren B. Mead**  
President  
The Alban Institute Inc.  
Washington, D.C.

## Sexism shows up in subtle ways

While, on the one hand, you seem to be committed to covering items that reflect

Continued on next page



LETTERS

Continued from preceding page

women's progress in the church, you still often fall prey to sexist reporting. In the August issue, you have an item about the new (male) dean of General Theological Seminary. It states his goals in his new position and, only in the next-to-last sentence, states his age.

On the very same page you have an article about a newly elected Lutheran (woman) bishop. In the very first sentence, we are told her age, her marital status and how many children she has. Nowhere do her goals for her new position appear.

Please try to be aware of these more subtle, but no less important, aspects of fair coverage.

Judith Milone  
New York

**Activist priest left scars on a parish**

The Rev. Jim Lewis ("He's an activist who doesn't choose his issues," August) may sincerely believe that "I promise you, I won't seek out conflict." But Jim Lewis is, at the least, conflict-prone in much the same manner as those accident-prone individuals who can't understand why mishaps are continually coming their way.

Among those to whom Lewis' statement would seem puzzling are longtime members of St. Andrew's Church, Ann Arbor, Mich. They would also find curious the description in the article of Lewis' Ann Arbor tenure as "quiet years because, with all the strife he had gone through, he needed time to heal."

Actually, healing is precisely what St.

Andrew's needed after its experience with Jim Lewis. His abrasive, confrontive and authoritarian style as rector soon turned parishioner against parishioner and even priest against priest. The church soon fell into such turmoil that its Lewis-inspired divisions became the subject of public notice, replete with newspaper and magazine articles reporting on the divisions within the wounded parish.

Only upon Lewis' abrupt departure from his post after two years was St. Andrew's able to recover its lost measure of community.

That Jim Lewis' social conscience is in the right place is beyond any question. But to omit mention of the corrosive nature of his personal style is to leave a highly important part of the story untold. In short, the article is the sort of uncritical puff piece that makes many readers despair of denominational monthlies.

David Hart Nelson  
Charlottesville, Va.

**Bishop wrong to say groups exclude others**

Shame on Bishop John Burgess and shame on Episcopal Life for printing a letter with clear factual inaccuracies without including a note to that effect (Letters, October). Bishop Burgess is wrong.

Unlike the Union of Black Episcopalians, Integrity does not exclude heterosexual members and the Episcopal Women's Caucus does not exclude male members. Indeed, Integrity has had heterosexual members on its national board and EWC has male members on its national board today.

If Bishop Burgess' contention is that a group must be exclusionary to succeed in making the Episcopal Church more inclusive, he has picked poor examples. EWC and Integrity have long recognized that allies are vital to any struggle to reform the church.

Edgar K. Byham  
Guttenberg, N.J.

**Browning at Integrity uses unfamiliar Bible**

I have cause to wonder which edition of the Holy Bible that Presiding Bishop Edmond L. Browning was using during his address at Houston when he urged gay and lesbian members of Integrity to "keep the faith and continue telling their story to a church which sometimes does not want to listen."

He then congratulated them for persevering in the struggle for acceptance in the church.

I say to the bishop, it is clearly evident that his Bible is a version not remotely familiar to me. Further, he is not reflecting the view of a single Episcopalian I personally know. This philosophy is startlingly similar to that promulgated by the bishop of Newark during his all-too-frequent heretical pronouncements.

Many politicians conveniently forget that they were elected to represent the views and interests of the majority of their constituency. They often unveil a personal conviction that their intellectual superiority should prevail and quickly march away to the beat of a different drummer.

The participation and expressions of the presiding bishop at the Houston gathering exactly mirror such a political philosophy. The bishop could best serve the Episcopal

Church and all of humanity by teaching that God's grace is predisposed to all who repent. I believe that is the operative word for the door to salvation.

James A. Barron Jr.  
Dublin, Ohio

**Chalice a challenge to love all people**

You have brought forward a most important subject in the Forum column of the June issue of Episcopal Life, "Is intinction a more responsible way to receive the sacrament in this age of AIDS?" What once was one of the most spiritually rewarding actions of the liturgy, the administration of Communion, has become for me a time of deep pain.

In my travels as chaplain with the Episcopal Caring Response to AIDS, I have witnessed many people refusing the chalice. This was not so during the first 20 years of my priesthood. This mirrors for me the more overt rejection of persons living with AIDS, which I frequently experience in my ministry.

I recall the late Bishop John T. Walker's telling of his experience in certain Episcopal churches where black worshipers were expected to receive Communion after all the whites had done so. Since the medical scientists have given us ample proof that neither the HIV virus nor tuberculosis is transmitted by the common cup, is not the responsible Christian response one of asking God to remove what fear may possess us and to embrace our brothers and sisters living with AIDS in openness and love wherever we meet them, even at the Communion rail?

The Rev. Jerry R. Anderson  
Washington, D.C.

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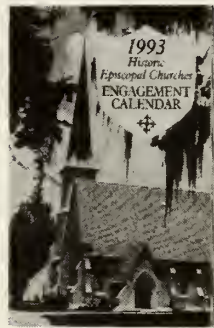
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## FORUM

# Q. How should a diocese determine when to stop supporting a congregation?

## A. Don't fit congregations into diocese's mold

By CARMEN GUERRERO

Perhaps another question needs to be asked first. I often wonder if it might not be easier, or at least less painful, for a diocese to make decisions about the support of congregations if it had first determined to have a theological basis for initiating support in the first place.

A diocese exists because congregations exist and not the other way around. Therefore, it would seem that a decision not to support a congregation is in a very deep sense a decision to stop supporting a part of the body. Perhaps we need to be asking, why do we have congregations? Why do we do mission? Said another way: Why do we even initiate support for the opening of churches?

I'm afraid I'm one of those people who cannot in good conscience justify cutting support to a congregation as long as there are people still attending, or when we have yet to reach out to the community surrounding the church in an effort to include them in our church.

I have often wondered if perhaps the determination to stop support shouldn't better be directed toward clergy who would rather be elsewhere than toward the congregation, or toward programs that tie all congregations to a tight developmental schedule no matter what their particular realities.

We are discovering that traditional congregational development models of the past no longer work. They make no allowances for the diverse realities we face today. Yet, although we change the rhetoric, even attempt to change the location of particular congregations, we continue to function with the same models, the same expectations, the same timetables. We expect a certain amount of money and we expect to minister to a certain kind of people. I find this painful and am reminded of Paul's words in 2 Corinthians 11:28, "And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches" (RSV).

I have served on congregational-development teams in two different dioceses. We often seemed to be operating out of some wonderful models, but for whom?

When our wonderful models don't work we succumb to imitating other denominations and lose sight of the richness we have as Anglicans, with our emphasis on word and sacrament. When our imitating fails, too, we tell ourselves that, although we really tried, the situation is hopeless. Then we "celebrate" the death of the congregation. We do this even if some of the members of the body are still alive. We close the



building and we move to another location and sadly repeat the same model.

I realize that I have not provided any how-to-determine-when-to-stop-support answers. Perhaps

this is because I'm more committed to the expansion of the church than its extinction. And perhaps because my experience as a pastor of congregations that appeared to be hopeless has taught me that there can be a vision for ministry that goes far beyond finances.

That vision presents a ministry that announces liberation both inward and outward and allows for life-giving forgiveness; a ministry that attempts to restore people, social systems and nature itself to celebrate life; a ministry that inaugurates a new way of being in the world where we can all live out our baptismal vows and see all of life as a ministry. That kind of ministry helps us live as pilgrims on a journey leading to justice by helping us "walk humbly with God."

This kind of vision for ministry is almost impossible to suppress. It cannot be closed down even when the financial expectations are not met. ■

*The Rev. Carmen Guerrero is the Hispanic missionary of the Diocese of Los Angeles and a member of the diocese's congregational-development team.*

## A. A reader's view:

How should a diocese determine when to stop support? First by defining what's meant by support.

If it means funding, there can be no pat answer that would be applicable in all circumstances. But if it means encouragement, there should be no end. As long as the congregation wants to exist and is willing to make all efforts necessary to continue doing so, there should be no writing it off.

I offer as examples three parishes where I have served as a supply priest. All are in no-growth rural small towns.

A is in a declining community. The congregation has varied from half a dozen down to one household. Some years ago the bishop

See A READER'S VIEW, next page

## A. Money ought to be spent on those serving gospel

By RICHARD TOMBAUGH

The question implies that a diocese is already supporting congregations and, more importantly, has criteria that govern that support. That is a critical first step.

The Diocese of Connecticut, for example, has established basic guidelines for evaluating the vitality of congregations. These criteria provide a way of assessing whether the congregation is providing an engaged witness to the gospel of Jesus Christ in its community. They include:

1) Growth in communicants, attendance at worship, pledging units and average pledges.

2) Evidence of support for the ministries of all members in the world, adult education and/or Bible study, outreach and service in the local community and a presentable physical plant in good repair.

3) Evidence of sustained collegial association with other clergy/congregations and support of national/international mission through the diocese.

In Connecticut, we allocate financial support for congregations in three general areas. The first includes congregations that, because of size or other factors, cannot support themselves but are moving toward financial self-sufficiency. The second includes congregations strategically located for evangelism, service and outreach. Some inner-city and Hispanic congregations are in this area. The third area includes congregations in the midst of an organizational transition, such as moving into a regional ministry or cluster.

Financial support for congregations in the second area — special opportunities for mission — is understood to be ongoing as long as the special opportunity exists and the congregation continues to address the opportunities. Financial support for congregations in the third area is short term (one to three years) and is governed by written agreements.

Questions about stopping financial aid apply most often to congregations in the first area, those moving toward self-sufficiency. Congregations that are tired, despondent, unwelcoming to newcomers and uninvolved in their communities may have their aid reduced or eliminated during the diocese's annual review.

That is not an easy decision, but can be a tremendously freeing step to take. Not only does it release diocesan resources — both financial and human — for other purposes, but it also assists members of a moribund congregation to find newly invigorated and engaged spiritual lives in other worshiping



communities.

Such a decision cannot be made quickly. A long-term pattern of negative congregational behavior and resistance to change must be evident, not just

a momentary lapse of initiative. And, as in Connecticut, a careful process of review and appeal should be in place as a corrective against any hasty action.

All decisions, whether to grant financial aid to congregations, or to eliminate it, are ultimately strategic. These decisions allocate diocesan financial resources to achieve one or more goals. The Diocese of Connecticut set as its primary goal assisting congregations to become strong and active witnesses to the gospel.

Financial aid can serve as a strong incentive, enabling congregations to struggle forward to the point at which they can thrive. But the decision to reduce or eliminate financial aid must be made on the general basis of whether, and to what degree, congregations present themselves as vital organizations committed to the gospel and dedicated to our Lord's ministry of reconciliation. If they are too far from that goal, or even moving away from it, faithful stewardship requires that their financial aid be reallocated to other areas of congregational support or to the establishment of new congregations. ■

*The Rev. Canon Richard Tombaugh's responsibilities as canon to the ordinary in the Diocese of Connecticut include oversight of 42 aided parishes.*

## FORUM

Forum encourages reader participation in order to promote dialogue within the church. Episcopal Life welcomes responses to this question for January:

**"Is it time to lift economic sanctions against Cuba?"**

Answer "yes" or "no" in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, N.Y. 10017 or fax to 212-949-8059. Answers must be received by Dec. 1.

Replies to the question for December — **"Should public offices display religious symbols such as nativity scenes?"** — must be received by Nov. 1.



she + liturgical + year

## November 11 Martin, Bishop of Tours

According to legend, while Martin was still a student, he was approached by a poor man who asked for alms. Martin, drawing his sword, cut off part of his military cloak and gave it to the beggar.

On the next night, Jesus appeared to Martin, clothed in half a cloak, and said to him: "Martin, a simple catechumen, covered me with his garment."

Hilary, bishop of Poitiers, France, ordained Martin sometime between A.D. 350 and 353 and Martin, inspired by the new monastic movement stemming from Egypt, established a hermitage at nearby Liguge.

To his dismay, he was elected bishop of Tours, France, in 372. He agreed to serve only if he were allowed to continue his strict, ascetic lifestyle.

The oldest church in Canterbury, built before the Anglo-Saxon invasions, is dedicated to St. Martin, who died in 397. His shrine at Tours became a popular site for pilgrimages.

## November 19 Elizabeth Princess of Hungary

Elizabeth's charity is remembered in numerous hospitals that bear her name throughout the world. She was born in 1207 at Pressburg, now Bratislava, Poland, daughter of King Andrew II of Hungary, and was married in 1221 to Louis IV, Landgrave of Thuringia.

At an early age, she showed concern for the poor and the sick and used her dowry to help them. During a famine and epidemic in 1226, she sold her jewels, established a hospital and opened the royal granaries. After her husband's death in 1227, opposition to her "extravagances" compelled her to leave.

She took the habit of the Franciscans — the first of the Franciscan Tertiaries, or Third Order. Finally, arrangements with her family gave her a subsistence living and she spent her remaining years in Marburg, living in self-denial, caring for the sick and needy. Barely in her 20s, she died from exhaustion on Nov. 16, 1231. +

Information taken from "Lesser Feasts and Fasts."



### FORUM

#### A reader's view: from preceding page

decided it was time to close it down. The people continued meeting on the front steps for morning prayer so it was reopened.

B has 17 active households. It strives for Eucharists every Sunday using priests who must be brought from 100 or more miles away. The church building is rented to a homeless congregation. Income seems to have dropped in spite of strong pledging.

C counts two dozen households. Income is adequate to maintain the building and have a local priest celebrate two Sundays a month. Endowments have been quite generous.

None of them asks for monetary assistance.

What all three need is continuous strong affirmation by diocesan authorities, and larger congregations, that they are worth their efforts and are not just tolerated benignly. Though certainly not purposely withheld, that kind of support is often lacking.

The Rev. Paul C. Baker  
Alexandria, Minn.

### BOOKS IN REVIEW

## Bishop bogs down trying to disprove Jesus' virgin birth

Born of a Woman:

A Bishop Rethinks the Birth of Jesus

By John Shelby Spong

HarperSanFrancisco, 247 pp., \$17

By WALTER BRUEGGEMANN

In his latest book, Bishop John Spong brings his well-known and characteristic care, scholarly discipline and passion to Mary. The book is concerned with the New Testament claim of the birth of Jesus to a virgin. As those familiar with his work will expect, Spong seeks to demonstrate that the claim of a virgin birth is not historically credible, but is part of the early church's interpretive fabrication.

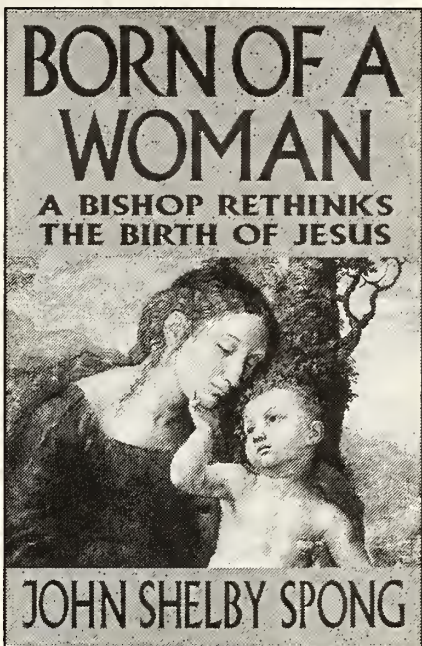
The book concerns two unequal themes. The first, to which I have just alluded, is that if one asks a historical question, the claim is impossible, and those who take the Bible "literally" are uninformed and irresponsible. The second, point is that the church's interpretive work of "turning" Mary into a virgin in fact denies the rightful significance of the woman (all women?) by placing her on a pedestal in the service of oppressive patriarchy. This point is asserted several times, but is in fact not argued.

While I am largely in sympathy with what Spong seeks to do, I find his categories of argument unhelpful. He is completely captivated by the historical question, "Did it happen?" and seems to believe that the question is answerable.

While he announces that he will operate on two fronts, against literalism and against those who do not take the Bible seriously, he only engages with the first of these issues. And confusing a literalist reading of the text with whether the event is a historical fact, he gives an easy answer of "no," appealing to categories of mythology and folklore.

Spong laments that "Our 20th-century world, distorted by religious claims to possess objectivity and literalness, asks, 'Did it happen?'" But that is precisely the limit of Spong's own interest and passion, and the answer he gives is of very little use.

His negative to the historical question leads him to great speculation about what in fact did happen. But since Spong regards the church's interpretation of the "bare fact" as



distortion, he is left only with what may have happened, according to his speculation.

I suggest that Spong at best has written only half a book. Anyone who looks to the catholic formulation of tradition seriously must probe what of evangelical faith the church intended to confess with its interpretation. And here Spong is unfortunately reductionist, because the birth narrative contains not only the virgin birth, but a celebration of courage, freedom and faith on the part of Mary. But Spong's all-consuming historical question has bracketed out all such matters.

The problem with the book, it appears to me, is the deep distance assumed between happening and interpretation. In truth, we now have better ways of holding happening and interpretation together by the power of imagination and metaphor, methods that refuse the very division Spong champions.

I believe Spong has cast an important point in the unfortunate categories of 19th-century historicism that will convince only the already converted. In these categories, the book is too late by a couple of generations to make a useful case.

I hope the bishop will return to the question, moving beyond the question of historicity to the issues of hermeneutics that could work to his advantage and to the well-being of the church. ☞

The Rev. Walter Brueggemann, professor of Old Testament at Columbia Theological Seminary, Decatur, Ga., is author of many books, including "Interpretation and Obedience: From Faithful Reading to Faithful Living."



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## Our icons lead us to the holy

By MADELEINE L'ENGLE

Icons and idols. We all have them, and sometimes we are unsure whether what we are thinking of is an icon or an idol. The psalmist warns us: "They have eyes and see not, ears and hear not, hands and handle not." And tells us that those who turn to idols become like the idols.

The fear of idolatry is behind the Hebrew lack of graphic art.

But an icon does not have to be



an idol. An icon should be an open door or window that gives us glimpses of our God who is both imminent and transcendent, knowable and unknowable.

One of my favorite icons portrays King David sitting on his royal throne. One of his arms holds his golden harp. The other encircles the Christ child, who sits on his lap. This icon reminds me of the total unimportance of chronological time when set beside eternity. It tells me God's love transcends time, and that Christ, the second person of the Trinity, always was, is and will be.

I love this icon, which I look at every

night when I sit down to read evening prayer. But I do not love it as a thing. I could lose it, give it away, have it stolen, and it would still be a real icon for me. It is not the painting on wood that is my icon, but what that painting on wood leads me to in my human attempts to love my Creator. It is not an idol.

Sometimes it is not easy to distinguish icon from idol. During my life there have been people who have been God-bearers,

and therefore, icons, for me. But I have often been tempted to put too much on these people, to turn them into idols, and that always brings disaster.

In the small meditations on the church year that begin this month, I will hope to look at some of my icons, many of which I share with other people, hoping that they will never become idols, but will always remain icons. +

## Advent:

## The wait for his coming again

By MADELEINE L'ENGLE

Advent. The beginning of the church year. That time of waiting, waiting even more trembling and terrible than the waiting between Good Friday and Easter Sunday.

But what are we waiting for? Why?

We're not waiting, as we so often are taught as children, for Christmas, for the baby Jesus to be born in a stable in Bethlehem. That's already happened. We don't wait for what's already happened.

We're waiting for something that has not happened yet, that has never happened before, something totally new. We know only what the end of this waiting has been called throughout the centuries: The Second Coming.

What is it, the coming of Christ in glory? The return of Christ to the earth? What's it going to be like? Will our feet leave the earth before our Lord's feet touch down, someone asked in total seriousness? We don't know. We don't know anything about it, this event that is new, that has never before happened.

But, being human and therefore curious, we want to know. We want to know so badly that sometimes we think we know, and that can sometimes lead to danger and even evil. Whenever we want to know something before its true time we get into trouble. We've never learned how to wait. We're impatient creatures. Our impatience, our unwillingness to wait, is all through our stories, from Adam and Eve on.

There aren't a lot of good stories about the Second Coming. There are a lot of bad ones. The only thing I know about the Second Coming is that it is going to happen because of God's love. God made the universe out of love; the Word shouted all things joyfully into being because of love. The Second Coming, whenever it happens, will also be because of love.

A friend sent me a snapshot of a country church with a large sign in front of it announcing: PRACTICE FOR THE RAPTURE SUNDAY 8 P.M.

Even if one believes in the unscriptural concept of the Rapture, practicing for it on Sunday at eight is hardly adequate. One should practice for it all the time.

I have trouble with the Rapture for many reasons. It is trying to put into terms of literal fact what can be understood only through story. Enoch walked with God, and then he was not. He was with God. The first Rapture?

Elijah ascended into heaven in a chariot of fire drawn by horses of fire. Jesus left the disciples, having told them that it was best for them if he left them, and was wafted up to heaven, and some people expect him to waft down again, and I think it's much more glorious than that and much less literal.

Do we need a metaphor for the Second Coming? Isn't it enough to know that Christ will come again as the entire universe is redeemed? Not only our one, tiny planet, but all creation, all the galaxies, all the stars in their courses, everything that God made. That knowledge ought to be enough, but because we're human beings we want more. We express what we believe in icons, which

are creative, or idols, which are destructive.

Icons break time and space. One of my favorite icons is Reblev's famous picture of the Trinity, the three heavenly angels who came to visit Abraham and Sarah sitting at a table in front of the tent. On the table is the meal that has been prepared for the heavenly visitors, and what is this meal? We look at the table and see the chalice and paten, the bread and the wine. Time and space turned upside down. Here, 3,000 years before the birth of Christ, is the Trinity, Father, Son, and Holy Spirit; here, 3,000 years before Jesus came into time for us, is the body and the blood.

So what could be an icon of the Second Coming? Think of creation itself, and how little the astrophysicists know about it. It does seem that there was, indeed, a moment of Creation, when something so subatomically tiny as to be almost nothing at all suddenly opened up to become everything. How long did it take? Time began with the beginning. Time will end at the ending, at the Second Coming.

On a rare, clear night I look at the stars. According to present knowledge, all the stars are rushing away from each other at speeds impossible for us to conceive. Are they going to keep on, getting farther and farther away, more and more separate? Or is there going to be a point at which the procedure is reversed, and they start coming together again? Nobody knows.

So the metaphor that has come to me is birth. Our ordinary (oh, no, they're not ordinary at all — they're extraordinary) human births. Right now I am like the unborn baby in the womb, knowing nothing except the comforting warmth of the amniotic fluid in which I swim, the comforting nourishment entering my body from a source I cannot see or understand. My whole being comes from an unseen, unknown nurturer. By that nurturer I am totally loved, protected, and that love is forever. It does not end when I am precipitated out of the safe waters of the womb into the unsafe world. It will not end when I breathe my last, mortal breath. That love manifested itself joyously in the creation, became particular for us in Jesus, and will show itself most gloriously in the Second Coming.

So can this icon become idol? Alas, any icon can become idol, which is why icons are considered so dangerous, and the icon of the unborn babe is no exception. All fetuses should be allowed to grow and develop and come to term, but this icon becomes idol when bombs are thrown at clinics. Fanatic violence is always idolatrous, and idolaters tend to presume to be God. We are human beings, not God, and there are many tough questions for which we have no finite, cut-and-dried answers. Even Jesus did not answer all our questions!

But he came, because of that love which casts our fear. He came, and he will come again, alleluia!

Even so, come Lord Jesus! +

Madeleine L'Engle is a writer of adult and children's literature, including "A Wrinkle in Time" and "A Circle of Quiet."

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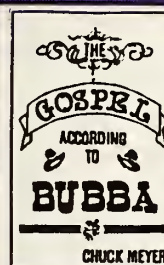
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## NEWS

## Times tough for TV religion

WASHINGTON

The Interfaith Broadcasting Commission is struggling for the dollars to put religious programming on the three major networks but vows to have a 1993 season.

Still reeling from the decision of two networks to end production funding and from a recession that has hurt both networks and religious groups, the commission and the five Christian and Jewish groups that support it are still optimistic.

"The dollar difficulties are very real," said the Rev. David Pomeroy, the commission's treasurer. "We have not had a particular success" in raising money from

foundations or other institutions.

The commission, along with the CBS productions, provides the only non-proselytizing mainstream religious programming on non-cable commercial television. The two series it produces — "Visions and Values" on ABC, and "Horizons of the Spirit" on NBC — are highly regarded by critics and audiences.

The commission, whose members are the Jewish Theological Seminary of America, National Council of Churches, New York Board of Rabbis, Southern Baptist Radio and Television Commission and the U.S. Catholic Conference, has been struggling with staying financially afloat since both NBC and ABC stopped financing production costs.

The third network, CBS, is continuing to produce its own religious programming on a year-to-year basis, consulting with the interfaith commission.



## tv watch...

Programs of interest to Episcopalians on the VISN-ACTS Faith and Values Channel, which premiered Oct. 1, the Public Broadcasting System and commercial networks. Times listed are Eastern Standard Time.

### Showcase "Monsignor Quixote"

VISN-ACTS  
Nov. 13: midnight

This two-hour special edition is a modern-day version of the Don Quixote tale, starring Sir Alec Guinness. Repeated at other times throughout the month.

### Trinity Playhouse "Dominion"

VISN-ACTS  
Nov. 20: 8:30 p.m.

One program in an anthology series about a father coping with his son's newfound faith.

### Trinity Playhouse "Harvest"

VISN-ACTS  
Nov. 27: 8:30 p.m.

This program in the critically acclaimed Playhouse series deals with a woman's quest for emotional healing after her husband's violent death.

### Showcase "Sacred Songs, Sacred Places"

VISN-ACTS  
Dec. 6: 7:30 p.m.

A 90-minute celebration of the Human Rights Day of Prayer with a concert featuring Verdi's "Requiem."



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# CHURCH CALENDAR

## NOVEMBER

### 1 All Saints Day

8 200 Years of the Black Presence in the Episcopal Church Conference, St. Thomas Church, Philadelphia, Pa. Cost: \$80. Contact: National Bicentennial Committee, St. Thomas Church, 52nd & Parish St., Philadelphia, 19139; 215-473-3065.

8 Hispanic Conference on Evangelism, St. Joseph's Retreat Center, Rosemead, Calif. Contact: Adela Gomez, 5125 Range View Ave., Los Angeles, Calif. 90042; 213-256-7291.

13 Executive Council meeting at the Huntington Hilton Hotel, 598 Broad Hollow Road, Melville, N.Y. 11747.

15 National Conference on Renewal, Ministry & Evangelism, Ridgecrest Conference Center, Ridgecrest, N.C. Cost: \$110 conference fee; \$134-230 room & board. Contact: Ridgecrest Conference Center, P.O. Box 128, Ridgecrest, N.C. 28770; 704-669-8022.

16 Disability Ministry: The Local Congregation Responds, Kanuga Conference Center, Hendersonville, N.C. Cost: \$195. Contact: Kanuga Conferences, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

19 Thriving as an Associate Pastor, Baltimore, Md. Cost: \$360-410 tuition; \$100-190 room & board. Contact: Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-8893.

18 The Spiritual Life of Those Working for Social Change, DeKoven Center, Racine, Wis. Cost: \$40. Contact: DeKoven Center, 600 21st St., Racine, Wis. 53403-2795; 414-633-6401.

### + 29 Advent

### + 30 St. Andrew

30-Dec. 2 Seminar on How Women Hear the Gospel, National 4-H Center, Chevy Chase, Md. Contact: Patricia D. Brown, NCC Program Ministry for Evangelization, 475 Riverside Dr., Rm. 1365, New York, N.Y. 10115; 212-870-3914.

30-Dec. 5 Evangelism Leaders Conference, Glorieta Conference Center, Glorieta, N.M. Theme: "Evangelism that Rebuilds Congregations." Cost: \$153-\$260 room & board. Contact: Evangelism Ministries, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017; 800-334-7626, ext. 5269, or 212-922-5269.

## DECEMBER

4-6 Pausing to Prepare, Advent Silent Retreat, DeKoven Center, Racine, Wis. Cost: \$105. Contact: DeKoven Center, 600 21st St., Racine, Wis. 53403-2795; 414-633-6401.

7-11 Human Rights Week. For booklet on U.N. Convention on the Rights of the Child, contact: Fred Bronkema, National Council of Churches, 475 Riverside Dr., Rm. 670, New York, N.Y. 10115; 212-870-2424.

## resources

### resources

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● **Stories for the Christian Year.** A retelling of Christian stories by best-selling writers including Larry Woiwode, Madeleine L'Engle, Gregory Wolfe, Philip Yancey. Cost: \$16 from Macmillan Publishing, 800-257-5755.

● **O Pioneers: Ordination Foremothers Video.** Two videotapes, about 75 minutes each, of first-hand recollections from women ordained "irregularly" in Philadelphia in 1974: Carter Heyward, Suzanne Hiatt, Nancy Wittig and Alison Cheek. Available for two-week rental. Cost: \$10 from Episcopal Women's History Project, c/o Peg Aldrich, 91 Rumford St., Concord, N.H. 03301; 603-224-7835.

● **I'm Gonna Run, Run, Run ...** Collection of 15 Fisherfolk action songs to harness children's exuberance. Songbook and cassette tape especially good with 3- to 8-year-olds. Cost: Book \$5.95, tape \$9.98

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● **And the Angels Sing.** Cassette tape of 20 Baroque-style renditions of classic carols and hymns with strings, harp, brass and harpsichord, including "Hark! the Herald Angels Sing." Commissioned by Boston Museum of Fine Arts. Cost: Tape \$9.95, compact disc \$15.95 from North Star Records. Call 800-346-2706.

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● **Single in the Church** by Kay Collier-Slone, subtitled "New Ways to Minister with 52% of God's People," presents stories and practical information about ministry with singles. Cost: \$15.95 from the Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-2674.

● **Listen With Love: Meditations for the Advent Season.** A 55-page booklet of 24 meditations by the late Helen Ferguson, former co-editor (with her husband, William) of Episcopal News, New Hampshire's diocesan newspaper. Cost: \$2 from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202; 800-543-1813.

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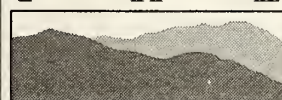
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## Environmental groups care for Earth's holiness

By DIANE WALKER

SEATTLE

**I**n 1988, when the Rev. Carla Berkedal was serving as canon pastor at St. Mark's Cathedral, she went with some of her parishioners to help clean oil-soaked birds after a major spill.

The experience was profound and inspired her to begin an Ecology/Spirituality group at St. Mark's. That group's success led Berkedal to consider a larger effort and, while walking on a beach one weekend, she hatched the idea of Earth Ministry.

"It really began out of a personal need to connect my own spirituality and personality and piety with these issues," says Berkedal. "I didn't feel at home in the environmental movement — it seemed to have no connection with spirituality. I wanted to think about the power of God to transform, not just our power to fix."

In February, Earth Ministry was established. And the experience that began at St. Mark's is now being repeated in congregations across the diocese. Since February, several "Care for Creation" groups — most Episcopalian, but one Lutheran and one from the United Church of Christ — have begun with the help of Earth Ministry. In the first six months, the group compiled a mailing list of more than 900 names, and received more than \$100,000 in donations.

"Traditionally environmental groups have focused on preservation, conservation, and care of the Earth's resources," says Berkedal. "Though this is essential,

the distinctive contribution of the church is to include praise and thanksgiving for these gifts, seeing the Earth as a medium for God's self-revelation and love for us.

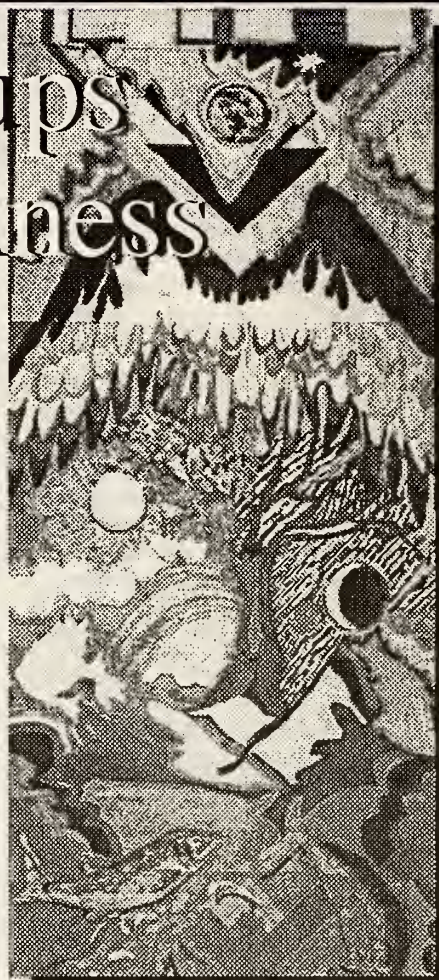
"It's a bigger context than just fixing up the mess we're in, or going and getting the bad guys. We don't need to tell anyone what to do or think: we do need to be a presence, lifting up the sacred in the midst of these complex matters."

Each group has its own focus — education or liturgy or an environmental project. "But together the group's members, and all the organizations of which they are a part — work, families, schools, the church — are involved in a spiritual journey of transformation, learning to develop a lifestyle of respect for creation; learning to live within its limits, and experiencing God through God's handiwork," says Berkedal.

The groups may touch parish life in basic ways. "It's affected our water usage, our paper usage, recycling, how we do our gardening, what we teach our children ... It has brought the act of worship to a more daily level," says Katherine Newton, who now leads the St. Mark's group.

The Rev. Kevin Pearson, at Church of the Ascension, where a new "Care for Creation" group has started, has been interested in liberation theology and social justice in Latin America. He finds that "eco-theology" has offered a way to talk about those concerns.

"It just pulls in everything," he says. "You start talking about the Earth as God's creation, and it's only a matter of time before all these other issues come up: economics, Third World countries and how they came to be Third World countries, feminism ... it's all there."



Portion of banner created by Nan Nalder in celebration of Carla Berkedal's induction as executive director of Earth Ministry.

Berkedal also spreads the message to non-religious organizations.

"Carla is a unique and charismatic individual," says Jim Mulligan, now the administrative director for Earth Ministry. "Lots of folks from affected industries show up for her presentations that would never come to a purely environmental event. Many of them find the natural world a source of great nurture, and are doing what they can to move toward more sustainable practices. ...

"The polarization and vilifying of

alternative points of view in this arena has really been distressing: as Christians, we need to see each other in all of our multiplicity and recognize each other's strength and efforts."

Mulligan, a Presbyterian minister and family therapist, dreams of some day facilitating conversations between urban and rural communities to explore common ground. He has other dreams as well.

"Ultimately we'd like to do things like put on educational events for the larger public, call together nationally known liturgists and ask them to do some creative liturgical work, find some ways to involve more young people."

The "Care for Creation" groups offer individuals and congregations the opportunity to serve as a role model, say members of the new group at Ascension. "There are a lot of good causes in the world," said one man, "but this offers a distinctive theological slant which does more than just address the issue: it introduces people to God."

"My husband is a real environmentalist," said another member, "but he's not at all involved in the church. With the establishment of this group, there's a way to involve him and my children in two really important parts of our lives."

Marcy Golde, a forestry activist who heads the newly formed "Care for Creation" group at St. Stephen's, says, "We come together on a devotional level, and then one person might talk about an environmentally sensitive household, or we might go on a field trip to see the effects of a dam. There are lots of people who feel that 'the Earth is God's place.' They're not all religious, and they're not all environmentalists. But it's a chance to bring people, faith and ideas together, and to build new bridges to new people."

For more information, send a self-addressed, stamped envelope to: Earth Ministry, 1305 N.E. 47th, Seattle, WA 98105. ●

Diane Walker is editor of the *Episcopal Voice*, the newspaper of the Diocese of Olympia in western Washington state.

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- Reading in Communion - Fowl & Jones
- Eco-Church: An Action Manual - A. Fritsch
- Two Nations - Andrew Hacker
- On Presence - Ralph Harper
- Culture Wars - J.D. Hunter
- New Millennium, New Church - Kew & White
- The Once and Future Church - Loren Mean
- Coming Out Within - O'Neill & Ritter

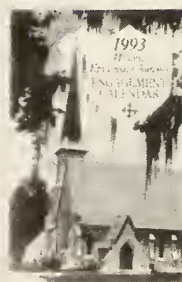
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# Agency ministers to state's children's health care needs

Two and a half years ago, Robert and Katherine Noblitt learned that their daughter had epilepsy. Patricia's condition required blood work every month and a visit to the neurologist twice a month.

The diagnosis was hard enough to accept. But Mr. and Mrs. Noblitt also faced another problem. Although Robert's employer offered health insurance, they could not afford a \$57 premium each week. Along with Katherine's Social Security checks (she is disabled) their income made them ineligible for food stamps, the free lunch program, AND Medicaid.

Fortunately, the Noblitt's pediatrician learned about a special health care program called the Caring Program for Children, a non-profit organization which gives (at no cost to eligible families) access to basic and

primary health care through health insurance. The Noblitt's children met the eligibility requirements and were enrolled. Now that Patricia can go to the doctor regularly, her seizures have lessened.

Initiated by churches, the Caring Program for Children provides free primary and preventive health insurance to low-income children living in North Carolina. The program targets the 168,000 children living in poverty, but not eligible for Medicaid because the family income exceeds state Medicaid guidelines.

The Caring Program insures as many children as it can through private, voluntary donations. Blue Cross and Blue Shield, the insurer, makes no profit from the insurances.

con't on page F

## High 5s for Jim Horton's 4x5

by Kit Reddick

It was on Sunday, September 17, 1972, that Rev. James R. Horton celebrated his first service at the Church of the Advent in Williamston. It was on Sunday, September 20, 1992, that the Church of the Advent celebrated the twentieth year of Jim's ministry in Williamston.

Before coming to the Church of the Advent, Jim served as assistant rector at Christ Church, New Bern, for four years. Altogether, his twenty-four years of ministry in New Bern and Williamston probably qualify Jim for the position of senior clergy member in the Diocese of East Carolina.

The service of celebration and thanksgiving was led by the Right Reverend B. Sidney Sanders, who was assisted by the Rev. John J. Ormond, a former rector of the Church of the Advent. Also assisting was the Rev. C. Edward Sharp. Referred to by Jim as his mentor, Sharp was rector at Christ Church during Jim's tenure as assistant priest.

Assisting in the capacity of preacher, the Rev. Robert T. Holt's text focused not only on the purpose of Jim's ministry but also on the purpose of the congregation's ministry.

After the service, the congregation adjourned to the parish house for a covered dish lunch complete with live ragtime piano music provided by Iris Cooke, mother of the Rev. James C. Cooke of St. Anne's in Jacksonville.

On display were photographs from the Horton family albums and from the church library, highlighting Jim's life and ministry.

The children created a banner reading, "Mr. Horton-Hi 5's for 4x5." They had traced the appropriate hand which would give the high five to Jim and then signed their hand print. Even the youngest parishioner, a two-month-old infant, was included in the tribute.

The following Sunday the celebration continued with a presentation from the Episcopal Churchwomen of an album of photographs of the occasion.

Kit Reddick is a member of Church of the Advent, Williamston.



HERE'S YOUR BAG and, indeed, ministering in and to this diocese has been Jim Horton's bag. Celebrating his twentieth anniversary as rector of Church of the Advent, Williamston, were Jim and Lucy Horton and Johnny Miller, senior warden, holding the gift from the parish, a vestment garment bag. In the back row, left to right, the Rev. C. Edward Sharp, the Rev. John J. Ormond, Bishop B. Sidney Sanders and the Rev. Robert T. Holt.

photo—Kit Reddick



CHECKING LAST MINUTE DETAILS for the bishop's visit is Dwight Romeo Zuannah. Johnson, lay minister-in-charge at St. Cyprian's, New Bern. Bishop Sanders visited St. Cyprian's on its patron saint feast day and confirmed five parishioners. Following the confirmation of Celeste Hargett, Earn Patrick, Germaine Thomas, Don Morrie and Oman Hattley, there was a reception in the parish hall.

photo—Ede Baldrige



'SHARING' AT A.W.W.W.Y. CONFERENCE

photo—Cookie Cantwell

## 'We are the curriculum'

by Cookie Cantwell

"We are the curriculum!" .....what?

For approximately sixty adults who work with our diocesan young people, the focus of the 1992 Diocese of East Carolina's Adults Who Work With Youth Conference was on how WE are called to actively live out our faith and our beliefs. We must be "Christ's ambassadors" (2 Corinthians 5:19) as we enter into real and meaningful relationships with our teenagers and with those people who surround us in our everyday lives. In an everchanging, fast-paced world where there are so many options and so much diversion, we, as adult youth leaders, must be willing to be available to our young people and to be really caring and loving to them...just as Jesus Christ is to us!

During the recent weekend at Trinity Center, J. David Stone, the keynote speaker, captured the hearts and the minds of all who attended the conference. His innovative teaching methods and his wealth of information were highlighted by rich and heart-warming stories and illustrations from his own experiences. Mr. Stone blended together knowledge, humor, music, activities, small group sharing and fun to create a unique weekend.

J. David Stone, an internationally known seminar leader for people who work with youth, is the president/CEO of Youth Ministries Television Network (YMTV) and is an executive with the Alternative View Network.

As the weekend drew to a close and we shared in the celebration of Holy Eucharist, we felt we had participated in a weekend where authenticity and sincerity had been modeled and headed home with a sense of excitement and joy, each of us feeling the desire to take this type of unconditional love and care back to our parishes and back to the lives of our young people.

## Dunk the rector!

St. James the Fisherman, Shallotte, has broken new ground, laid the foundation and started on the steel work of the new church. Proceeds from the forthcoming Holiday Craft Fair will go into the building fund.

The fair, to be held Saturday, November 14, from 10 a.m. to 4 p.m., will offer many handmade items including an embroidered Christmas tablecloth and an afghan which will be raffled off at 4 p.m. There will be a silent auction, foods and baked goods, pony rides, face painting and Maine lobsters. The cost of the lobsters is \$9.50 each uncooked and \$10 each cooked. Orders for lobsters must be placed and paid for by November 2 (919-754-9313). The highlight of the fair will be the chance to "dunk the rector," the Rev. Dr. Richard W. Warner, Jr.

St. James the Fisherman is located on Main Street (Highway #17) in Shallotte.

## Cave guest speaker

Current efforts to help the destitute poor of the Third World countries will be among the subjects the Rev. Julian Cave will address as guest speaker at St. James, Wilmington, Sunday, November 8. The Rev. Mr. Cave, former assistant rector of St. James, is now a speaker for Food for the Poor, an international, interdenominational ministry serving in the Caribbean. Later in the month, he will be guest speaker at St. Paul's on the fifteenth, St. Andrew's on the Sound on the twenty-second, and Church of the Servant on the twenty-ninth.



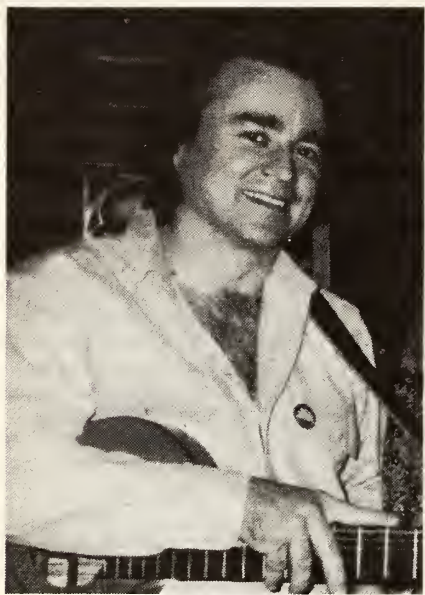
# Our liturgical troubadour

by Bobbie Marcroft

"I am a liturgical musician and yet I think my call is beyond the church."

Jim Sims, The Liturgical Troubadour, began recording in 1985 with a collection of songs he composed. Titled "Lovestar, Music from the Heart", it was the beginning of his autobiographical recordings.

"They're all me," he says, "1985 to 1992—and they represent the road that is my life. We all have our history, our story, and as I see people's responses to these recordings, I have been please to see it is difficult for them to decide which one they like. If they do decide then I know where they are."



JIM SIMS

His last tape, "Metanoia", was done in 1992. The name means time for change—"a fundamental transformation of mind, heart and character, Penitence, repentance. Re-orientation of one's way of life. Spiritual conversion." It is an apt title for this latest collection of eleven songs for Sims admits that at one time his grandfather would have said I was "hell bent for leather."

Subsequent events in his life—alcohol abuse, illness that left him disoriented, partially paralyzed and unable to speak coherently from time to time—led him to believe "the size of the stick that God uses to get our attention is in direct proportion to the obstinacy of the individual. Communication is the way I survive in this world and here I was—disconnected. It was a big stick."

He survived, much to everyone's surprise, although he is still on medication to control the problems that remain as a result of brain surgery.

## Early introduction to music

Sims' father was an ordained Southern Baptist minister who also directed church choirs so his introduction to music came early. At age seventeen, he wrote "A New Commandment" which is included in the latest tape.

"I started recording in 1985. The first one, "Lovestar," left a lot to be desired in terms of engineering—audio and technical work. I'd play it over and think it was awful. A friend

who was a rock musician advised me to let it stand and do another recording."

Two people came into his life—Martha and Floyd Holmes. Recognizing his unique talents (his voice which is true and clear, his instrumental capability and his composing skill), they decided to back him financially and encourage him to continue his music. "Metanoia" is the happy and moving result of their support, hours of work and state-of-the-art digital recording. A friend, Scott Houle, himself an experienced and sensitive musician, played an important role in the taping.

"Once I had the financing, it was a matter of work—brushing up on your skills, practicing before you go in the studio because you're paying for the time, and then working on it. I can't tell you how many hours. Once the roadblocks are out of the way, you can see the work that needs to be done and that's the exciting part—and the critical part—listening to see if you're saying what you really feel."

## Life is liturgy

A member of Church of the Servant, Wilmington, he considers the Reverend Joe Cooper a best friend, a mentor, and, "he has educated me in terms of liturgy in the Episcopal church."

"I think Episcopalians have a deeper sense that life is liturgy, that all of our experiences are worship and prayer and praise and so that makes it very hard for me to separate what is secular and what is sacred."

While not a native Wilmingtonian, Sims is southern-born and has close ties with the city. "It was our family vacation spot. My grandfather, Ralph Rollins, ran his barbecue on Oleander Drive in Winter Park and we'd come every summer." His music has taken him to the West Coast, to Florida, to Washington, D.C., "and I've done the night club scene," he says. Churches throughout the diocese have heard his songs.

"I am a music therapist and a co-therapist with an adolescent group—13 through 18 years old—who have been in trouble with the law."

"I've heard little witticisms about music all my life...he who sings, prays twice...music is the language of angels...and these are things I truly believe.

"And I believe, too, that we are all musicians, all of us who are artists and there is a dancing spirit within each of us. We are all unique in God's sight."

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(Of course, you non-bakers can also donate the price of what you would have bought that you didn't need to eat, or the value of the time you would have lost in your spouse slaving over a hot stove.)

Nell Howell, president of the ECW, Zion Church, Washington, said this approach to fundraising was so successful last year they're going with it again this year!

## Book Review

# White world touched and broken into prism of color

by Bobbie Marcroft

*Black Ice* by Lorene Cary, Vintage Press, 238 pp, \$10.00.

Not having been in English Lit 101 for more years than I care to count, I don't know if "required reading" is still on the scholastic agenda or not, but if it is, "Black Ice" deserves a place at the top of the list.

Reviewed by the *New York Times* as "an extraordinarily honest, lively and appealing book," "Black Ice" is the beautifully written story of Lorene Cary's "liberal minded experiment" at a privileged and demanding Episcopal prep school in Concord, New Hampshire.

The experiment began when the 15-year-old teenager was awarded a scholarship to St. Paul's "boot camp" for future leaders. Daughter of ambitious, middle class parents, she brought with her a clear understanding of how important education was to her race.

Lorene Cary's account of her two years as a student in a school which had formerly been all white and all male is an example of courage and determination—the courage to compete in a totally foreign environment and the determination to succeed without selling out. While the narrative reflects the differences between black and white, it also targets the common denominator—the need to be accepted regardless of age, race, religion or background.

After graduating with honors in 1974, she returned to St. Paul's to teach for a year in the mid-eighties. When a young black male student pointedly inquired if she would send her daughter to St. Paul's, she set him straight.

"Don't roll your eyes at me. My parents did not make me come here. I was bound and determined. They let me and it was not an easy thing to do. Neither my parents nor I really knew what we were getting into. Once you've made the journey, you can't pretend it didn't happen, like everything's like it was before except now you play lacrosse."

Later on, when serving as a trustee, she attended board meetings and talked to students, telling them "to think of St. Paul's as their school, too, not as a white place where they were trespassing."

Rich Lederer, a professor at St. Paul's during Cary's student days, and himself a writer, says, "The title defines the tension in the book." Cary says black ice is "the smoothest naturally occurring ice there is and

an act of nature elusive as grace and twice as rare."

Lorene Cary has skillfully blended the three experiences of student, teacher and trustee into an account both eloquent and honest, a book the *Boston Globe* describes as "one of the classic modern memoirs of growing up in America." Published in early 1991, "Black Ice" was highly reviewed and was nominated for a National Book Critics Circle Award.

A professional journalist, Cary received a B.A. and M.A. from the University of Pennsylvania. After graduate work at England's University of Sussex, she wrote for *Time* magazine and was an associate editor for *TV Guide*. She has published short fiction in *Obsidian* and contributes to *Newsweek*. She resides in Philadelphia with her husband R.C. Smith, and daughter, Laura.

As a reviewer in the *Cleveland Plain Dealer* wrote: "Cary has touched the white world and broken it into a prism of color."

## Defining Cursillo --

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3. Terribly expensive (\$90 per person, scholarships available);
4. A cure for an ailing marriage or emotional problems;
5. A place where you'll be forced to do or say anything that will make you uncomfortable.

*Good Newsletter, Holy Trinity, Fayetteville*



NO, IT'S NOT JERICHO. The walls coming down here are the walls of St. Paul's, Wilmington's old rectory not used by the church since the early 1970's. When serious structural damage was discovered it was felt the monies would be better spent having the building leveled and turning the lot into a playground for the church family and neighborhood children.

photo—Ede D. Baldrige

## Children's health *con't from page E*

Over 2,000 participating children have received free health care through the Caring Program since its inception in 1987. Gifts of leadership and financial support have come primarily from North Carolina's churches, including Grace Church, Whiteville, and St. Mary's, Kinston, and church people, making health care a reality for hundreds of low-income children. However, thousands of children remain uninsured.

For more information about sponsoring children or referring children to the Caring Program call Ruth A. Peebles, Development Officer, at 1-800-742-5437 or write to: The Caring Program for Children, P.O. Box 610, Durham, NC 27202.



# Trinity Camp is a rich experience for everyone

by Carol Taylor

Summer at Camp Trinity has gone by at Trinity Center with another outstanding record attendance of 597 campers. Each summer as I reflect on all the lives of children I have had the pleasure of working with, I feel blessed to be a part of this ministry in East Carolina. The joy of watching the children laugh, make new friends, take new steps in building confidence as individuals, or to participate in our journey as children of God's Kingdom is an overwhelming experience for me. God's Kingdom is growing as we empower our children to grow in their life as they experience a variety of opportunities. The experience of camp is rich as we gather in community and commune with one another as Christians.

The summer was a result of many who offered love and gifts of servanthood to the campers. My deepest thanks goes to a superb staff. It takes a lot of energy, enthusiasm, and deep love for children to serve on staff for ten weeks during the summer. The 1992 camp staff included many college students from East Carolina: Penn Perry, Fayetteville; Alan Smith, Wilmington; Eppie Grandis, Greensboro; Lisa Kafer, New Bern; Trey Hamlin, Morehead City; Joe DeVeau, Kinston; Charles Gaddy, Wilmington; Bert Chestnut,



THE 1992 CAMP TRINITY STAFF

Atlanta, Georgia; Brindley Garner, Jacksonville; Jason Motteler, Washington; Kelly Goodman, Jacksonville; Britt Biggs, Elizabeth City; Michelle Hall, Jacksonville; Ashton Fox, Fayetteville; Mickey Loughlin, Wilmington; Julie Lane, Charlotte; Edmund Knott, New Bern; Chris Mohr, Allentown, Pennsylvania; Linda Mann, Washington; Judy Glick, Bath; Susan Hammond, Wilmington.

The Trinity Center staff also made the

summer flow smoothly. Many thanks to all and a special thanks to Mike Morgan and Myrtle Tucker for their support of the camp program.

We had a fantastic group of session leaders who led campers in Christian Education teachings. They were: the Rev. Ron Abrams, Holy Trinity, Fayetteville; the Rev. Jimmy Taylor, Emmanuel, Farmville; the Rev. Frank Russ, St. Christopher's, Elizabethtown; the Rev. and Mrs. Jeremiah Day, Trinity, Chocowinity; the Rev. Jeff Douglas and Betty DeVeau, St. Mary's, Kinston; the Rev. John Conners, St. Thomas, Windsor; the Rev. King McGlaughon, Diocese of East Carolina, Kinston; the Rev. Robert Alves, St. John's, Fayetteville; Cookie Cantwell, St. John's,

Wilmington; and the Rev. and Mrs. Scotty Brock, St. James, Wilmington.

The Adventurers Camp Session was led by the Rev. Mid Wooten, St. Paul's, Greenville; Stephen Guttu, St. Paul's, Edenton; Mrs. Pat Storie-Polk, Roper; and the Rev. Josh MacKenzie, Christ Church, Elizabeth City. This, as always, was a grand camp with the loving ministry of twenty-seven volunteers who served as companions to the campers during the week. An extra thank you goes to Mid Wooten who completed six years of leadership with the camp. Mid was called to a parish in Hendersonville, Tennessee, and spent his last week in the diocese with Camp Trinity. His commitment and work with this camp has been significant over these years.

One goal of the summer was to participate in a visitation from the American Camping Association to become an accredited camp. This visit was made in mid-July and went well. We will hear about accreditation officially in October. We feel good about the program since it has been a goal for several years to meet national standards for a quality camping program.

My own reflection at the end of this summer is to thank everyone for their support of me personally. The love, energy, and vision for this program were powerful to watch as so many gifted people led the camp. We are blessed to have such a beautiful facility at Trinity Center. And above all, we are rich in the children in our program.

God bless all of you in the diocese who make this camp possible!

Carol Taylor is Diocesan Youth Coordinator.



MYSTERIES OF THE SEA are explained by Mickey Laughlin, staff member, to four of the 597 campers who enjoyed the specialness of Camp Trinity this summer.

photos—Carol Taylor



YEAH FOR CAMP TRINITY says Joanne Humphrey of Wilmington, a camper at the Adventurers Camp session, while volunteer Emily Kear, of Lumberton, smiles in agreement.



AFFIRMATION AUTOGRAPH SESSION-EXPLORERS II



SENIOR HIGH CAMP

## Trinity Center Calendar

### November

- 10/30-1 Fall Youth Retreat
- 1-3 Council on Developmental Disabilities
- 2-4 Claxton-Bluford AG
- 4-5 Cursillo Staff
- 5-8 Cursillo
- 10-11 LARC Conference
- 11-13 Kerr Vance Academy STS
- 13 Friends of the Library-Literary Brunch
- 13-15 First Light Church, Fayetteville, Couples
- 13-15 N.C. Equity-Women of Color Leadership Institute
- 13-14 New Beginnings Staff
- 14-15 New Beginnings #10
- 16-17 Eastern AHEC
- 16-18 Erwin Middle School
- 18-20 Erwin Middle School #2
- 20-22 Society for Photographic Education
- 29-12/4 Elderhostel

### December

- 11/29-4 Elderhostel (cont)
- 2-4 Erwin Middle School #3
- 4-5 Cornerstone Missionary Baptist, Greenville, women
- 5-6 Jarvis Methodist, Greenville, Men's Retreat
- 12-13 South Lenoir High School





ST. PAUL'S CHURCH, EDENTON

whole. Sometimes I wonder if the first parishioners fit into the old pews better than I do—and they didn't even have cushions! And in my wondering I am in awe that worship has been going on in this place for 232 years!

And I, like those colonists, have brought similar joys and sorrows into St. Paul's seeking the Lord's comfort and guidance. It is because of the entirety of this church family that St. Paul's is certainly a house of the Lord.



ST. PAUL'S CHOIR "ALOFT"

photos—Debbie Boyle



THE OLD RECTOR'S STUDY GIFT SHOP

## Bishops' Visitation Schedule

### Bishop Sanders

October 4	- Zion, Washington and Trinity, Chocowinity
October 11	- St. John's, Wilmington
October 18	- St. Andrew's, Nags Head
October 25	- St. Mark's, Roxobel and Grace, Woodville
November 1	- St. Christopher's, Elizabethtown
November 8	- Holy Trinity, Hampstead
November 15	- Hyde County parishes
November 22	- St. Paul's, Wilmington
November 29	- St. Thomas, Oriental
December 6	- St. Philip's, Southport
December 13	- Bishop Sanders in Nashville, Tennessee
December 20	- St. John's, Fayetteville
January 3	- Holy Trinity, Hertford
January 10	- Advent, Williamston
January 17	- St. Thomas, Ahoskie
January 24	- St. Paul's, Clinton
January 31	- St. Francis, Goldsboro
February 7	- Good Shepherd, Wilmington
February 14	- Convention
February 21	- Christ, Elizabeth City
February 28	- St. Andrew's, Goldsboro
March 7	- St. Andrew's, Wilmington
March 14	- St. Paul's, Greenville
March 21	- St. Timothy's, Greenville
March 28	- Trinity, Lumberton
April 4	- St. James, Wilmington
April 11	- St. James, Shallotte
April 18	- St. Andrew's, Morehead City
April 25	- St. Mary's, Kinston
May 2	- St. Christ, Hope Mills
May 9	- St. Paul's, Edenton
May 16	- Christ, New Bern
May 23	- St. Stephen's, Goldsboro
May 30	- Emmanuel, Farmville
June 6	- St. Paul's, Beaufort
June 13	- Holy Trinity, Fayetteville
June 20	- St. Christopher's, Havelock
June 27	- St. Joseph's, Fayetteville

### Bishop Elebash

October 25	- St. Mark's, Wilmington
November 8	- St. Peter's by the Sea, Swansboro
November 22	- Church of the Servant, Wilmington

### Bishop Vache

January 10	- St. Anne's, Jacksonville
January 17	- Holy Innocents, Kinston
January 31	- St. Peter's, Washington
March 7	- St. Mary's, Gatesville
March 21	- St. Philip's, Thomas Landing
March 28	- Grace Church, Lumberton
April 11	- St. Thomas, Bath and St. James, Belhaven
April 25	- Grace Church, Plymouth
May 2	- St. Augustine's, Kinston
May 9	- St. John's, Edenton
May 30	- St. Paul's, Fayetteville

## Ten reasons not to make your house payment

### A Stewardship Parable:

1. The only time I ever hear from that bank is when they want money. They never pay any attention to my other needs.
2. I'm upset with the bank president. He said something in a speech I don't agree with.
3. The bank's parent company in New York passed a resolution I don't agree with.
4. That house payment is at least a tenth of my income. That's more than I can afford.
5. That bank meddles in community affairs and doesn't always stick to banking.
6. We went on vacation last month. The bank will have to wait while I catch up on other bills.
7. I'll support the bank with my prayers. That ought to do more good than my measly little payment.
8. The bank spends too much money on its own administration. When it starts giving more away, then I'll start making house payments again.
9. The bank has a lot of rich customers. It can get along fine without my money.
10. I believe in capitalism. But I have a lot of doubts about the institutional bank.

"Bring the whole tithe into the storehouse, so that there may be food in my house...and all the nations will call you blessed, for you shall be a delightful land," says the Lord of hosts.  
Malachi 3:10, 12

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# Episcopal Life

DECEMBER 1992



THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

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## St. Peter's by the Sea, Swansboro

# The service's closing song says it all

by Bobbie Marcroft

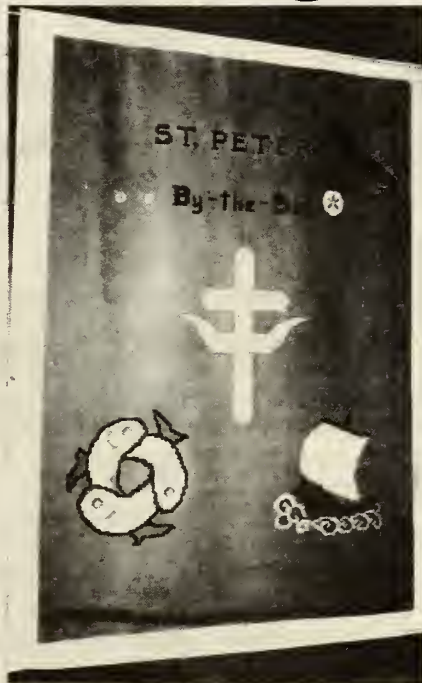
Lobster is not the most likely seafood that comes to mind when you think of Swansboro, but St. Peter's by the Sea may have changed all that on a sunny October Saturday when several hundred folks came to the little brick church on Church Street to pick up their orders of the North Carolina blue crab's crusty cousin from the north.

The Rev. M. Johnson Hagood, II, who has been at St. Peter's for eleven years, reported the lobster sale a resounding success (more than 500 were sold) with plans for next year's sale already in place. He said the idea originated with St. Timothy's in Greenville ten years ago and since has also been an annual event at Church of the Servant in Wilmington and at St. James the Fisherman in Charlotte. St. Peter's plans to use the money raised for expansion. "We're getting ready to begin a self-study about an expansion program with an architectural firm to figure out what our physical needs will be. That's being done through the diocese's Plans, Development, Construction Commission."

### More than doubled

When John Hagood first came to St. Peter's, the congregation numbered around seventy-five. It now numbers about two hundred. About one third of that number are children which has given the church a strong Sunday school program.

"We want to think in terms of building because our facilities are limited. We cannot have regional events for large groups other



than our own as we don't have classrooms or meeting space available," explained Hagood.

The church was founded in 1961 as a mission of St. Anne's in Jacksonville. Through those thirty-two years, St. Peter's has seen promising growth. "Not as much as the bishop had hoped," Hagood mused. "When we first came here, the bishop—that was Hunley Elebash—pointed toward the beach

and said, 'Look at all those condos on the island—all those Episcopalians.' Of course, they were all on the other end of the beach," Hagood remembered, "and I said, 'Yes, all those absentee landlords.'"

"The composition of St. Peter's congregation is interesting. Some are from nearby Camp Lejeune—more retired than active—but the Sunday School is mostly active duty types and their children which has largely contributed to the growth the last few years.

### Congregation consistent

"Another unusual thing is its consistency. During the winter, we have all our families and their children. Then, when summer comes, they scatter to see Grandma and then we get the beach people from all the other churches in the diocese, so we just don't have a lull. The eight o'clock service gets bigger in the summer and when winter comes, the 10:30 service gets bigger, so we stay pretty much the same across the board."

The majority of the congregation comes from Emerald Isle; one third, in fact, and largely from the Carteret end of the island. The Hagoods live on the island.

Born in Durham, Hagood was graduated in 1963 from Virginia Seminary in Alexandria and served as an Army chaplain for twenty years at Fort Bragg, Korea, Viet Nam, West Point and Fort Lee, Virginia. He and his wife, Betty, have three adult children. When John Hagood came to St. Peter's eleven years ago, it was a family style church. "We describe churches in terms—we call a small church a family size church, then we go to a pastoral

size church and then it becomes a program size church. Ten years ago, St. Peter's was a family size church and making the transition to a pastoral size church. Now we can see it becoming a program size church which is the reason we know we need to increase our facilities in order to emphasize the ministry of our programs.

"One of the programs being considered is the formation of shepherding groups—volunteer groups to contact and keep in touch with the sick and shut-ins, not only in our own congregation but in the community. We realize the possible project could be a demanding one as Swansboro is largely a retirement community."

### Community involvement-servant ministry

Swansboro hasn't always been Swansboro. Settled in 1783, it's been variously known as Bogue, Week's Point, The Wharf and New Town, but in 1877, it was incorporated and named for Samuel Swann who had represented the county in the Assembly from 1739 to 1762. This small community on the White Oak River has always had a charm and ambience hard to resist, so it has become very much a retirement community.

"I think there is an awakening in the Episcopal church toward community involvement. I don't think, historically, we have been very good in that area, but since Bishop Sid Sanders has come—I don't know about the other dioceses, maybe the whole Episcopal church, but certainly in our diocese, the emphasis is on what our bishop calls 'the servant ministry'." *can't on page H*



ST. PETER'S BY THE SEA, SWANSBORO



ADMIRING THE NEW AMBRY sanctuary lamp at St. Peter's by the Sea are the Rev. M. Johnson Hagood, II, rector, and Mrs. Douglas J. Thompson. The ambry was given to the church in memory of Mrs. Thompson's late husband. *photos—Ede D. Baldrige*



# The Bishop's Letter

My dear Sisters and Brothers in Christ:

I have just returned to the office from getting my driver's license renewed. The first thing I did when I received my new license was to compare my picture on my new license with the picture on my old license taken in 1988. Thank God those pictures aren't very clear, because, as best I could tell from the pictures, I've weathered the last four years pretty well.

It has only been in the last couple of years that I have been conscious of my own mortality. I suppose a sixtieth birthday and major surgery can account for that. Teenagers think they'll never die; those of us over sixty know we will. And I'm still left a little breathless at the rapidity with which my grandchildren replaced my parents around the Thanksgiving/Christmas table.

What have I learned? To savour. To take my time. To enjoy.

I read recently that life wasn't meant to be lived at 55 miles an hour. That's what I've learned. To wait quietly and patiently on God, on grandchildren and on friends.

To savour. I honestly believe no one enjoys hitting a good golf shot as much as I do--or preaching a sermon--or holding grandchild one, two, or three on my lap. To savour.

You will read these words either just before, or during Advent. This is the church's

time of preparation for Christmas; this is the world's time of frantic busyness. STOP! Take a deep breath and smell the glorious smells. STOP! Open your eyes and see the Christ in everyone. STOP! Open your ears and hear the laughter and sobbing of yours and every heart.

My dad was a traveling salesman and was away from home extensively. When he was on the road he would write me frequently. How proud I was to go to the mailbox, and retrieve a letter addressed to "Master Brice Sidney Sanders". Dad always ended his letters with the same words, "Take care of yourself, and live fully each day." Maybe one advantage of being sixty is that you are more in touch with what it means to live fully each day.

Have a wonderful odor-filled, sight-filled, laugh-filled Christmas day.

Faithfully,  
B. Sidney Sanders  
Bishop of East Carolina

## ADVENT

O Lord, The Eternal Way, Whose beginning and end is beyond our humble intellect. It is truth no mere words nor mankind can embody. A gift to our ancestors, its wisdom and inheritance we have received. Give us courage to live this eternal way. Give us strength to plough the fields so starved. Give us hope to sow the Eternal Seed. In the Name of Jesus we ask. Amen.

Diocese of Hong Kong and Macao



CHRISTMAS ROSE

## Fresh paint and fresh fish

by George Abele

Sunday dawned wet and dreary, but this did not dampen the spirits of the people of St. John's, Sladesville, the little red church in the pines. They had made arrangements for this, and nothing was going to ruin their homecoming nor their annual fish fry.

The weather did not seem to bother those who had planned to come either. About 120 people showed up. The service of Holy Communion started at 3 p.m. with the Revs. Webb Simons and Ed Spruill assisting with the service. It was read in both English and Spanish. Mrs. Helga Jarvis interpreted for the Spanish speaking people in the congregation.

After the service all went to the Sladesville Community building to enjoy freshly fried

fish and all the things that go with that type of meal. Forrest Sears, senior warden, deserves much credit, along with Florence Williams, and yes, many others, too many to mention, for their efforts to make this day a memorable one.

Oh! Yes, I failed to mention, the church building had just received a fresh coat of paint and other repairs. The first such in twenty years. This was an effort of the Hyde Episcopal Council. If you have never been to Sladesville, put it on your calendar for the first Sunday in October next year, but come sooner if you are over this way one Sunday.

The Rev. George Abele is rector of St. John's, Sladesville, and St. George's, Lake Landing.



FORREST SEARS, ST. JOHN'S SENIOR WARDEN

## CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

**Purpose:** The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

*CrossCurrent* is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

## DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

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## Lawrence Brewster, historian, honored

Lawrence Brewster, retired historiographer of the diocese, was one of three individuals presented honorary alumni status at the ECU Alumni Association Leadership Conference

this fall. Honorary alumni are selected on the basis of having made exceptional contributions of time, energy and resources for the betterment of the university.

## Liturgical/cultural center for Hispanics planned in northeast

A ministry is being developed that will make St. Matthew's, Yeatesville, a liturgical/cultural center for Hispanics in the tri-county area of Hyde, Beaufort and Pamlico. A Latino priest will make this "home base" in the six summer months, from which he will "circuit ride" to where large groups of Hispanics are congregated, from Oriental to Engelhard, providing pastoral care, council, fellowship and Holy Communion. St. Matthew's will become a cultural center where friends from the south may come for fiestas, education, enculturation, sharing their culture, music, dance and whatever other needs the ministry may provide.

This priest will become the prime mover for the ministry, helping support ministries which already exist in Belhaven and Sladesville, and helping form new ministries in

Oriental, Aurora, Washington, Engelhard—wherever there are large clusters of Hispanics living and working in our communities.

Several bishops, including Bishop Sanders, and some executives at the National Church office in New York have been encouraging and enthusiastic. Two of those executives visited the DownEast cluster for a weekend in November to discuss this work and to tour the counties. The people at Yeatesville have given their endorsement, and local farmers in that area who hire Mexican men have offered to help support the ministry. Several members of the three churches of the DownEast cluster serve as board members of what is now called Iglesia Episcopal de San Mateo Ministerio Hispano (St. Matthew Episcopal Church Hispanic Ministry).

St. Thomas, Bath, newsletter



HOMECOOKED DINNER AT ST. JOHN'S HOMECOMING



## AROUND THE PARISHES

Adults who might have been left out of the voting process because they were unable to read well enough to understand the ballot, received reading help from volunteer tutors at St. John's, Fayetteville.

Elizabeth Martin, executive director of CASO (Pitt County AIDS Service Organization), and PICASO volunteer, Renee Willis, Timothy's, Greenville, recently attended the National Episcopal AIDS conference in Washington, D.C.

The Rt. Rev. B. Sidney Sanders celebrated the New Ministries of the Rev. Gary M. Stebbins, Trinity Church, Lumberton, in October.

Flo Shedd, St. Paul's, Beaufort, has come a probationary lay oblate of a new monastic order in the Episcopal Church—the Order of Julian of Norwich, a contemplative prayer and action in the world group.

St. George's, Lake Landing, is embarking on an ambitious project—getting a small pipe organ for the parish. Organ committee chairman, Clare Baum, notes that working with the Organ Clearing House, St. George's hopes to find a small and versatile pipe organ. The date, over \$3000 is already earmarked for the project. Contributions to St. George's organ fund in any amount are welcome.

Recently, "Miss Kathryn" Nelson, St. Paul's, Beaufort, was recognized for fifty years of teaching and dedication to the children of the parish. Her response was that she had been the one to benefit from the children's love and trust.

A fence has been erected around the air-conditioning unit and a new brick path leads from the front entrance around to the rear at St. Paul's, Clinton, thanks to the hard work of Geoffrey Bass, son of Berry and Deborah Bass. These projects are part of the effort

necessary for Geoff to earn the rank of Eagle Scout.

Due to the need for a parish on the beach and a potential for growth, a new parish has been formed on Bogue Banks, St. Francis-by-the-Sea. Its services are held in the chapel at Trinity Center every Sunday at 10 a.m. with Eucharist on the third Sunday of the month.

Betty L. Hagood, St. Peter's by the Sea, Swansboro, is the new coordinator of the diocesan United Thank Offering. Under the leadership of Mary Horton, outgoing UTO coordinator, \$93,000 was sent to the National Church from the diocese's seventy-six congregations.

St. Mary's, Kinston, is already casting for its annual Boar's Head Festival.

Church of the Servant, Wilmington, celebrated its twentieth anniversary on All Saint's Day.

In observance of the thirtieth anniversary of the Cuban Missile Crisis, NBC presented a television special. Interviewed by NBC for the documentary was Tony Caputo, St. Mary's, Burgaw, who, at the time of the crisis, was commanding officer of the Eighth Marine Regiment at Camp Lejeune, the first outfit mounted out prepared to land on Cuban soil.

Speaking of All Saint's Day, St. Thomas', Windsor, scheduled an outdoor work day on same. Each parishioner was asked to clean the gravesite of one or more of his or her ancestors in the church yard. Adoptions for the day were encouraged.

The communications committee at St. Paul's, Greenville, is considering making tapes or transcripts of Sunday sermons available to shut-ins or others who may want them.

## How you are old explored at T.C.

by Gloria Price

"It is not how old you are, but how you are." That poignant observation was offered at the workshop on aging held at Trinity Center in October.

"Each church must develop a process where people can live and grow old within their own parish," said Louisa Cox, director, Southeast Commission, Area Agency on Aging. Ms. Cox and Dr. Jim Mitchell with the U Center on Aging were facilitators for the workshop.

The thirty-five participants represented twenty churches throughout the diocese. All were encouraged to ask questions and share throughout the workshop.

Ms. Cox presented material showing step by step how to start a program with the aging within our parishes.

Dr. Jim Mitchell presented a diagram of individual Aging through Time. He suggested how at each period in our development there is a potential for interaction with others who are in a different period. We especially need to tap the potential of the post-retirement period. Twenty years of active life are available to most of us after retirement. These are people with experience who need

to be encouraged to take an active part in our programs. Asking for volunteers in a newsletter does not reach this group. Look at who they are and what they have to offer, then ask and encourage them to take part. "We need to build into the parish time to nurture adults as well as children," said Dr. Mitchell. "Doing creates stories and stories draw people to us."

This workshop, *What Your Parish Can Do: Getting started on an aging program*, was offered by the Commission on Ministry with the Aging.

## Rebecca H. Cole receives fellowship

Rebecca Heath Cole, daughter of the Rev. C. King Cole and Judith P. Cole, St. Andrew's, Morehead City, was recently named a Commonwealth Fellow.

The award recognizes outstanding Virginia doctoral students who intend to become teaching faculty in the humanities, the physical and social sciences and the fine arts.

The fellowship includes a \$5,000 award for academic fees.

Ms. Cole, a graduate student at Virginia Commonwealth University in Richmond, Virginia, is a fourth year doctoral candidate in the Department of Human Genetics. She has a bachelor's degree in chemistry and a minor in genetics from N.C. State University, Raleigh.

She has been named the Daniel T. Watts Fellow four times and the Roscoe D. Hughes Fellow for 1992-93. Ms. Cole has a 4.0 grade point average and plans to graduate May, 1994.



SAINTS WILLIAM BRADFORD AND JUNIPERO SERRA (aka Sam and Marian Kneale) hurry to join "The Great Parade" of saints at St. Paul's, Wilmington. photo—Ede Baldrige

## When the saints came marching in

by Lynn Graham

When that roll is called up yonder whose name will be listed with the believers who stood up and were counted through the ages as people of God? Moses, Isaiah, Jeremiah, Peter, and Saul all answered, "Here am I..." when the Lord called; but, who else answered "YES" when the call came? ...Albert Schweitzer, Michelangelo, Clara Barton, Sam and Marian Kneale...and, the list goes on.

St. Paul's Church in Wilmington based their All Saints unit on the premise that baptized folk who try to live lives pleasing to God and who use their gifts to glorify God and help their fellow human beings qualify as saints, too. When the roll is called, their names will be sung with joy and pleasure.

The culmination of the month-long unit was a grand celebration of All Saints on November first. The church school and its teachers, the choir, and some members of the congregation, all wearing costumes reminiscent of their favorite saint (Saint "Nicklaus"

came attired in golf togs complete with putter), processed into the 10:30 worship service waving white banners decorated with symbols of saintly people. A new-born baby boy was baptized into the fellowship of Christ's Church. And, then, with trumpet, organ, and full choir the roll call of saints through the ages began.

From the pulpit, the rector, Dr. Hamilton Fuller, read a long list of heroes of the Faith. (The congregation, as they arrived, had been offered placards with these names printed on them.) As the names were called, the person in the pew holding that card came to the front of the church to be recognized and his gifts celebrated. In a short time the aisles of St. Paul's were crowded with joyous saints marching in "The Great Parade."

It was a moment touched by grace and filled with hope that with God's help "...I mean to be one, too."

Lynn Graham is director of Christian Education at St. Paul's, Wilmington.



DURING THE BLESSING OF THE ANIMALS service at St. Christopher's Outdoor Chapel, Havelock, recently, the Rev. Pamela Miller, rector, blessed all manner of furry friends, several goldfish and a 22-year-old turtle (who was the best behaved of all!). photo—Ede Baldrige

## Jazz Vespers

Last month, St. Mark's, Wilmington, held the first of what is planned to be a regular series, Jazz Vespers on Sunday evening. Don Edwin Smith, rector of St. Mark's, pianist and jazz aficionado, and a group of other long-time jazz musicians, will provide music.



# Pat Houston looks back on nearly 32 years as a priest

by Linda Chamberlain

On a sunny afternoon in September as I visited Pat Houston (the Rev. Lawrence P. Houston, Jr.) to interview him for *CrossCurrent*, I found him well prepared to outline the events of his nearly thirty-two years as a priest.

Born in Ohio and married to Sandra Tucker of Murfreesboro, in 1957, Pat was ordained a deacon in 1960 while teaching reading to children with learning disabilities at the Gow School in South Wales, New York. Ordained to the priesthood in 1961, he accepted a call to serve as an associate rector at St. Steven's in Richmond, Virginia. From here he was called to St. Paul's as part-time chaplain to the University and part-time assistant to the Rev. John Drake in February of 1965.

In early 1968, Pat became full-time chaplain at ECU and in September of the same year rector of St. Paul's. Students on campus were beginning to catch up with the peace movement and the anti-Vietnam sentiment. Two weeks after becoming rector he spoke on the campus mall to the participants at a peace rally. Some of the students attending were pelted with eggs while a group of St. Paul's members who worked on campus watched from the back of the rally and listened. "And it never got any duller than that," says Pat.

## St. Andrew's closed

During Lent in 1969, St. Andrew's, a small Episcopal church attended by a black membership was closed and its members merged with St. Paul's.

"It took three to five years to reach the \$50,000 mark on the budget. Today St. Paul's budget is in excess of \$300,000. There were real financial concerns in those early years because Malcolm X University had been opened in Durham by the National Episcopal Church over the objections of the Bishop of North Carolina.

"Two of the most difficult jobs I had were sitting on the diocesan Finance Committee which prepared the budget for the diocese the year the National Church established



**A TEA PARTY** for their retiring rector was given by the children of St. Paul's, Greenville, for the Rev. Lawrence (Pat) Houston, where they served punch and cookies (which they'd baked themselves with the help of parents). They also presented Mr. Houston with a copy of Lesbia Scott's "I Sing a Song of the Saints of God" signed by Sunday School teachers and students and inscribed "To Mr. Houston, In Appreciation Of His Desire To Make The Little One's at St. Paul's Just As Important As The Big Ones."

Malcolm X University and weathering the resistance encountered by the decision to close Camps Leach and Oceanside and put all funds into developing the Bogue Banks property. In the first instance we watched pledges from the parishes plummet and in the second, the very, very hard work to raise the goal figure of \$130,000 to begin work on Trinity Center netted only \$40,000. But I think I can say honestly that I have never heard anyone who has been there say anything negative about it. It was one of the few things the Episcopal church has done absolutely right.

## St. Timothy's launched

"St. Timothy's, Greenville, was one of the great accomplishments of the parish. The money to get it started came from the sale of a small piece of property owned by the parish. The parish's support of St. Timothy's consisted of contributing a nucleus of people and major financial support for five years with the amount decreased by increments each year.

"When I first arrived in 1965, the National Church finished a survey of whether to start a mission or not. Findings said, 'Don't start anything till you develop some lay leadership' and basically we've been doing that ever since with the special help of clerical assistants to the rector.

"Three areas of service that I particularly enjoyed being involved in were: Bonne Lane Day Care Center for disadvantaged children; longterm board member of the REAL Crisis Intervention Center; an advisory board member for Adult and Basic Education at Pitt Community College.

"Recently, I have had an intriguing opportunity which has opened up a whole new aspect of life for me that I had been completely unaware of. I was seated (as was each rector of St. Paul's in their turn) as one of the three voting members in charge of distribution of the James J. and Mamie Latha Perkins Foundation with total assets of about \$8½ million set up to benefit the citizens of Pitt County alone. We have \$75,000 a quarter to distribute on an average, with requests over \$400,000. This has been a fascinating new experience proving to me that as old as I am I can still have new learning experiences capture my interest.

## St. Paul's—special, loving parish

"I have been privileged to serve under three completely different bishops, each with his own unique talents and each making a unique contribution to the diocese. Bishop Wright has almost an old-world charm and an amazing intellect. Bishop Elebas has absolute insistence on everyone having his/her say over and over again at convention Executive Board meetings: absolutely and utterly determined not to railroad anything at all (and which I find myself reminded of when I wait particularly long for additional comments during some of our vestry meetings but equally as determined to stick by his decision once he'd made his decision after sides had had their input. Bishop Sanders has a remarkable gift for articulating his vision and dreams and to then get people on board.

Pat ends with this statement: "One of the most appealing things to me about St. Paul's parish family members is that they really don't understand how special a loving parish they are."

Linda Chamberlain is a member of St. Paul's, Greenville.

## A stewardship meditation

# How to improve your hearing

by David E. Sumner

A few years ago I had a hearing exam. To do this, I sat in a soundproof room with a headset. The tester could see me through a window. Each time the tester administered a short tone, I was asked to raise my hand as soon as I heard the tone and lower it as soon as it stopped. Each tone became progressively softer. The tester was, therefore, able to discover the "threshold level" below which I couldn't hear.

Every Christian has a "threshold level" for hearing the voice of God. If your threshold level is low, then it's easy to hear God. If your

threshold level is high, then that means God may have to hit you over the head to get you to listen. It may take a painful experience before you're willing to take God seriously.

## Spiritual hearing

God speaks in many ways: through sermons and the reading of scripture; through our Christian friends; through prayer and the "still, small voice." Spiritual "hearing" doesn't depend on your ears, however. It depends upon how close your heart is tuned to the "frequencies" that God uses.

One way to lower your spiritual threshold is to stretch your level of dependence on God. By taking a risk and giving more money to God's work, you increase your dependence on Him. And by increasing your dependence on God (and decreasing your dependence on yourself), you open yourself to listening to God and guiding your life according to His directions.

## Listen

And God can actually show you how to earn more money, find new clients and customers, and more than compensate for the small amount you risk giving up.

Listen. God may be saying something to you. God may be speaking through that gentle nudge in your heart or that persistent feeling. God may be asking you to give not only more money this year, but a higher percentage of your income as well. Try using the word "try." On the pledge card, instead of saying "will," say "I will try to give..." If catastrophe comes, you can always change it. And remember that your need to give is greater than the church's need to receive.

*CrossCurrent* is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in *CrossCurrent*, please send it in. If it is at all possible, it will be published. And, given enough notice, if it is at all possible, *CrossCurrent* will cover the event.

Don't imagine that *CrossCurrent* is fully aware of all that is going on in the diocese's 74 churches but, somehow, just choosing to ignore what's happening. To the contrary, *CrossCurrent* is here to serve the diocesan family by helping to keep its members informed about each other.

## William F. Brame named to board

Friends of the Wanamaker Organ, a national organization of private citizens dedicated to the preservation and heritage of the world's largest pipe organ, has named William F. Brame of Kinston, to its advisory board. The 30,000 pipe musical instrument is located in the Grand Court of the Philadelphia John Wanamaker department store.

Mr. Brame has served in various churches as music director, most recently at St. Mary's Church in Kinston, before retiring in 1988. He also has been active on several commissions with the Diocese of East Carolina, has been a leader in state substance-abuse prevention, and has served on the faculty of Kanuga Conferences teaching church music.



"Yes, Mabel, It is very festive... But Advent wreaths are only supposed to have four candles!"



## MEASURE PASSES BY 2 VOTES

# England says yes to women priests

By JEFFREY PENN

LONDON

After two decades of intense debate, the General Synod of the Church of England voted by a razor-thin margin Nov. 11 to approve the ordination of women to the priesthood.

The historic vote — described as the most important event in the English Church since the Reformation — was approved by the required two-thirds majority in each of the synod's three houses — bishops, clergy and laity — but a change of two votes in the House of Laity would have stopped the measure cold.

The vote opens the doors to 1,350 women deacons in the Church of England who will become eligible to become priests in 1994, assuming Parliament approves, which is considered likely.

The final vote, with percent approving, was: bishops 39-13 (75 percent); priests, 76-74 (70.4 percent); laity, 169-82 (67.3 percent).

Synod members received the results in an almost stunned silence as Archbishop of Canterbury George L. Carey declared,

See **WOMEN**, page 4

**Jubilant deacon Ulla Monberg celebrates outside synod chamber**



photo/RNS, Reuters

## INSIDE



New mission work gets green light page 2

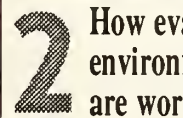
## Episcopalian rescues Trappists



— with fruitcake page 11



How small churches are singing the Lord's song



How evangelism and environmental action are working together

pages 13-16

SENIOR LIFELINES

# Christmas project gives skills to troubled teens

By EPISCOPAL LIFE STAFF

The tough-talking, streetwise 16-year-old who sketched the shepherd boy cradling his lamb knows little of the affection he so carefully portrayed.

Kenny, 6-foot-6 and "handsome as the dickens," knows about gangs and alcoholism and the court system. "He has a mouth that won't stop and is a discipline problem," says a worker at Lawrence Hall Youth Services in Chicago. "But when he drew this picture we said Kenny, tell us about this."

"It's a little shepherd boy out in the hills with his sheep. And he's really lonely ... but he has his sheep to love. And then he sees a star and he has hope."

That explanation and the sketches they see from Kenny's pen are giving hope to the staff at Lawrence Hall, one of the 13 Episcopal charities of the Diocese of Chicago.

"He has a really sweet side to him that we're beginning to see through the art program," says Sue Mitchell G'sell, development coordinator for Lawrence Hall. "He's doing things for other children. ... It's beginning to come out."

Kenny's card is one of four that have been designed and printed in the vocational print shop by Lawrence Hall's youth, who are the victims of physical or sexual abuse and parental neglect.

The teenagers also advertise, take orders, package and ship the cards. With the proceeds from 30,000 cards they sold last year, they bought a two-color press and paper cutter. They plan to buy a desk-top publishing system from the sale of 60,000 cards they printed this year.

"Our mission is to help youth and their



families overcome problems and develop the self-worth, knowledge and skills they will need to lead independent and productive lives," says G'sell.

The 127-year-old agency serves abused, neglected and economically disadvantaged children and teenagers, providing residential treatment in 15 group homes, accommodation for pregnant teens, emergency diagnostic shelters and therapeutic recreation services. ■

Lawrence Hall Youth Services is located at 4833 N. Francisco Ave., Chicago, Ill. 60625. To order cards, call 312-769-3500, ext. 225.

## The Liturgical Year: ICONS AND IDOLS



# CHRISTMAS

By Madeleine L'Engle

In Lewis Carroll's "Through the Looking Glass," the White Queen advises Alice to practice believing six impossible things every morning

before breakfast. It's good advice. Unless we practice believing in the impossible daily and diligently, we cannot be Christians, those strange creatures who proclaim to believe that the Power that created the entire universe willingly and lovingly abdicated that power and became a human baby.

**P**ARTICLE physics teaches us that energy and matter are interchangeable. So, for love of us recalcitrant human creatures, the sheer energy of Christ changed into the matter of Jesus, ordinary human matter, faulted, flawed, born with the seed of death already within the flesh as a sign of solidarity with our mortality.

BUT this birth also promises us that our human, mortal matter is permeated with Christ's total energy, the creative energy which shouted into being all the galaxies, hydrogen clouds, solar systems, planets, all life — even us! When Christ was born as Jesus, born of a human mother as all babies are born, that incredible birth honored all our births, and assured us that we, God's beloved children, partake of eternal life. For indeed it follows that as Christ partook of human life, we partake of the divine life.

**H**OW can we trivialize the incarnation as we have done? Tawdry tinsel and crowded shopping malls are not the worst of it. Arguing about Christ's



See **LITURGICAL YEAR**, page 12





## Episcopal Life

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### EDITOR

Jerrold Hames

### NEWS EDITOR

Ed Stannard

### FEATURES EDITOR

Nan Cobbey

### ART DIRECTOR

Jerry Fargo

### EDITORIAL ASSISTANT

Carol Seischab

### DIOCESAN EDITIONS

Renee Stokes

### ADVERTISING DIRECTOR

William Griffiths

### ADVERTISING MANAGER

Dorothy Kelso

### CIRCULATION DIRECTOR

Anita Spence

### Editorial offices:

815 Second Ave.,  
New York, N.Y. 10017  
Tel: (212) 867-8400  
Fax: (212) 949-8059

### Advertising/Circulation:

Suite 1200,  
1201 Chestnut St.,  
Philadelphia, Pa. 19107  
Tel: (215) 564-2010  
Fax: (215) 564-6336

### DIOCESAN EDITIONS/EDITORS

Bethlehem: Bill Lewellis

Central Pennsylvania:

Kenneth H. Quigley

Delaware: Lynn Kelleher

East Carolina: Ede Baldrige

Easton: William P. Chilton

Iowa: Nancy Morton

Midwaukee: Catherine Tyndall Boyd

Nevada: Sherry Dunn

New Jersey: Chris Moore

Northern Michigan: Carol Hosler

Oklahoma: Chris Nelson

Pennsylvania: Barbara Ogilby

Southwest Florida:

Jeanette Crane

Springfield: Betsy Rogers

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## NEWS

# Hispanics form national group

By CAROL BARNWELL

NAVASOTA, TEXAS

A national organization of Hispanic Episcopalians and those who work in Hispanic ministries was born here on All Saints weekend at a Congress of Hispanic Episcopalians (Primer Congreso de Episcopales Hispanos), near Houston.

It was the first gathering of such a broad representation of Hispanic congregations and institutions in Episcopal Church history. It was sponsored by the national office of Hispanic ministries.

The 143 participants from 22 dioceses and more than 80 congregations and related institutions were joined by retired Bishop Anselmo Carral of the Diocese of Texas, Bishop Arturo Sanchez Galan of the Spanish Reformed Episcopal Church and Bishop Vic Esclamado of the Philippine Independent Church.

Al Rodriguez, a seminarian and executive director of El Buen Samaritano, an Hispanic social service agency in Austin, Texas, expressed the group's joy and hope. "This gathering exhibited [our] maturity and commitment towards Hispanic ministries in spite of regional or national differences and conservatives vs. liberals," he said. "It exemplifies a unified body with forward movement."

Presiding Bishop Edmond L. Browning addressed the participants, emphasizing the need for people to retain their "memory,"



Participants from 22 dioceses met near Houston last month in the first major gathering of Hispanics. At business sessions and social hours they laid plans for a national organization of Hispanic Episcopalians.

photos/HERBERT ARRUNATEGUI

their roots and identity. "People are not complete if they have no history. Nothing can be more important than for the church of the larger culture to experience Latino faith and life in its midst."

The group wants to promote Hispanics' participation in the church, while recognizing cultural diversity within Hispanic communities, developing ministries by and

for Hispanics and encouraging Hispanic congregations' response to stewardship, evangelism and community outreach.

The national organization will include Hispanic congregations and people who work in Hispanic ministries. A board of directors was elected, with one member from each diocese represented. The officers include Eliezer Risco of the

## CONTENTS

Calendar .....	2
Classified .....	2
Diocesan briefs .....	6
Editorials .....	1
Forum .....	22-2
Letters .....	20-2
LifeLines .....	13-1
Liturgical year .....	1,1
Marketplace .....	5,8,2
News/Features .....	1-4, 11,24,2
News Digest .....	
Obituary .....	2
Presiding Bishop .....	1
Profile .....	1
Resources .....	2
Resumen de Noticias .....	1
Reviews .....	2
TV watch .....	2

### CORRECTION

Photos accompanying the article "Teens TAP into AIDS education" (Episcopal Life, November) were taken in New Haven, Conn., not Hartford, by Jim Terrell for the Episcopal Church Foundation, which provided a grant for the project.

Diocese of San Joaquin, president the Rev. Candida Feliu-Gonzalez of New York, vice president; Lu Moreno of Louisiana, secretary and the Rev. Servio Moscoso of New Jersey, treasurer.

Annual dues are \$100 for a organization and \$35 for an individual. For further information contact Eliezer Risco, 5364 Huntington, Apt. 105, Fresno, Calif. 93727. ■

Carol Barnwell is editor of the Texas Episcopalian, the newspaper of the Diocese of Texas.

# Some national mission work restored

An additional \$763,000 to support national church programs was approved by Executive Council in November after the church's treasurer, Ellen F. Cooke, reported that diocesan apportionment income for 1992 had exceeded projections.

Programs that will benefit include some that suffered cuts of 35 percent or more last March, when council trimmed \$3 million in national and overseas programs from the budget.

A total of \$200,000 was restored to the Coalition for Human Needs, which makes grants to community-based groups working in economic and social-justice programs. It was cut by 48 percent earlier this year.

Grants were also approved to support Hispanic clergy recruitment, diocesan and parish Asian ministries, economic-justice work, children's programs, evangelism projects and ecumenical and interfaith consultations.

Council set aside a reserve of \$90,000 for the 1993 Partners in Mission consultation, \$50,000 for Martin Luther King Legacy fund-raising expenses, \$50,000 for programs to combat racism, \$41,250

for diocesan ministry to Native Americans and \$30,000 in contingency for program executives. Another \$100,000 was reserved for 1994 General Convention communication expenses.

Council also reserved \$34,000 for Episcopal involvement in future Anglican Consultative Council and World Council of Churches

meetings.

Council also approved an extensive report by the planning and development committee. It will involve visits by council members to every diocese in 1993 to invite dialogue about existing and future national program. (A more extensive report on the planning and development process will be published next month.)

In other business, council discussed a revised draft of a national church policy on sexual harassment and abuse and approved plans for its meeting next February which will be in conjunction with the Partners in Mission consultation (see story on page 9). ■

— Episcopal Life staff

# January dates set for relief appeal

Parishes nationwide will observe the 1993 appeal for the Presiding Bishop's Fund for World Relief on three consecutive Sundays in January.

In announcing the dates of Jan. 17, 24 and 31, the board of directors said the \$1.5 million appeal will be the major thrust for 1993, noting that the annual gifts from thousands of Episcopalians are the fund's backbone.

"We want to acknowledge the fact that the foundation of the fund is due to the small and medium gifts from people in the pew," said Barry Menuet, senior executive for planning and director of the fund.

Copies of a 12-page brochure describing the work of the fund will be mailed in quantity to every parish, according to the Rev. Bill Carradine, the fund's assistant deputy. Articles will describe the fund's

work overseas, in such countries as Lebanon, and its relief efforts in domestic dioceses, such as Florida and Louisiana after they were devastated by Hurricane Andrew last fall.

Carradine said the three-Sunday observance gives every Episcopalian an opportunity to participate in the appeal. In response to requests from clergy, contributions will be collected by each parish and then forwarded to the fund, he said. Previous appeals asked contributors to send directly to the fund.

In 1992, the fund launched a drive to attract major gift donors who were recognized and invested in the Society of the Anchor at a ceremony in New York last May. Efforts will continue in 1993 to collect the remaining pledges, Menuet said.

— Episcopal Life staff



## NEWS



**MEALS PACKED WITH LOVE:** Once a month, parishioners at the Church of the Good Shepherd in the Bronx, N.Y., get together in the church kitchen to cook and put together meals for delivery to hospitals and churches to feed 200 AIDS patients, sick and elderly throughout the borough. Individual and family-size trays of fried chicken or roast turkey, peas and rice, sweet potatoes and other foods are packaged and sent off in time for the "chefs" to return to the church for Communion. All costs except the tins and utensils are borne by the parishioners themselves. "It has gradually expanded because we get more and more requests," says the Rev. Ann Hare, deacon.

photo/DAVID VITA

## The Witness' 75th birthday celebrated with fireworks

By DAVID WILLIS AND NAN COBBEY

AMBRIDGE, PA.

When the Episcopal Church's social activists and conservative evangelicals met last month to celebrate The Witness magazine's 75th anniversary, the encounter brought anguish as well as greater understanding on both sides.

Jeanie Wylie-Kellermann, editor and publisher of The Witness, along with its staff and friends, representing the church's social activist tradition, met with Dean William Frey and students of the evangelical Trinity Episcopal School for Ministry on its campus near Pittsburgh.

The theme of the all-day encounter was the role of the gospel and the authority of Scripture. Each side listened with respect and spoke from its heart but their fundamentally different views on everything from homosexuality to biblical interpretation caused, at times, a raw and awkward confrontation. Tensions built throughout the day and, at Trinity, continued afterward.

"Reactions exploded Monday morning," according to graduate Julia Duin. "A student preached that the seminary's chapel had been made so spiritually toxic by the Witness conference that it should be reconsecrated." Frey, aware some students opposed his invitation to The Witness, responded that it had been, according to Duin.

"That's blown way out of proportion," said Frey later. "We didn't have to reconsecrate anything. ... After the event several of us went and prayed through the buildings that the Spirit would continue to reign in the place. I wanted the whole thing to be as positive as possible."

Frey said he did conduct "a kind of debriefing" on Monday afternoon. "A few people who were upset by the event told us why ... but as it turned out we heard both positive and negative."

Wylie-Kellermann, "disappointed" that some students felt a need to reconsecrate the chapel, said Frey's decision to pray through the buildings made sense to her. "It makes a difference what his prayers were. If he was praying for the eradication of our presence I would regret that, but if he was praying for a growth in understanding and a resolution of some of the desperate feelings on his campus it would make sense to me. I would do the same thing."

Although a workshop on authority of Scripture led by Verna Dozier, popular laity advocate, delighted the standing-room-only crowd, others on sexuality, feminism and faith, Native American spirituality and multicultural ministry ignited clashes. During the panel discussion at the end of the day, some nerves were taut.

Representing Trinity were Frey and the Rev. Mary Hays, assistant professor of pastoral theology. Professor Virginia Mollenkott, a lesbian feminist theologian, and Bishop Chester Talton of Los Angeles repre-

See WITNESS, page 21

## News Digest

### Archbishop Runcie says he almost fired Waite

In excerpts from a new book, former Archbishop of Canterbury Robert Runcie said he was about to fire Anglican envoy Terry Waite when Waite was kidnapped in 1987.

"Terry misled me," said Runcie in "Hostages: The Complete Story of the Lebanon Captives" by Con Coughlin, which has been published in Britain.

"On several occasions during the summer of 1986 it was suggested to him that he should give up the Lebanon mission," said Runcie. "But I was misled about the degree to which he was in contact with the kidnappers." Waite lost his direct line to the kidnappers in December 1985 when he was instructed either to leave Beirut within 24 hours or die, but he continued to act as if he were in contact with them, the book said. It also claims Waite gave the impression he was involved in the release of the American hostages Benjamin Weir, Lawrence Jenco and David Jacobsen even though it became apparent in December 1986 that their release was preceded by a shipment of arms to Iran by Lt. Col. Oliver North. Waite has said that he wouldn't have become involved in the negotiations if he knew of the arms deals. ■



In November 1986, Terry Waite met with three hostages whose release Waite was given credit for arranging: from left, the Rev. Lawrence Jenco, the Rev. Benjamin Weir, Waite and David Jacobsen.

Robert Runcie

photo/EPISCOPAL NEWS SERVICE

### Nurse stays in Liberia despite murder of nuns

Despite the murder of five American Roman Catholic nuns in Liberia last month, Susan Leckrone, an Episcopal volunteer for mission, has decided to remain in Monrovia, the country's war-ravaged capital.

Leckrone, a 37-year-old nurse, is now working under the protection of UNICEF and living at the U.N. compound. She was working in the Liberian church's inoculation program, but when the civil war renewed last month, the program was halted and she was pressed into emergency service.

Leckrone phoned her parents in Portsmouth, Va., and said the situation is "frantic" but that her nursing skills are required. "There's work to be done. The doctors are still here and the Red Cross is here," she said.

Bishop George Browne of Liberia has been in the United States since March, when he attended a meeting of primates of the Anglican Communion in North Carolina and then underwent surgery. ■

### Witnesses for peace to work in Nicaragua

Witness for Peace, a faith-based organization that monitors U.S. government policies and actions in Central America, is forming a delegation to visit Nicaragua Jan. 7-23 to examine the environmental and human costs of that country's deepening economic crisis.

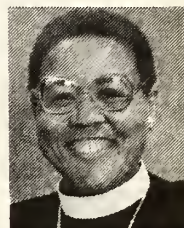
Witness for Peace has maintained a presence in Nicaragua since 1983 and more than 4,000 people have participated in delegations to visit Central American countries.

The delegation, which can accommodate up to 18 people, will live and work with local people. Further

information is available from Meg Ruby, 2012 Pierce Mill Road, N.W., Washington, D.C. 20010. ■

### Clergy-support project names program associate

The Rev. Sandra D. Richardson has been named the new program associate for the Cornerstone Project, which is designed to strengthen and support clergy of the Episcopal Church.



Sandra Richardson

A 1989 graduate of Virginia Seminary, Richardson served as deacon-in-training at St. John's Cathedral and as vicar at St. Luke's Episcopal Church in Knoxville, Tenn.

"Strengthening clergy leadership does not stand on its own," Richardson said. "Rather, it involves and enhances lay leadership so that we have a fuller, more competent body in Christ." ■

### Woman settles lawsuit in abuse by priest

A woman who accused an Episcopal priest of misusing his position by having an extramarital affair with her after she went to him for counseling has agreed to his offer of \$575,000 in damages.

The settlement came as a jury was selected in the lawsuit by Mary Tenantry of Denver against Paul Robinson, formerly a priest in the Diocese of Colorado, said her attorney, Daniel Recht.

A jury awarded Tenantry \$1.2 million in damages from the diocese and its former bishop, William Frey, in September 1991, based on the same incident. That verdict is on appeal.

The affair began after Tenantry, who had a long history of psychiatric disorders, went to Robinson in 1984 for counseling for marital problems and concern about her daughter's health, according to court testimony. ■

### Virginia courts to settle dispute over parish

A last-minute meeting between Bishop Frank Vest of the Diocese of Southern Virginia and parishioners of St. Luke's Church in Richmond has failed to resolve claims on the ownership of the parish's property.

"When all was said and done, Bishop Vest had not moved from his original demand that St. Luke's go back to his episcopal oversight as a condition for dropping his challenge to St. Luke's ownership of its property," said St. Luke's senior warden, Patricia Sneed, "and that, of course, is totally unacceptable to us."

St. Luke's voted last April to affiliate with the Missionary Diocese of the Americas, a non-geographic diocese formed outside church canons that is opposed to the ordination of women.

That set off a debate over the property ownership and raised questions about the parish's relationship to the diocese. The dispute between the diocese and parish is expected to be argued before Virginia courts this month. ■

### Concerts celebrate winter's beginning

Thousands will gather this month in New York's Cathedral of St. John the Divine and in Minneapolis' Orpheum Theater to celebrate winter solstice, when winter officially begins and days start to lengthen.

The events, featuring the consort of "earth musician" Paul Winter and international musicians, including an ensemble from Russia, are scheduled for Minneapolis Dec. 11-13 and New York Dec. 17-19. National Public Radio will broadcast the Dec. 18 performance live from the cathedral. ■



## NEWS

# Women priests approved

Continued from page 1

"Having received the required majorities in each of the houses, the measure on the ordination of women has carried."

Several synod members rushed out of their seats and into the streets of London, where they greeted supporters with tears and hugs. More than 500 men and women gathered in the shadow of Westminster Abbey, held candles and banners, and saw the results on closed-circuit television. Cheers, singing and fireworks were an anticipation to the vote.

"Everyone exploded with joy — we were dumbfounded," said the Rev. Anne Jenkins of Leeds, a deacon. "I am ecstatic — it knocked the breath out of me at first," added the Rev. Marianne Goddard of Lewisham, another deacon. "When Archbishop Carey announced the vote I felt a movement deep within me of new life and hope."

Both women expressed the hope that their joy would not bring anguish to anyone who might have opposed the measure. "I feel for them. I beg them to stay. We can live and grow together," Goddard said. "Let's go forward together and be reconciled," Jenkins added.

The vote ended a period of intense speculation and anxiety for Anglicans in England and around the world. For nearly a week before the vote, observers described the Church of England as "on the knife's edge" and strong rhetoric splashed across the pages of British newspapers as opponents of the measure — including nearly 1,000 priests and a dozen bishops — said they might leave the church in protest.

The issue has enormous symbolic importance for the 29 independent provinces which look to the Church of England as the mother church of the communion. Fourteen provinces now have women priests.

Members of the three houses voted in a solemn ritual, filing out of the elaborate Synod Hall and passing through "yea" or "nay" doors. They then filed into separate rooms where "tellers" counted the votes.

Just minutes after synod's decision, on Long Island, N.Y., House of Deputies President Pamela Chinnis interrupted Executive Council members at lunch to give them the news.

Overwhelmed by what she described as

"intense joy," the Rev. Fran Toy of the Diocese of California stood and led Executive Council members in singing the Doxology.

A priest of the Diocese of California, Toy says she has had a "very personal journey with the women of England and Australia."

The Rev. Abigail Hamilton of Newark, N.J., also a member of council, said she believes the vote affirms the Episcopal Church's decision taken 16 years ago.

"It's always hard to be a group that goes out front. But when the mother church says 'yes,' then you can really begin to feel that the whole church is moving in that direction," she said. "I believe the whole church will be the healthier for it."

Presiding Bishop Edmond L. Browning told council later that Archbishop George Carey had telephoned him to thank Episcopalians for their prayers and support.

"I am thrilled almost beyond words," said Browning. "It is my sense that the vote affirms the positive experience of our church over the last years as we have gratefully received the gifts of women in all orders of ordained ministry. Our women priests and bishop have brought a wholeness and enrichment to our common life that I hope and pray has been a model for others in our Communion."

"We are eager to watch the Church of England as they embrace the gifts of women..." said Chinnis. "The rest of us in the Anglican Communion... see enormous symbolism in this action. And we applaud the patience of our sisters, who as deacons, have been waiting a long time for the fulfillment of their hopes and dreams."

Speaking to synod before the vote, Carey argued that the ordination of women was a proper "development in the church's tradition. [It] alters not a word in the creeds, the Scriptures, or the faith of our church."

Others insisted that it represented a serious break with Christian tradition and the Scriptures. "Has the church been totally mistaken for 2,000 years, hoodwinked and infected by social and cultural conditioning?" asked Archdeacon David Silk of Leicester.

Bishop David Hope of London said he opposed the measure because it would lead to the marginalization of those who could not support it. One provision will allow opponents to receive financial compensa-



Supporters listen to a radio broadcast of the debate outside Synod Hall.

photo/ENS, JEFFREY PENN

tion if they resign the ministry as a matter of conscience. Some observers have estimated that the provision could cost the church as much as \$150 million.

Carey said that he communicated with Pope John Paul II and the Orthodox ecumenical patriarch to "express to them that our commitment to ecumenical dialogue is not lessened."

According to the Rev. Robert Wright, an Episcopal priest and 10-year participant in the Anglican-Roman Catholic International Commission, the issue of women priests will be a topic soon in those talks. In-depth discussions of women priests have been avoided because of disagreements in the Anglican camp, he said.

The vote, said Wright, will make it possible for "a more unified Anglican position." In effect, the vote poses a challenge to the Vatican "to come up with more convincing reasons as to why women should not be ordained," Wright said.

Conservative Catholics and Anglicans have built arguments against ordination of women primarily around the gospel accounts of Jesus' ministry, in which only men were chosen to serve as apostles.

But the Rev. Richard McBrien of the University of Notre Dame, and other liberal Catholic theologians see the ordination of women as inevitable. The Church of England vote, McBrien said, "will increase the pressure to change Catholic practice."

A statement by Women Against the Ordination of Women and the Cost of Conscience declared that their members "will be

unable to accept the orders of women who might be ordained. We nevertheless call upon all those who continue opposed to such ordinations to remain faithful members of the Church of England."

England's Roman Catholic leader, Cardinal Basil Hume, said he was "disappointed but not surprised" at the Church of England's action. An official Vatican statement said the vote represents "a new and serious obstacle" to reconciliation between Catholics and Anglicans, but Hume said, "we shall continue to pray and work together."

Hume said his church "must continue, in common with other churches, to find ways of developing the ministry of women." Episcopal Bishop Clarence Pope of Fort Worth, Texas, president of the Episcopal Synod of America, said the vote set the stage for a movement uniting conservative Anglicans.

"Without a doubt this will signal a coalescing of traditionalists worldwide and we may well see another kind of Anglican Communion emerge," Pope said.

The legislation will be debated by both Houses of Parliament in June 1993. If approved, it will be sent for royal assent. A petition to "promulgate," or put the canons into effect, will be submitted in July or August. Observers predict that it could be July 1994 before the first women are ordained. ■

Jeffrey Penn is assistant news director of Episcopal News Service. James Rosenthal of the Anglican Consultative Council and correspondents for Religious News Service contributed to this report.

## SOCIAL MINISTRY CONFERENCE

Violence in America  
January 21-24, 1993

How do we become peacemakers?

How does God bring peace and blessedness out of violence?

The disregard for human life and property is more than an expression of anger from people without jobs, decent housing, schools, or adequate medical care, it is also a collapse of hope.

This is a conference for those, concerned about violence, who wish to have a role in Christian peacemaking.

Conference leadership includes: the Rev. Kwasi Thornell, National Cathedral, Washington, DC; the Rev. Dr. Walter Harrelson, Nashville; Ms. Kathleen Carlin, Atlanta; Mr. Paul Gray, Orchard Park, New York; Ms. Linetta Gilbert, New Orleans; and the Rev. Canon Gray Temple, Jr., Atlanta.

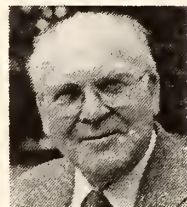
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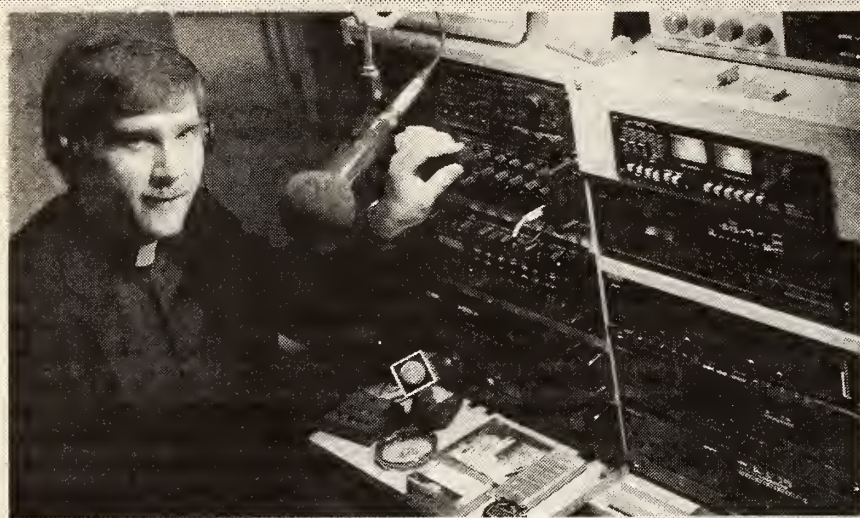
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## DIOCESAN BRIEFS



The Rev. Christopher Rose at the control board for his radio program, "Sunday at Six."

photo/JAMES H. THRALL

## Priest broadcasts — what else? — good news

"Good evening... I'm Father Chris Rose and this is Sunday at Six."

The mellow voice of Rose, rector of Grace Episcopal Church, Hartford, goes out over the airwaves in Connecticut, and parts of New York and Massachusetts for half an hour every Sunday evening.

## CONNECTICUT

His program of music, interviews and meditations falls at the peak listening time as part of a daylong ecumenical Festival of Faith broadcast on WJMJ, operated by the Roman Catholic Archdiocese of Hartford.

Another project which involves him is his annual list of Warped Toys for Christmas, toys which he believes are "psychologically inappropriate for children."

This year's list, issued on the first Sunday of Advent, includes crash dummies ("figures that you hit with a hammer or a claw and break them apart") and a bio-flesh regenerator ("where you tear the flesh off a dummy.")

"I started to shop for my 8-year-old son and found it a very different experience from when I was a kid," he said. "We're

creating a very, very violent world for tomorrow."

Rose donates his radio time and loves the work. It's a way of keeping in tune with a hobby he began when he was at General Theological Seminary in 1976. When he began serving parishes in Connecticut, he turned his back on headsets and volume controls until 1984, when he was asked to take over the program.

The program, which he describes as having a "magazine format," is prerecorded, but that doesn't prevent him from responding quickly to events. "I was out there in a timely way" during the Persian Gulf war and the Los Angeles riots, he said. He also is able to do remote broadcasts.

He tries to keep the programs of general interest, although he mixes public affairs programs with specifically Episcopalian topics, so the broadcast does tend to serve an evangelistic function.

He said he thinks his parishioners are "proud of the radio ministry" and he uses the voices of the Grace Church Choir in the Passion narrative he broadcasts every Palm Sunday.

## Rev. Charles M. Sheldon.

TEXAS — Carol E. Barnwell, who in the past has run her own public relations company, has been named editor of the Texas Episcopalian, replacing Lucy Germany, who retired. The new editor is a member of Palmer Memorial Episcopal Church, Houston.

## CALIFORNIA

There's more sunshine in San Francisco than there used to be — the new sanctuary of the True Sunshine Episcopal Church, in Chinatown, is nearing completion.

The new worship area is connected to the already standing multipurpose building. Lucille Lee, chair of the fund-raising committee, said all but \$42,000 of the \$1 million cost has been raised.

Henry Lee, a structural engineer and a member of the parish, heads the committee on building, design and construction. The two Lees are not related, although Lucille Lee's husband is Dr. Raymond Lee, the church's senior warden.

Although True Sunshine was organized in 1905 to serve the city's immigrant Chinese population, much of the membership, like the rector, the Rev. Don Fox, is no longer solely Chinese.

The new sanctuary will accommodate

120 people. A special glassed-in room at the rear will be available for families with small children.

## CENTRAL NEW YORK

When St. Andrew's Episcopal Church, Lake Delta, was dissolved in September 1988, the building was sold, but what was to become of the walnut pews?

For 30 years, St. Andrew's had been a mission of Zion Episcopal Church, Rome, N.Y. When the Rev. James Towner, Zion's rector, told the Rev. John O'Connor, a Lutheran pastor and senior Protestant chaplain at the Oneida Correctional Facility, Rome, that the pews were available, O'Connor approached the diocese. Now some of them have been installed in the prison's Chapel of the Good Shepherd.

The remainder has been sent to the Mohawk Correctional Facility, also in Rome. Each prison has more than 1,000 inmates.

O'Connor said that space limitations made it impossible to use all the pews for seating, but inmates planed and fitted the rich wood together to create a reredos screen behind the altar.



EAST TENNESSEE — Bruce Ewing, a parishioner at St. John's Episcopal Cathedral, Knoxville, works on an arrangement for the annual two-day Festival of Flowers. This year, the flower arrangements honored saints. Ewing's display recognized St. Andrew, whose name is carried by two churches in the diocese, one in Harriman, the other in Maryville.

photo/MARTI GREENWOOD

## LOS ANGELES

Ground has been broken for the Cathedral Center of St. Paul, a complex that will include a church, meeting rooms, offices for diocesan and parish staff, a bookstore, two floors of underground parking and a 24-bed retreat center.

The construction follows a four-year planning process begun by Bishop Frederick H. Borsch, whose election coincided almost exactly with the sale of the diocesan house.

Among Borsch's first actions was to form a site-search committee, a group that decided early on that the center should be connected to an existing, viable congregation engaged in outreach ministries.

The committee chose Athanasius/St. Paul,

which has Sunday services in English and Spanish and respected community-outreach programs, including a food bank, counseling services, a gang-diversion project, an on-site high school for troubled youth and a variety of AIDS-related ministries.

Completion date for the project is late spring, 1994.

## OLYMPIA

An hour and a half before the doors opened for the annual Kid's Kiosket Clothing and School Supply Bank, the waiting line had snaked around the block, surrounding St. John's Episcopal Church, Centralia, Wash.

Director Barbara Salewsky said more than 500 children, kindergarten through high school age, from all over Lewis County passed through the parish hall. Each one received two outfits of clothing, a pair of shoes and basic school supplies.

Because local merchants donated items or gave discounts, much of what the youngsters received was new.

Some language problem developed, Salewsky said. This year, in addition to Hispanic children, there were a number of Russian immigrants. "I can do pretty well with Spanish, but next year I'm going to have a person here who can speak Russian," she said.

## OREGON

The Episcopal Church of SS. Peter and Paul, Portland, has taken a young wayfarer from Africa under its collective wing.

Several months ago, when Washington Juma of Kenya came to one of the parish's weekly hot meal programs, he didn't bolt his meals and disappear, like other visitors, but lingered.

Keith Walker, senior warden, said the parish learned that Juma is in the U.S. as an undergraduate at Portland State University studying business administration, but his sponsors refuse to pay for anything except tuition.

Walker said the parish does not know who the sponsors are, because Juma is afraid to identify them, but "there has been some contact with them and they behaved sadistically."

The parish has paid Juma's rent, provided food and taken him out looking for a job.

"The difficulty is that he doesn't have a green card, so nobody will give him work," Walker said.

"He's willing, we got him a job raking leaves, picking in the berry season, but that's all."

The Rev. Scott Helferty, rector, who has made several appeals for help, hopes that Juma will be eligible for a green card, a visa allowing him the right to work, by the end of the year, when he will have completed four quarters of schooling.

"Every time we make an appeal for help, people show their compassion," Walker said.

## SOUTHERN OHIO

They call him Michelangelo with a step-ladder. He's Martin Stock, retired as a business equipment salesman, who has taken up brush and paint to restore the ceiling of St. John's Episcopal Church, Cambridge.

Stock remembers how he sat when the church was dedicated in 1927, staring up at the intricate patterns painted on the ceiling. Over the years, the patterns faded.

With retirement time on his hands, he asked the Rev. Jack Bowers, rector, if he could try to resurrect some of the images

## PEOPLE

ARIZONA — When the Rev. Robert Reed Shahan, former dean of Grace Cathedral, Topeka, Kan., was consecrated coadjutor bishop in Phoenix, he surprised and delighted the nearly 1,500 people attending by extending the peace in near-perfect Navajo and Spanish, as well as in English.

COLORADO — Tracey Glass, artist and jewelry maker, designed needlepoint stations of the cross for the Episcopal Church of St. John the Baptist, Breckenridge. She made kits for each station and gave them to fellow parishioners to execute. Some of them had never done such work, but she encouraged and helped them by doing the faces in each station herself.

MINNESOTA — William Finney, new police chief of St. Paul, has been commissioned as a lay minister of St. Philip's Episcopal Church, where he has been a parishioner all his life. "I have the responsibility of doing God's work in terms of public safety," he said.

SOUTHWESTERN VIRGINIA — Dr. Garrett Sheldon, a parishioner of All Saints Episcopal Church, Norton, has written a religious novel, "In His Steps: A Contemporary Sequel," to be published next July. The book is an update of the original "In His Steps," written in 1896 by his great-grandfather, the



DIOCESAN BRIEFS

from his youth by painting the corbels, heavy wooden wall brackets which support the cross timbers.

Working from memory and paint chips, matching as much as possible the work of the original artist, Stock completed the corbels and moved on to the screen separating the narthex from the nave.

From there he moved to the ceiling itself, straddling pews with 20-foot stepladders and makeshift scaffolding.

When he asked Martha Whitlow to lend a helping hand, she told him, "I don't do pictures and I won't go up the ladder."

Nevertheless, she joined him in the project and slowly the ceiling's former glory has begun to unfold as Michaelmas daisies, daffodils, several types of crosses, Tudor roses, Christian emblems and symbols of all kinds have reappeared.

Work stopped during the summer, when the heat at the top of the ladder became unbearable, but with the cooler weather the two painters have gone back to work.

The congregation has given Stock a service pin, an artist's beret to display it and the parish's most prestigious prize, the Michelangelo Award.

TEXAS

Among the dozen or more crosses hanging on the Wall of Crosses at Trinity Episcopal Church, Longview, is one made from an Iraqi artillery shell.

Jennene Laurinec, parish administrator, said, "We have all sorts of crosses hanging there, we have heirlooms, pottery crosses, hand-carved crosses, crosses of special spiritual significance, and among them, this very special cross from Iraq."

Ten inches high and 6 inches across, it was the gift of Robert and Roni Anderson of Buford, Ga., cadets in the Church Army, when they visited Longview on a tour of the U.S.

Laurinec explained that the Andersons had spent time near Dohuk, in northern Iraq, working among the Kurds.

The cross was made from the casing of a 155mm shell used by Saddam Hussein's forces in the bombardment of Dohuk. It was found near Nizarki Castle Prison, where Iraqi troops imprisoned and tortured Kurdish Iraqis.

The Andersons "told how the Kurdish people have suffered and how they have been witnessing in that war-torn area," said Laurinec.

They have since returned to Dohuk for three more years.



Charlie Stamm, left, and Dr. Martin Barley, both members of the Episcopal Church of the Ascension, Lexington Park, Md., examining a dental patient in Honduras.

WASHINGTON

W. NORTH CAROLINA

A 13-member medical-dental team had its work cut out for it this summer when it spent six days in the Honduran town of Laguna de Brus, population 4,000.

Nine members of the team, five of them Episcopalians, were from the Washington, D.C., area. Others were a dentist from California and three Honduran nationals.

They treated and examined more than 900 patients. The two dentists and their assistants removed broken, irreparable teeth from more than 500. Restorative dentistry was impossible because of the lack of equipment and the overwhelming need for extractions.

Minor surgery included removal of a harpoon from a young boy's arm and an embedded fish spine from another patient's arm.

Wildflower, a religious community for disabled adults just outside Asheville, was recently dedicated and already it's having growing pains.

There's room for seven people on the 40-acre farm and the rooms are filled. "We don't quite know where we're going to go from here," said director Luke Duncan, "but we've got a waiting list — eight people so far — so we know we have to do something."

He said the most probable course is to build a dozen cabins, but they'll be very simple structures. "We're not Franciscans, but we've got a lot of Franciscan blood."

The farm was purchased with the help of several Episcopal churches in the area: All Souls, Grace Church, Church of the Redeemer, all near Asheville, and Church of

the Redeemer in Shelby.

Many of the residents, with various disabilities, have jobs to which they commute after morning prayer every day.

"Everybody here is a member of a family for the first time in their lives," Duncan said. "We have a rule — no matter what time of day, 24 hours, if you need to talk, someone will stop what they're doing and talk with you."

The feeling of mutual support is what gives the community its vitality. Everyone has chores — in the herb garden, preparing meals and so on. "Everyone can do something to help the other," Duncan said.

Two of the residents, Betty Cox and Michael Carroll, both blind, have taken the sense of family literally — they've become husband and wife.

Written by Tony Howarth from diocesan newspapers, Episcopal News Service, Diocesan Good News Service and other reports.

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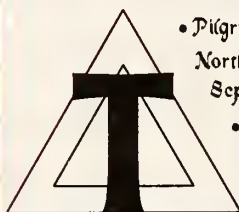
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## NEWS

## Visitors from partner churches to critique mission

The Episcopal Church embarks on an extensive examination of its mission when it hosts its second Partners in Mission consultation from Jan. 28 to Feb. 9, 1993.

For just the second time in 15 years, it has invited others in the Anglican Communion and representatives from ecumenical churches to visit dioceses in all nine provinces to witness and assess Episcopal ministry and mission.

The concept, first established by the worldwide Anglican Consultative Council in 1973, recognizes that, although responsibility for mission belongs primarily to the local church, each part of the worldwide Anglican Communion also carries responsibility for mission in every other place.

As a result, Anglicans from New Zealand, South Africa, the Philippines, Jerusalem, the United Kingdom, Brazil, the West Indies

and Canada will participate in PIM 2, together with ecumenical representatives from Russian Orthodox and African Methodist Episcopal churches, the Evangelical Lutheran Church in America and the National Council of Churches of Christ.

During visits to dioceses before the consultation, partners will become aware of the resources, needs, problems, diversity and hopes of the local people.

At the consultation which follows, the partners will describe their experiences to Executive Council members as mission priorities are set.

"These people from overseas are consultants. They're not just coming to observe the Episcopal Church. We're going to ask them to comment," said the Rev. Canon Lloyd Casson of New York, a member of Executive Council and the PIM 2 planning

committee.

Anne Connors, consultation coordinator, noted, "Sometimes you need someone from outside to see what you can't from within."

The Rev. Patrick Mauney, senior executive for partnerships, said it is an opportunity for review. "Each province has the responsibility and authority to set its own mission priorities," Mauney said. "But since we're all doing one mission, God's mission, we help that by coming together and talking about how we can best carry that out."

The first consultation in 1977 focused on diocesan work. Although this consultation also involves diocesan visits in the U.S. and Latin America, the focus is on Executive Council, which has responsibility for program and budget between General Conventions.

The insights and findings of the consultation will bring a new dimension to Executive Council's long-range planning process. About 18 council members will join the visits to dioceses and then the full 38-member council will meet to receive the visitors' observations.

"Through dialogue and receiving comment from other churches, both abroad and in the U.S., we come to see how other churches and other communities deal with these issues, [which] will have a great effect on how we do things in the United States," Mauney said.

As an example, he said, Province 8, comprising the Western U.S., refocused its ministry toward the Pacific Basin as a result of the first PIM consultation. ■

## Blacks celebrate 200 years of faith

By SUE PIERCE

PHILADELPHIA

Perseverance, struggle and strength in community were the themes of the bicentennial celebration of blacks in the Episcopal Church and of the founder of the first black parish, the Rev. Absalom Jones.

"We have indeed come this far by faith," said Suffragan Bishop Franklin Turner of the Diocese of Pennsylvania. "We can be justly proud of our sojourn in the Episcopal Church, although it has been an uphill struggle."

Jones, born into slavery, later bought his freedom. He founded St. Thomas African Episcopal Church in Philadelphia after he and other blacks were ejected from a worship service by white parishioners. It was the first black parish in the Episcopal Church. About 4 percent of the church today is black.

More than 1,600 people attended the events, which included an unveiling of a portrait of Jones at the State Capitol in Harrisburg, tours of historic sites, a specially commissioned play about Jones' life, a memorial Eucharist and symbolic reinterment of Jones' remains at St. Thomas, a conference examining the theological, sociological and political issues facing the black church and a closing service of thanksgiving at the Church of the Advocate in North Philadelphia, which drew an overflow crowd of 2,000.

State Rep. Vincent Hughes spoke at the unveiling of Richard Watson's portrait of Jones. "It is good to have the Jones portrait here in the Capitol for its presence declares



The Rev. Jesse F. Anderson Jr., left, rector of St. Thomas African Episcopal Church, and Suffragan Bishop Franklin D. Turner of Pennsylvania with the portrait of Absalom Jones at the State Capitol in Harrisburg, Pa.

photo/REV. CHARLES PENNIMAN JR.

an important part of the history of our people in this commonwealth," he said.

The Rev. Jesse F. Anderson Jr., rector of St. Thomas, which sponsored the celebration with the diocese and the Union of Black Episcopalians, said: "We are here because of this person, we are here as one faith, one people, and — I want to tell you — it sure has been one struggle, but we are here to stay."

It was a return home for another pioneer, Suffragan Bishop Barbara C. Harris of Massachusetts, the church's first woman bishop. She preached at a thanksgiving service of song, laughter and a liturgy that commemorated struggle and community.

In her sermon, which was punctuated by applause and cheers, Harris quoted civil

rights leader Fanny Lou Hamer: "I'm sick and tired of being sick and tired' ... Some in the church feel that way, but if we are faithful to Absalom's ministry we must be courageous enough to do the right thing and press others to do it as well," she said.

Arthur Sudler, chairperson of the St. Thomas Historical Society, said that work will continue to establish an Absalom Jones Cultural Center. "We want to interest young folks, teach them about their roots, their connections, and to keep history alive," he said. ■

Sue Pierce is a freelance writer who lives in Philadelphia. The Rev. Charles Penniman Jr. from Harrisburg, Pa., contributed to this article.

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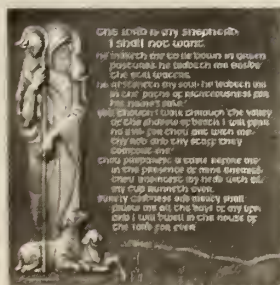
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## PROFILE

# Lover of law just wants to get things done

*Charles Crump has seen thousands of resolutions at 12 General Conventions.*

photo/JULIE DENMAN



By JULIE DENMAN

MEMPHIS

"Crump of West Tennessee" is frequently heard on the floor of General Convention as the third most senior member of the House of Deputies gets ready to make another point.

Charles Crump, still practicing law at 79, serves his diocese as its chancellor, or attorney, and has been a deputy at every General Convention since 1958. He has served as vice president, parliamentarian and member of many committees and commissions in the House of Deputies and has also been a member of Executive Council.

Crump is uncomfortable describing his extensive service to the church as ministry. "My interest is in structure. I'm not a theologian," he says flatly.

That interest bore fruit at the 1976 convention, when women's ordination and the new prayer book were approved. He recalled the debates on those issues as solid and conducted in good spirit despite strong differences and emotions. Crump puts high

value on expressing opinions in a fair manner.

"I believe that Charles' contribution was the greatest of any lay person. He was a reconciler. He made it possible for the church to stay together," said Bishop John Coburn, retired bishop of Massachusetts and former president of the House of Deputies. "I told him that and he wouldn't say anything. He doesn't puff himself up."

The battles going on now, over such issues as ordaining gays and lesbians, concern Crump a great deal.

"General Convention is buffeted by special interest groups — liberal, conservative, ethnic groups and others. They are educational but divisive," says Crump. "It is the manner of presentation and the intensity and rigidity in position of the groups that concerns me. It is dangerous when we can't listen to each other. The church is in the world, but we hope that the church and the church people operate differently from what we see in the world. We're lost if we don't."

The Rev. Reynolds Cheney, rector of

the Church of the Holy Communion, Crump's parish, describes him as "infinitely patient" and adds, "That can also be frustrating. He is a stickler to get it done right, and he can be patient long after you have run out of patience. That means God gets the best out of everything in which Charles is involved."

Pamela Chinnis, president of the House of Deputies, described Crump as "probably one

of the leading deputies of General Convention. No one in the church understands constitution, canons, church structure and polity better."

Dean Frank Cooper IV of St. Mary's Cathedral in Memphis says, "He has to sit on the aisle at convention so people can get to him. He has a special empty chair set up beside him for conferences."

The complexities of parliamentary and legislative affairs which many people view as intimidating and tedious are Crump's passion. "I've always been interested in the legislative process. I guess my three terms in the Tennessee state legislature really sparked my interest in parliamentary procedure."

His contributions to the efficient working of the church began with his first convention.

"I came away frustrated because there was virtually no printing and you never knew what was coming up each day," Crump explains.

He suggested using a daily calendar. From his simple idea grew the tremendous

volume of paper circulated at convention today. "I created Frankenstein," Crump admits with a chuckle.

Concern over the length of convention is nothing new. Crump recalled, "At St. Louis in 1964 I made the motion to change from 12 to 9 days. Three of us from the structure commission met for a day and a half and came up with a report that changed the structure of the convention."

Today, Crump chairs the Standing Commission on Structure of the Church, which is trying to reduce the number of resolutions at convention. "We hope to see more work done in committees," Crump says.

"One of his prides is his sense of direction and ability to navigate in new places," says retired Bishop William Sanders of Tennessee.

Bishop Alex Dickson of West Tennessee praises his guidance in the diocese as chancellor and parliamentarian, but recently gave Crump an award for his work as a lawyer, not for his work in the church. "He has a real ministry in his daily place as an attorney," Dickson says.

Dean David Collins of Atlanta, retired president of the House of Deputies, describes Crump as "one of the few that bears the whole church in mind. So many have a narrow vision with only one agenda they want to see accomplished."

Crump, an intense, hard-working man, is described by lifelong friend Shepherd Tate as "definitely a doer. Charles is always on the go. I wonder if he sleeps."

His wife, Diana, agrees with the description as a man on the go, but she says, "He relaxes by doing something else. On the weekend you can find him at our house in the country, fixing the boat, cutting grass, or spending time with our three sons and their families. The main thing about Charles is he's very thorough. He'll never stop until it's done the way he believes it should be done." ■

Julie Denman is editor of the *Church News*, the newspaper of the Diocese of West Tennessee.



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## NEWS/FEATURES

# It takes the cake to keep abbey running

By JERRY HAMES

AVA, MO.

When the Trappists of Assumption Abbey welcomed Louise Salmon to a weeklong silent retreat five years ago, they had no knowledge she would alter their daily lives.

"I didn't talk to anyone until the day I left," says Salmon, who was on retreat to rest her voice. "Then it was to thank the guest master and ask if I could do anything."

For these Trappists, members of a contemplative order founded in France, the visit from Salmon, wife of Episcopal Bishop Edward Salmon of South Carolina, was a blessing.

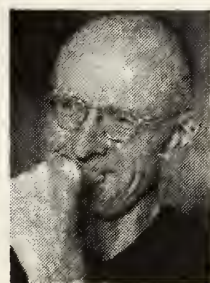
In 1950, the Trappists settled on 3,400 acres in the Ozark foothills. They began to farm, but the early frosts and late springs nearly drove them out. Then they turned to manufacturing concrete blocks until advancing age and a decline in the construction industry ruined their market.

Salmon, who lived in St. Louis at the time, encountered the Trappists as they sought a new business venture. "The monks said they wanted to attend a home economics course to learn how to make a food item," she says. "I felt they needed something bigger."

She convinced Jean-Pierre Auge, a former chef to British royalty, to offer the abbey several recipes. "We tried and tested each one and decided upon the fruitcake," she says.

Everything else just fell into place. "We found a grocery store with a bakery that was closing. They gave the monks their large oven. Then the new owners of a bakery that had gone bankrupt donated racks, trays and pans."

Salmon also helped the monks package and market their product. She designed a logo and brochure and encouraged each



Father Cyprian Harrison, abbot of Assumption Abbey



The Trappist monks of Assumption Abbey pray together six times daily, above, beginning at 3:15 a.m. Below, Brother Benedict Thomas, a postulant, is in charge of the infirmary, where Father Raphael Stafford lives. At left, decorating the fruitcakes. Far left, the 3-pound finished product.



one to mail 50 handwritten notes to prospective customers.

Within months, the abbey was in business — mixing, baking, wrapping and shipping fruitcakes to individuals and retail stores across the country.

Today, the abbey's 16 monks, all but two over 60, spend five hours daily making fruitcakes. Sales bring in 75 percent of their income.

In the tradition of their farming predecessors, the day begins with a vigil at 3:15 a.m. The monks alternate readings with silence until breakfast, sometime after 4 a.m., when preparation for the day's baking also begins.

"The goal of our life is simple," according to Father Theodore Koster, the abbey's business manager. "To live together peacefully and to praise God."

He describes his skill with modesty. "There's some basics, such as buy low and sell high," he says. Otherwise, he claims, he makes "seat of the pants" decisions. "I've got taken my share of the time too," he admits. ■

Robert Mercer, a photographer from Tulsa, Okla., contributed to this story.



photos/ROBERT R. MERCER



## Christmas is Coming!

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## CHRISTMAS

continued from page 1

divinity vs. Jesus' humanity is equally to miss the point. Like the White Queen we need merrily to accept the impossible (with us it is impossible; with God nothing is impossible!): the baby who was born 2,000 years ago in Bethlehem was God, come to us as a human babe.

Jesus: wholly God, wholly human. It's more than our puny minds can comprehend. It's one reason Jesus kept insisting that we be as little children, because we can understand this wonder only with

childheartedness, not with grown-up sophistication.

We can, to some extent, understand Jesus' humanity. We can glory in but not understand, in any cognitive way, his divinity. We are still like that fetus in the womb, comfortably swimming around in the warm, amniotic fluid, with no idea of what life out of the womb is going to be like.

Unlike us grown-ups, the fetus seems to enjoy being without question. It's not that we should ask no questions! Questions are fine as long as we do not insist on finite answers to questions which are infinite. How could Jesus be wholly God and wholly human? What does the resurrection

of the body mean? How can God be good if terrible things are allowed to happen? How much free will do we have? Can we make a difference?

To that last question, at least, we can say "yes," and that "yes" is easier for us to say because of Christmas. What a difference this birth makes to our lives! God, in human flesh, dignifies our mortal flesh forever.

How did the schism between flesh and spirit ever come about to confuse and confound us? God put on our flesh and affirmed its holiness and beauty. How could we ever have fallen for the lie that spirit is good and flesh is evil? God made our flesh. It is evil only if we make it so, and we cannot make our flesh evil without corrupting spirit, too. Both are God's and both are good, as all that our Maker made is good.

If I look for an icon for Christmas, what I see is a mother and child and the radiant love between them — not necessarily Mary, the mother of God, but

any one of us human mother's holding our babe in delight and joy.

This icon, too, alas, can become idol. When a mother manipulates, controls, abuses, ignores, dominates, sees her own motherhood as more important than the child she has birthed, idolatry is again rampant.

But the icon can remain clear even when we make mistakes, as all mothers do. We are human creatures, and with the best will in the world we do the wrong things. But as long as we remember that creation, including our children, is God's, not ours, the icon of mother and child can be an open window.

God created, and looked on Creation, and cried out, "It is good!"

Madeleine L'Engle, an Episcopalian who lives and works in New York, is a writer of adult and children's literature, including "A Wrinkle in Time," which won the Newbery Medal, and "A Circle of Quiet."



## Remember Somalia



Credit: Andrew Holbrooke

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### December 7 Ambrose Bishop of Milan

Ambrose, son of a Roman governor in Gaul, became a governor himself in upper Italy in A.D. 373. He was brought up in a Christian home but was not baptized.

While serving as a mediator in the election of a bishop of Milan, he exhorted the mob to keep the peace and to obey the law. Suddenly, both sides shouted, "Ambrose shall be our bishop!" He protested, but finally gave in and so was baptized and ordained bishop.



Ambrose rapidly won renown as a defender of orthodoxy. He rebuked Emperor Theodosius, whom he forced to do public penance for the slaughter of several thousand citizens of Salonika. He introduced antiphonal chanting to enrich the liturgy and wrote straightforward, practical discourses to educate his people in matters of doctrine.

### December 13 Lucy Crowned with Light

Lucy was born about A.D. 283 in Syracuse, Sicily. Her beauty is said to have attracted a pagan suitor and, to discourage his attentions, she plucked out her eyes, obeying the gospel injunction, "If your eye is your undoing, pluck it out."

Denounced during the Diocletian persecution, she was killed by a sword through the throat in 303.

Lucy, whose name means "light," has been regarded as the patron saint of those suffering from diseases of the eyes. Much beloved in Italy, her day is celebrated with torchlight processions and bonfires. Legend says she became blind on the shortest day of the year, which was Dec. 13 before the calendar reform of 1582.

Her fame spread throughout Europe, and especially in Sweden, where tradition has it that Lucy, known as "Santa Lucia," crowned with light, moves across frozen lakes bringing food to the poor. A "Lucy bride" is chosen on her festival in Swedish towns and, accompanied by young people singing carols, she visits homes, bringing Christmas cheer and hospitality.

Information taken from "Lesser Feasts and Fasts."

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**LIFE LINES**

# MUSIC IN SMALL CHURCHES



BY ED STANNARD

**S**acred pieces played on the organ, anthems sung by the choir, hymns sung by the congregation: music is as much a part of Episcopal worship as the sermon.

But organs and full-time choir directors are costly for the small parishes of the church, which make up a majority of worshipping — and music-making — communities. For them, a piano or a guitar, and perhaps a small choir, is the source of their melodic offerings of praise.

The national church, through its Standing Commission on Church Music, is planning ways to help small churches sing and play music well. In particular, the commission is planning new hymnal supplements with simplified settings and a certification program for non-professional musicians that would be offered in each diocese.

"It's really a groundbreaking thing because ... church musicians are having to come to grips with a new model of doing music," says the Rev. Clayton Morris, the national staff officer who specializes in music and liturgy. Morris works with the music commission, which is planning the new programs.

For small parishes, the settings in the Hymnal 1982 may be too complex, many of the tunes too difficult for untrained ears. And how many hymns are marked with guitar chords anyway?

And so, across the country, innovative parishes with limited numbers and money are proving there are no limits when it comes to finding ways to praise God in song.

See MUSIC, page 14



Carl Joiner accompanies singing at Holy Family Church in Fishers, Ind.

## DANCE, SONG BRING VITALITY TO PARISH

In San Francisco, a small Episcopal parish is going back to the future, using ancient forms of music and liturgical dance to set a 20th-century congregation on fire.

The congregation joins a circle dance at St. Gregory Nyssen, above. photo/MEV PULEO

At St. Gregory Nyssen, music, both sung and danced, weaves through the liturgy like gold thread through a silk scarf. The entire congregation joins in, walking rhythmically up to the communion table, singing and chanting a cappella throughout the service.

"Our style is very participatory. It kind of fits [the idea], 'I'm taking some action in my life,'" says the Rev. Rick Fabian, co-presbyter with the Rev. Donald Schell, who started the parish in 1978. In that way, the musical style fits most parishioners' lifestyles: "everybody, without exception," joins St. Gregory's when they're making a major life change, such as a new job, home or change in marital status, Fabian says.

No musical style is overlooked. Scottish and Russian chants, Shaker and South African folk hymns, Armenian and Georgian pieces with "intriguing dissonances," early California mission music and contemporary pieces composed by Fabian himself have all found a place at St. Gregory's.

And at two points, before and

See DANCE, SONG, page 14





## LIFELINES



# MUSIC

CONTINUED FROM  
PRECEDING PAGE

The Rev. Jeffrey Lee, vicar of Holy Family Episcopal Church in Fishers, Ind., exemplifies the belief that worship should be joyous and filled with music.

**"I** have a church music background so I bring some mania about it," Lee says.

"I don't think the people of God ought to mutter their prayers in dark corners; I think they should sing 'em!"

At Holy Family, the congregation does most of the singing, in a wide variety of musical styles and expressions — what Lee calls a "wild eclecticism." Anglican chants and plainsong, Taize chants and renewal music all find a home, accompanied on guitar, keyboard, flute, French horn or handbells.

The music is easy to learn in a pre-service rehearsal and often includes simple repeated refrains.

Holy Family is small only because it is just a year old — it was started last December in a mushrooming suburb of Indianapolis and will likely become a large parish. But it probably will hold on to its musical style. The parish recently started a 15-voice choir and Lee says, "We've already heard people saying, 'now the choir isn't going to start singing everything, is it?'"

Parishes like Holy Family, or those that would like to be like Holy Family, are those the music commission has in mind.

First, with a planned debut of July 1993, is a selection of 100 hymns from the Hymnal 1982 with simplified settings. A year later, the commission plans a collection of new hymns including Eucharistic settings, inclusive language and new arrangements (see story, page 15).

**T**he most ambitious plans, however, involve a nationwide training program for parish musicians, especially those without extensive musical training. It's "one of the most exciting things we've done in years," says William Roberts, chair of the commission and director of worship and arts at St. James Episcopal Church in Newport Beach, Calif.

Marilyn Keiser, chair of the commission's small church subcommittee and professor of music at Indiana University, voices the group's feeling of commitment. "We really care deeply about the music that goes on in small churches ... We are committed to finding ways to help people," she says.

The program would first be directed at diocesan musical leaders, who would be trained to hold the course for parish musicians.

Modeled loosely on Education for Ministry, the program would involve three courses taught one day a month over two years: admittedly not a light commitment. Course would include musicianship, study of Scripture, the liturgical year, the daily offices and Eucharist. At the end, participants would be awarded the presiding bishop's certificate in church music.

Carol Doran, a member of the commission and associate professor of worship and pastoral music at Bexley Hall seminary in Rochester,

N.Y., says such an extensive program really is necessary.

"We started with the need, which is very great for small churches for musical leadership and we are acknowledging the fact that [public] schools do not support music anymore," she says.

The main roadblock to such a program is money, which the commission, Morris and others on the national staff will address. But the commission members are hopeful it will become a reality.

**"W**e know there are people with musical ability out there but the difference between being able to play a piano in a moderate way and the ability to lead congregational singing is a gap that can be bridged," Doran says.

Although the music commission is focusing on small churches, the insights aren't lost on larger or more traditional parishes. Among the lessons: don't sacrifice ease of singing and spirit for woolly tradition. Holy Family's Lee says, "The whole thing for me is let's do our tradition but let's do it with vigor. Wake up! Let's act like we enjoy it!" **L.**



# DANCE, SONG

CONTINUED FROM PRECEDING PAGE

after Holy Communion, the entire congregation dances. If that sounds post-modern, it probably did to those in A.D. 350 who did it too. Before Communion, "everybody goes up to the table together in a simple dance step, the way it was done in the fourth century," Fabian says. Later, simple Greek steps are danced around the table.

Another vital part of the service is, perhaps surprisingly, silence. Twice, ringing Japanese and Tibetan temple bells herald a two-minute period of quiet, which would make many Episcopalians fidget but which is welcomed by

St. Gregory's members. "People say that's their favorite part of the service," Fabian says. "In a service with so much music, silence is extremely valuable to them...the music and silence enable people to go deeper."

Much of the music is a cappella, and St. Gregory's style won't change even when the parish completes a new church, complete with organ, and hires a part-time music director.

"Music has the power for enabling people to take

**The Rev. Rick Fabian, center, helps keep time.**

photo/MEV PULEO

# Honoring two musical traditions

When the congregation is 95 percent Chinese-American, and half speak no English, choosing music is a sensitive and sometimes difficult task.

At St. Gabriel's Episcopal Church in Los Angeles, they honor both traditions.

"Each Sunday when we choose hymns we have choose hymns from the Hymnal 1982 and from Chinese music," says the Rev. Benjamin Pao, rector.

Translations — into both Chinese and English — are probably the biggest challenges. "That is one of our particular problems," Pao says. Although there is no organized effort at this point, members of St. Gabriel's have translated some pieces.

The congregation uses an eclectic group of



part, no matter what their level of accomplishment, Fabian says.

"The music opens my heart to God," says parishner Becca Barnett. "It draws me deeply into relationship with myself, God and the community." **L.**

St. Gregory's has published a booklet of music it uses in its service, featuring a wide variety of traditional and modern chants and hymns, some composed by Rick Fabian. To order, send \$10 to St. Gregory Nyssen Episcopal Church, 1801 Mariposa St., San Francisco, Calif. 94107.

— Ed Stan



## LIFELINES

ments as well. "We are trying to introduce some music in our program," Pao says. "Sometimes people to play Asian instruments." Those are a Chinese xylophone and one similar to a cello. "We have also tried to use Western instruments like violin, cello, piano and play hymns were written by Western musicians."

seeking out the best music for his congregation, says he has had revelations about the unity among us. About four years ago, he spent six months writing a hymn from the Hymnal 1982 that he spoke to the Chinese people's struggle in the U.S.

Several months later I read an article about the hymn of that hymn," Pao says. The hymn was "Lift Every Voice and Sing," the hymn often considered the national anthem. **L**



men, teens and adults join in the music at Mariel's Church in Los Angeles.



## Hymnals: the new, and the soon-to-be

**A** number of new hymnals and supplements are in the works and should be available within two years. Here's a look at what to expect:

**Lift Every Voice and Sing II.** This sequel to the 1981 edition, the first Episcopal hymnal reflecting the black experience, will be published next spring, according to the Rev. Canon Harold Lewis, national staff officer for black ministries. It will contain 300 hymns reflecting African and Caribbean music, spirituals, gospel and other black-oriented music, such as the title hymn, which is often considered the black national anthem.

"There are a lot of hymns, 19th-century revival hymns, that are not black but have been appropriated by the black church," Lewis said, such as "Amazing Grace" and "Blessed Assurance."

Unlike the first LEVAS, the hymnal will include service music and hymns honoring saints and others revered by African-American Episcopalians, such as Monnica, Augustine, Absalom Jones and Martin Luther King Jr. There will be sections for the seasons of the church year as well as topical sections, such as hymns for social justice.

Lewis said production of the hymnal, which was previewed at the 1991 General Convention, has been delayed because of the time-consuming process of checking copyrights and obtaining permissions to reprint, a lesson learned from the first LEVAS.

"A lot of things went to press without copyrights ... and it got very messy and that led to the withdrawal of the book," Lewis said.

**Spanish-language hymnal.** The effort to produce a hymnal for Hispanic Episcopalians is an example of what can happen when cultural sensitivities are ignored. As the Standing Commission on Church Music said in its Blue Book report for the 1991 General Convention, "Along the way, we made a number of mistakes owing to our lack of understanding of Hispanic cultures" and that "there had not been enough communication about this

for hardbound, \$18.50 for choir edition, \$32 guitar edition and \$41 for keyboard edition (includes all voices and guitar chords) from GIA Publications, 7404 S. Mason, Chicago, Ill. 60638; 708-496-3800.

■ "New Hymns for the Life of the Church: To Make Our Prayer and Music One," music by Carol Doran, words by Thomas Troeger. Twenty-five new hymns addressed to the life cycle, from childhood to dying, congregational needs and theological and social issues, such as victims of abuse, different kinds of families, peace and justice. Spiral bound. Cost: \$12.95 from Music Department, Oxford University Press, 200 Madison Ave., New York, N.Y. 10016; 800-334-4249, ext. 7167.

■ "A New Hymnal for Colleges and Schools," edited by Bishop Jeffery Rowthorn and Russell Schulz-Widmar. A non-denominational collection of more than 400 hymns and 100 psalms designed especially for academic communities. Categories include the church year, service music, devotion and academic occasions, such as class reunions and commencement, with authors ranging from ancient to modern. Includes texts by William Blake and John Updike and music by Aaron Copland, some bilingual hymns. Cost: \$25 from Yale University Press, 92A Yale Station, New Haven, Conn. 06520; 203-432-0912.

■ "The Musical Rubrics, Hymnal 1982 and You: A Seminar on Music and Liturgy," Ronald Arnatt, composer, organist, past president of American Guild of Organists; Bishop Jeffrey Rowthorn, June 21-25, 1993, College of Preachers, 3510 Woodley Road, N.W., Washington, D.C. 20016; 202-537-6386.

■ "Handbook for the Selection, Employment and Ministry of Church Musicians," by the Association of Anglican Musicians. Helpful for both musicians and clergy, includes guidance on how to audition candidates, salary guidelines and sample contract. Cost: \$5, including postage, from AAM Communications Office, P.O. Box 164488, Little Rock, Ark. 72216-4488.

■ "Gather," a collection of 357 pieces in contemporary folk style aimed at piano and guitar accompaniment. Includes settings for morning and evening prayer and four for Eucharist, a selection of psalms and hymns. Has a Roman Catholic focus but has become widely used in Episcopal and other congregations. Cost: \$6.50 for paperbound edition, \$8.50

An Introductory Sampler of



Lift Every Voice and Sing II

project between the SCCM and Spanish-speaking people in this country." The work was turned over to the Office of Hispanic Ministries at the Episcopal Church Center.

**T**he new effort is moving on two tracks, according to the Rev. Canon Herbert Arrunategui, national Hispanic ministries officer. One is a booklet of 200 hymns that the Church Hymnal Corp. plans to publish, including South American, Central American and Spanish music, with a planned publication date of 1994. The other is an ecumenical hymnal planned with the Presbyterian Church (U.S.A.), the Evangelical Lutheran Church in America and the Disciples of Christ. The Hispanic commission is going that route because of the lack of funds designated for a Spanish-language hymnal.

"We don't think the Episcopal Church is interested in the publication of a hymnal, so we're going ecumenical," Arrunategui said.

**Hymnal selections with simplified arrangements.** The most pressing project for the Standing Commission on Church Music is intended to benefit small parishes, so "people without extensive musical training will have a resource for using the Hymnal 1982," according to William Roberts, chairman of the music commission. The 100 hymns selected are all from the Hymnal 1982 but will have settings suitable for piano and guitar and simple organ. It should be out by next summer.

**H**ymnal supplement. The music commission is also planning a supplement of new music, trying to meet needs that weren't served by the Hymnal 1982. Bishop Jeffery Rowthorn of Connecticut, a member of the music commission, said it will include "settings of the Eucharist other than the ones already in the book that are for the most part local creations." It will also have hymns to support the lectionary, hymns printed simultaneously in English, Spanish and French and more hymns using inclusive language. "It's a very broad assignment and we hope to tap into that, but we won't exhaust the assignment," Rowthorn said. Publication is planned by General Convention in 1994.

**Supplemental Liturgical Materials.** Chant settings for the musical portions of these texts will be included with the next edition, according to the Rev. Clayton Morris, staff officer for liturgy and music. **L**





## LIFELINES

# Parishes build bridge between God and Earth

By JERRY HAMES

Some Episcopalians in the Diocese of Washington were fired with enthusiasm after they heard a call to environmental action at the Festival of Creation weekend at Washington National Cathedral in the spring of 1990.

Within a year they had formed an "eco-theology committee" at St. John's Episcopal Church in Norwood, Md., and were conducting a series of Sunday adult-education sessions on theology and the environment.

From those gatherings, parishioners have attempted to forge a partnership between the religious and environmental communities that they saw in evidence at the cathedral's event.

"St. John's has now become one of the most active parishes in the country on environmental issues," says Ethan Flad, environmental consultant at the Episcopal Church Center. "It has a yearlong calendar of events and ideas for action."

In the year that Flad has worked on environmental issues, he has collected reports on parish projects and models to share with

The Rev. Ed Renner and Morey Nakaya of St. Thomas' Episcopal Church in Temecula, Calif., collect trash along Interstate 15.

photo/DICK SNYDER

others and helped to develop an environmental network of more than 600 individuals and groups.

He says part of his role is to help parishes understand the link between environmental concerns and both racism and economic justice.

"That's a much larger issue. At the Earth Summit in Brazil this year, we saw the direct link between the environment and hunger and poverty. We need the simple things that people can grab on to, but we must be educators at the same time," he says.

As an example, Flad points to toxic waste dumps that, he claims, are frequently established in locations where low-income people live, because they lack the financial ability to resist.

Two months ago, citizen's groups, church activists and environmental associations met at Michigan State University to draft

a set of principles, drawing on the lessons of the Earth Summit and to develop a framework for sustainable development. The meeting also sought ways to support local groups, including parishes like St. John's in Norwood, whose eco-theology discussions, guided by Linda Kramer and John S. Winder Jr., have influenced other areas of parish life. The impact has been felt in the church school, where children discussed environmental issues and portrayed them in art.

Kramer and Winder, an employee of the U.S. Environmental Protection Agency, say creation theology, which they say is understanding our role in the environment, is the subject for the church in this decade.

"The Book of Common Prayer has a prayer for the natural order," says Kramer. "Such sentences as: 'Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them and that generations to come may continue to praise you' are instructive when you think about them."

Episcopal parishes across the U.S. are developing their own environmental action programs.

At St. Luke's Episcopal Church in Miami, for example, Uchenna Ukaegbu, a 15-year-old Nigerian student, is spearheading a "Green Spirits" group, which has developed a checklist to help the parish become environmentally conscious.

Ukaegbu, inspired by a series of sermons, has initiated a parish recycling program, introduced discussion on energy efficiency as part of the planning for a new church building and sponsored a vegetarian parish dinner to begin dialogue on efficient use of farmland.

In League City, Texas, situated midway between Galveston and Houston in a high-level petrochemical development, the Rev. Walter L. Ellis compiled a six-week environmental Bible study for his parish.

"It includes worksheets by which individuals take inventory of their own perceptions and reflect upon their own attitudes — whether they are 'subduing' or 'caring' — toward the environment," he said. "Then we come together to build trust, talk about our attitudes and what might be done together."

In a survey of his families at St. Christopher's Episcopal Church before the Bible study, Ellis discovered that everyone, including chemists, engineers and others in petrochemical-related activity, had environmental concerns. "But the parish had never talked about it," he said.

Participants in the Bible study wrote a "mini-epistle" for the parish newsletter each week and "moved the parish along," Ellis said. He will offer the Bible study to other parishes if they will agree to evaluate it. His address is Box 852, League City, Texas 77574.

In Temecula, Calif., between Los Angeles and San Diego, St. Thomas' Episcopal Church has undertaken a project that is environmentally friendly, community building and evangelistic.

In return for cleaning trash regularly along four miles of Interstate 15, the state Department of Transportation has erected signposts with the parish's name.

"We get a lot of comments about them," said Morey Nakaya, the project's originator, who said that what started as a work project evolved into something evangelistic.

The \$200 expense to the parish for the signs was well worth the cost, he said. "After all, the sign and the project reflects on us. Our members see the freeway and so do our friends. We take pride in always being cleaner."

However small environmental projects seem to be if taken individually, they represent a new attitude by the church.

The Rev. Fred Quinn of Chevy Chase, Md., a member of the national church's Environmental Stewardship Team, says he believes the church must recognize that the environment is of such magnitude and complexity that it rivals any other issues the church has had to confront.

Complex problems, such as global warming, population overcrowding, loss of cropland or water resources, and toxic wastes, must be tackled with the cooperation of scientists, Quinn said.

"But the success of the battle will rise and fall on what is done at the local level. We need to concentrate our whole energy here. There is immense local talent we haven't begun to tap." L.

Dick Snyder, a freelance writer who lives in Hemet, Calif., contributed to this story.

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# RESUMEN DE NOTICIAS

## Mensajes de Navidad

### El Arzobispo de Cantórbéry

En su tradicional mensaje de Navidad, el arzobispo de Cantórbéry reafirma la vocación cristiana como una vida de obediencia y servicio.

"...El Evangelio del Reino se propaga a través de la entrega personal de las mujeres los hombres a Dios, personas que se dan de todo corazón a esta verdad y a este amor, y que están prestas a poner mentes y corazones a Su disposición.

"¿Qué mejor modelo podríamos tener de amorosa obediencia y completa abnegación a Dios que la entrega que hizo María de sí misma? Ella dijo "sí" a lo que debe haber parecido una petición increíble, una petición reñida de peligros e incertidumbre. Ella se entregó libre y gozosamente; no se detuvo a ponderar el costo, y cuando se presentaron el dolor y el pesar, los soportó con callada paciencia.

"...No podemos hablar de la vocación de María sin hablar de la vocación de las mujeres en nuestra Iglesia de hoy. Una cosa es cierta: Dios no menosprecia a la mitad de la raza humana. Cualquiera que sea nuestro punto de vista tocante a la ordenación de las mujeres al sacerdocio, aquel que nació de una mujer quería que su Iglesia las tuviera en gran estima, y valorara la extraordinaria variedad de dones que ellas aportan al Cuerpo de Cristo.

"La obediencia de María dio lugar a Cristo. El era la nueva vida que nacía de ella sin duda que ella se olvidó de su dolor con el gozo de haber tenido un hijo.

"Como cristianos también hemos de presentar a Cristo a nuestro mundo, en lo que digamos o escribamos o hagamos. Eso es lo que significa la evangelización"

### El Obispo Primado

#### de la Iglesia Episcopal

Por su parte el Obispo Primado de la Iglesia Episcopal enfatiza en su mensaje de Navidad la esperanza cristiana que trasciende los lindes de la religión establecida.

"El don de Dios para nosotros es Cristo.

Nuestra respuesta a ese don es proclamar y vivir el mensaje de esperanza que Cristo fue entonces y es ahora. A nosotros, una comunidad cristiana en un mundo lleno de dolores, se nos insta de nuevo, con la llegada de la Navidad, a proclamar las nuevas que los ángeles anunciaron por primera vez.

"Dios envió la esperanza, a nosotros corresponde el hablar de ella. No proclamamos una suerte de optimismo institucional que nace de empeños y éxitos terrenales. Proclamamos el mensaje del Cristo vivo. Ofrecemos una visión del reino al vivir cada momento como si fuese Navidad.

"Regocijémonos en el regalo que Dios nos ha hecho y hagamos nuestra acción de gracias siendo los heraldos de Dios aquí en la tierra".

## Aprobada la ordenación de mujeres en Inglaterra

Luego de casi cinco horas de apasionados debates, el Sínodo General de la Iglesia de Inglaterra aprobó la legislación que permite la ordenación de mujeres al sacerdocio.

La histórica medida fue aprobada por la mayoría de dos tercios de las tres cámaras del Sínodo, tal como prescriben los cánones, aunque resultó significativo que el margen de aprobación fue decreciendo de una cámara a otra (75% vs. 25% entre los obispos; 70,4% vs. 29,6% entre los clérigos; y 67,3% vs. 32,7% entre los laicos).

En la conferencia de prensa que siguió, el Arzobispo de Cantórbéry pidió un período reflexión y oración en el cual se sosieguen las emociones, e instó a todos los miembros de la Iglesia "a acatar las decisiones del Sínodo General".

## Se celebra el primer congreso de episcopales hispanos

Del 29 de octubre al 1 de noviembre se celebró el Primer Congreso de Episcopales Hispanos en Camp Allen, Texas. La reunión,

signo de la pujanza que adquiere el ministerio hispano en la Iglesia Episcopal, contó con la representación de 28 diócesis y la asistencia de 145 personas, entre clérigos y laicos. El español fue el idioma oficial de esta conferencia, aunque se ofreció un servicio de traducción simultánea al inglés para los participantes que no eran bilingües.

El propósito del Congreso fue celebrar la creciente presencia hispana en la Iglesia Episcopal y su interdependencia, responsabilidad mutua y autonomía en los albores del siglo XXI.

El Congreso sesionó en reuniones plenarias, —en las cuales fueron los principales ponentes el Sr. Albert Rodríguez, de Austin, Texas, y el Rdo. Dr. Arlin Rothauge, del Centro de la Iglesia en Nueva York— y en talleres de mayordomía, evangelización, educación cristiana, acción

comunitaria, acción social y desarrollo del liderazgo dirigidos por prominentes líderes del ministerio hispano.

Los participantes luego de largas discusiones decidieron crear la Asociación de Episcopales Hispanos, y se nombró un equipo de 22 personas y un comité ejecutivo para supervisar los primeros pasos de lo que ha de ser una organización nacional.

Asistieron como invitados especiales el Rvdo. Arturo Sánchez, Obispo de la Iglesia Española Reformada Episcopal, y su esposa; y el Rvdo. Vic Esclamado, de la Iglesia Independiente Filipina. El Obispo Primado, Rvdo. Edmond Browning —que también asistió con su esposa— fue el celebrante y predicador del oficio eucarístico de clausura que se celebró el domingo 1 de noviembre. ■

—Por Vicente Echerri

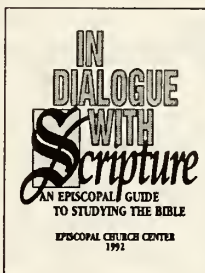
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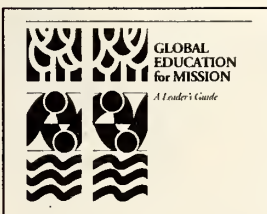
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## VIEWPOINT

# Mother church finally honors women's gifts

Much of the Anglican Communion rejoiced last month at the news that the Church of England's General Synod had approved the ordination of women to the priesthood. In doing so, it successfully vaulted a number of constitutional hurdles that required years of maneuvering and debate.

The decision comes more than a quarter century after the Anglican Communion's bishops, meeting in the same chambers in Westminster Hall, heard arguments that there were no theological impediments to the ordination of women priests and 19 years after the Anglican Consultative Council, composed of bishops, priests and laity, urged that women be ordained.

Because both Anglican bodies are consultative and lack legislative power, the matter remained with the member churches of the worldwide communion. But those reports helped to set the stage for the first ordinations in the United States and Canada in the mid-1970s. They and the 12 other provinces that followed are now benefiting from gifted women in the priesthood.

Some traditionalists are responding that the Church of England's decision is not significant. But as the recognized mother church of the Anglican Communion, the fact that it had no women priests was often used as an argument for other churches not to do so.

Before the euphoria subsides, the Church of England will discover that it has taken but the first step in the process. It will take a concerted effort to encourage diocesan bishops to undertake such ordinations and it will require vigilance to ensure that positions of responsibility are entrusted to the care of women priests.

Women priests in other churches, many of whom have been ordained for a decade or more, still find they are often relegated to support roles to male leaders. They still experience the pain of being isolated by bishops who will not accept women as priests.

The Church of England has taken a decisive, triumphal first step. The next test will be whether it can go forward, reconciled with that decision. If it does so, it can teach others a valuable lesson. ■



## *It was tense at times, but dialogue reigned*

**W**hen Jeanie Wylie-Kellermann, editor of *The Witness*, proposed an encounter between its liberal social activist readers and the conservative students and faculty of the evangelical Trinity Episcopal School for Ministry to celebrate the magazine's 75th anniversary, we applauded. Now, in the aftermath of that tense and sometimes heated exchange, we applaud again.

The meeting on Trinity's Ambridge, Pa., campus brought anger and anguish to the surface, stripped away the veneer of polite conversation and exposed the chasm between Episcopalians. There was little agreement about how to understand and interpret the Bible, whether revelation is complete or on-going, and

whether homosexuality is a condition to be welcomed or an affliction to be healed, yet the people holding those divergent views heard each other and did so with respect.

If there were no converts, neither were there casualties. If there was a winner, it was the Episcopal Church. Too often hypocritical in boasting about its unity in diversity, the church shows little evidence of believing conflict can be creative and avoids confrontation until there is a crisis.

The church needed the lesson taught by Wylie-Kellermann and Trinity's dean, Bishop William Frey. In their willingness to take this risk, they showed us a better way. ■

## Archbishop Carey on the ordination of women

*Excerpts from the address by George Carey, archbishop of Canterbury, on the ordination of women to the priesthood at the Church of England General Synod.*

The Church of England is no stranger to days of decision like this. At such times we are caught between faith and fear: between the excitement of a new experience and the fear of the risk involved. We are fearful for the church's unity, for we know God wills his church to be one. We may be fearful too that this decision could irretrievably fracture the tradition and character of the ordained priesthood as we have inherited it. But I be-

lieve that these fears — which in various ways we all share — are not well-grounded. God calls us to take the risk of faith. I believe God is also calling his church to ordain women to the priesthood.

We come to this debate well prepared. This is no precipitate measure foisted upon an unwilling church. It has been on the Synod's agenda for nearly 20 years. We have experienced the ministry of well over 1,000

women in the diaconate. Elsewhere in the Anglican Communion, women priests are making an increasingly important contribution. And at diocesan and deanery levels, the voting on this legislation clearly demonstrates that it is looked upon with favor by the majority of our people.

We have made haste slowly. That is because we want as broad a measure of unity as we can manage. Today we look for a two-thirds majority of all those voting in each house. Few secular governing bodies set such a demanding threshold. But this is a sign of our care for unity. ...

Some argue that we have no right to make such changes on our own. We

know that the Roman Catholic Church and the Orthodox Churches do not at present countenance this change. That, however, cannot be an obstacle to the Church of England determining its own mind. Article 20 makes it clear that the Church of England — I quote — "hath authority in controversies of faith."

I am well aware that there are those who are profoundly troubled by the ecumenical implications of a "yes" vote today. I recognize this, but this consideration is not completely overriding. I believe that constructive, loving relationships with our sister churches can and will continue whatever the outcome of our vote today. Significant parts of Christendom do

not ordain women to the priesthood, but there are many traditions in which the experience of women in ministry is not a burden but a joy, not a handicap to mission but a strength. We must not look in one direction only.

Beyond all this there lies a wider issue. How do we find God's will in such a matter? My predecessor, Robert Runcie, who patiently guided us through the years of the most heated debate on this subject, comments in his book, "Authority in Crisis?", that the Anglican way is essentially that of the "consensus fidelium." That is to say, it is the gathering together of a response from as many quarters of the church as possible. Part of that must be in the voting of

our diocesan synods which indicates that, for our church, most people believe that God's moment, God's kairos, has come for us on this issue today.

But discernment will not come through votes alone but through the manifestation of gifts. Gifts are God's generosity. We have seen the marks of the Spirit increasingly manifest in the ministry of women as well as that of men. We must draw on all our available talents, if we are to be a credible church engaged in mission to an increasingly confused and lost world. We are in danger of not being heard if women are exercising leadership in every area of our society's life, save the ordained priesthood. ■



## COMMENTARY

## A Christmas challenge for 'grown-ups'

To my way of thinking, Christmas and children go together. Their delight is somehow an essential part of our celebration of the birth of the Holy Child. Nowhere is this more evident than in the Christmas pageants that are a tradition in so many of our parishes.

I think we can safely speculate that planning is now going on for the annual pageant in parishes large and small all around our church. Clever stitchers are turning worn-out bathrobes into garments fit for shepherds. Miles of aluminum foil are transforming cardboard into wings and halos for bright-eyed angels. The parents of the youngest babe in the parish are honored that their son or daughter will make a theatrical debut as the baby Jesus. They are praying the baby won't fuss too much and that they won't feel preposterously inadequate as icons for the Holy Family.

In some parishes, goats, sheep and even donkeys are being brushed up for their moment on stage. Their participation adds a note of realism to the stable scene, all the while making the entire enterprise greatly dependent on the fervent prayers of all involved.

I can't guess how many Christmas pageants I have viewed or taken part in over the years. They have each had their special quality. The most recent, at Holy Nativity in Honolulu two years ago, was quite memorable for Patti and me. Our blue-eyed and blond granddaughter, Kate, was innocent and beautiful as the baby Jesus. The climax of the performance came when our oldest grandchild, Jacob, age



3, a somewhat unwilling shepherd, was vigorously butted off the stage and into the safety of his father's arms by an overenthusiastic goat. In any event, I have long looked at the annual pageant as a special way of understanding God's grace abounding: the performance is always better than the rehearsal!

Christmas is for us all. God's gift of the Holy Child was given to all the world. Even so, my Christmas memories revolve around children — my own self as a child, our children and grandchildren and other people's children whose lives I have had the joy of sharing.

I feel sure that whatever gifts and surprises we are planning for the children in our lives this year, the gifts they give to us are the greater part of it: their wonder, their excitement. They may not have a theological grounding in the Incarnation but they know better than the more sophisticated among us that the baby Jesus has really come, is here, and that there is nothing quite like it.

Reflecting on the gift we have been given in the world's children has been a recent theme for me, as I have watched from a distance the tragic war in the former Yugoslavia. Arguably, children are the biggest losers in any battle. They stand to lose their homes, their families and their innocence as childhood goes up in smoke. Too often they lose their inborn sense that all will be well. In fact, it is amazing that their hope is not an early casualty.

It is a sad fact that there are places in the world where war has raged so long that the children in the cross-fire have never known another way of life. I pray that we are not producing whole nations of people bred in battle who hunger for revenge. What may save us is the instincts of

children themselves, to whom vengeance must be taught.

Children of war are not the only ones at risk today. You don't have to be particularly attentive to know that the well-being of children has not been a national priority for far too long. We have wars in our cities as well, violence on our streets and quietly raging battles in our homes. A more subtle violence divides person from person as "what's in it for me" replaces the values of the community.

We can take some satisfaction in the fact that our church, along with many other denominations, is making children's work a priority in our educational and advocacy efforts. The Every Fifth Child offering of Bread for the World — named as a reminder that every fifth child in this wealthy nation is poor — is one effort that gives a legislative focus to our public policy advocacy on behalf of children.

I believe that as we celebrate Christmas it is our sacred calling as people of faith to remember that God sent his son into the world because the world matters. People matter. Life counts, child by child.

As we look with joy on the Holy Family in our parish pageants, and at the familiar figures of nativity scenes, I pray we are reminded of the other children who have come into the world. They too are God's gift to us. Let us pray for them and for the firmness of purpose to be their protectors and advocates. They too are part of a holy family, which is all of God's children — the whole human family.

Faithfully yours,

*Edmond L. Browning*  
Edmond L. Browning  
Presiding Bishop

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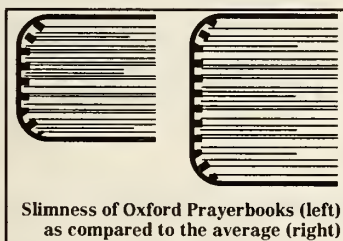
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## LETTERS

# It's time for every bishop to accept women priests

In the October election of a coadjutor bishop, as with everything else in the Diocese of Fort Worth, the ordination of women was the issue. That has always been and continues to be the only issue.

Women priests came to the surface in this election because all four official nominees said they cannot recognize the validity of women's ordination. It is not a question of whether a bishop is willing to ordain a woman to be priest; it is whether he is willing to recognize such an ordination by another bishop.

How can we be a church when we do not accept each other's orders? Is this not a form of schism?

General Convention in 1976 approved legislation to allow the ordination of women. There are now more than 1,200 priests who are women. The question that must be answered is whether they are Episcopal priests, or whether they are priests at some times and in some places.

I know many are concerned about the church's unity and the schism that may come if this issue is forced. Even so, I think it is time for a mandate that all bishops, including Clarence Pope and Coadjutor Bishop-elect Jack Iker, be required to recognize the validity of all priests and bishops, including women.

If we continue to consecrate bishops who do not recognize the ordination of women, we will be telling these women that they are still not "real priests" and that they should continue to wait. The time has come to require all Episcopal bishops to recognize one another's ordinations.

**The Rev. John H. Stanley**  
Fort Worth, Texas

## Bishops' views limit many non-ESA faithful

As one more often accused of being a political quietist rather than an activist, I find myself in an unusual role in the Diocese of Fort Worth.

I respect Episcopal Synod of America (ESA) clergy, who are men of conviction and good humor. They are some of the best examples of Chestertonian period pieces I know.

The personalities of my bishop [Clarence Pope], with whom I have never had a harsh word, and our coadjutor bishop-elect [Jack Iker], who is a fine and personable priest, are not the issue. The issue is that the limits of their convictions prevents non-ESA Episcopalians from obeying their church.

Bishop William Wantland has often made the point that church canons are permissive, but not mandatory. Permissive is a juridical rhetoric that can be employed when we do not feel we can conform to a canon.

Mandatory, on the other hand, is a juridical rhetoric used when we agree with the consensus expressed in the making of a canon. The canons, like divorce, take their pragmatic force when charity has failed.

When the conscience clause is issued as a monarchical conscience with the force of infallibility on behalf of a diocese and when it prevents Episcopalians who are not ESA members from living in conformity and obedience to their church because there is no attending pastoral concession, we have a moral dilemma that requires the help of the church-at-large.

Non-ESA clergy and parishes ask for

permission for women priests to be licensed in the parishes which desire their ministries.

The limits of [Clarence Pope's] conviction and that of the coadjutor-elect does not allow them the freedom of such a pastoral concession toward this win-win outcome for both ESA and non-ESA Episcopalians in our diocese.

It is this dilemma which does not allow our diocese to be a traditionalist paradise.

For those who believe that the ratification process [by diocesan bishops and standing committees] should not interfere with a majority election, I remind them that the standing committee of the Diocese of Fort Worth voted in 1988 not to consent to the election of the suffragan bishop of Massachusetts [Barbara Harris]. The canons permitted them the right of conscience to deny such consent.

Apparently, the ESA-controlled Diocese of Fort Worth is now forgetting its lapse from the Golden Rule in asking for the church's ratification of their coadjutor-elect.

The threat of extinction or absorption hangs over the heads of the ESA members and the non-ESA members alike in Fort Worth. What is the established church in Fort Worth? Is it the ESA, or is it the church of the General Convention?

Apparently the majority party in Fort Worth has already decided. But there is a significant minority in Fort Worth that does not want to be absorbed into an ESA church.

I would liken both sides in Fort Worth to be like two deer caught in the middle of the road at night, paralyzed from movement to save themselves, their eyes mesmerized by the beam from the headlights of an oncoming car. The threat of extinction enhances the paranoia of traducements.

Perhaps we are paralyzed from the charity which can save us both. We ask for help and prayers from our church and its wisdom in the process of the ratification of our coadjutor bishop-elect.

And I ask the church to regard the concern of my 13-year-old daughter, Tessa, who asks: "Why can't we have women priests in Fort Worth?" I ask you the same question.

**The Rev. Philip R. Cooke**  
Mansfield, Texas

## Oklahoma exemplifies power of the laity

October's report on the speech by the archbishop of Canterbury to Episcopal lay leaders stated: "Carey's address was a strong indictment of the failure of bishops and clergy to make the best use of the talents and gifts of the laity."

If this statement portrays accurately the attitude in most places, then I have a simple suggestion to correct this problem: petition to be incorporated into the Diocese of Oklahoma.

As a member of this diocese since 1971, I have, because of professional moves, attended three parishes. During that time, the diocese has had three diocesan bishops, one suffragan and one assistant bishop; my parishes have had 11 different priests, rectors and assistants, and two deacons.

Our diocesan and parish leaders have encouraged participation by the laity at the highest levels; the opinions of lay persons have been respected, valued and vigorously sought out.

**John Kinslow**  
Lawton, Okla.

## Carey's call to laity was positive, not mean

Your headline, "Archbishop Carey to laity: Revolt!", is misleading and irresponsible (October).

Like many before him, the archbishop used the metaphor of revolution to indicate a significant change. Since he was addressing a lay gathering, it was only natural he should emphasize the laity's role. Their talents and gifts are not fully used.

The same could be said of the clergy's talents, especially in our church, where nearly half are non-parochial. No doubt there are also some bishops whose talents are not fully used.

I hope the archbishop's remarks will be taken in the positive sense that he no doubt intended. What we need is the empowerment of all people to exercise their various ministries, not sensational headlines that reinforce a petty, mean-spirited anti-clericalism.

**The Rev. Lawrence N. Crumb**  
Eugene, Ore.

## Browning leaves vague what bishops did, said

With due respect to his office, Presiding Bishop Edmond L. Browning's commentary, "We are on a journey of becoming" (October), might easily be subtitled, "Going nowhere fast."

Regrettably, the presiding bishop has an uncanny knack of spinning the English language into cotton candy. What took place at the Orioles' ballpark is clear enough. It's what occurred at the House of Bishops' weeklong Baltimore meeting that remains shrouded in fog.

I can understand that the "meeting ... was a time of good cheer." But that it was "part of a process of transformation ... a step on a journey" through "the in-between place, the wilderness" completely lost me. (See Psalm 106:13-15.)

The wayfarers on this seven-day safari, destination unknown, consisted of "the bishops and the church." Yet in his closing, Browning confesses that he isn't sure just how many clergy and parishioners are still with him and how many couldn't make it ("I thank God for those who are on [the journey] with me" [italics mine]).

Once more I feel left in the lurch.

**Cyrus J. Sharer**  
St. Davids, Pa.

## Story on English vote had errors, imbalance

Both accuracy and balance are missing from the article by the Rev. Bob Libby, "Women's ordination heads for showdown vote in U.K." (October).

The headline itself is inaccurate — the vote will take place in the General Synod of the Church of England, and will affect only England, not [Northern] Ireland, Scotland or Wales.

His comments on the votes taken at diocesan synods last summer indicate Libby's confusion. It was not a vote that "shows that the ordination of women to the priesthood was approved." Rather, it was a vote on whether or not to allow the legislation to go forward; some opponents of ordination voted in favor to allow this as a test.

Libby mentions the work of the Movement for the Ordination of Women, but ignores the existence of a larger group, Women Against the Ordination of Women.

I hope that those in England who trust in

## letters

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"conscience clauses and safeguards in the legislation" realize that such clauses and safeguards have a way of disappearing. They have long been ignored or repealed, both in Canada and the United States.

**Dorothy W. Spaulding**  
McLean, Va

## 'Unforgiven' nothing but orgy of violence

Leonard Freeman's review of Clint Eastwood's film "Unforgiven" in October was interesting but off the mark. It is a two-hour orgy of sadism, mayhem and first-degree murder.

From the beginning, "the innocent victim," her vigilante committee of indignant prostitutes and the three hired killers ("the good guys") are determined to prove that they are as evil, corrupt and vicious as those they oppose. The story line, such as it is, is the conflict of one momentous evil against another.

The relentless brutality of this celluloid frenzy is somewhat easier to swallow than the analytic absurdities of those critics who seek to identify it as "a genuine classic" or some sort of pinnacle of dramatic art. This film has about the same artistic content as a cesspool.

If there is a message, it is this: If someone causes you injury, or injures another with whom you identify and sympathize, then it is morally permissible to kill in return. This sort of perverse morality was very much in evidence in Los Angeles following the Rodney King trial, when 56 innocent people were mindlessly murdered.

In more than 41 years in the practice of law in criminal and civil courts, I have known a few people of the sort represented in "Unforgiven." But we are not all like that. And I am sure that Leonard Freeman is not like that either.

**Clyde C. Randolph Jr.**  
Winston-Salem, N.C.

## Dioceses must intervene in sexual abuse cases

In the past several months, Episcopalians have read more than once about lawsuits charging our laity and clergy with sexual harassment or exploitation.

It is tragic when one exploits, harasses or abuses another. Scars are formed which never disappear. This tragedy will get worse before it improves because those who have been abused in some way will, in turn, be abusers in their adult years.

Because to be either victim or alleged offender is a terribly lonesome and fear-filled experience, each diocese or institution should appoint qualified advocates to represent both the alleged victims and the alleged offenders.

It is crucial that there be compassionate, competent and loving treatment for victims, alleged offenders, all family members and

*Continued on next page*



LETTERS

Continued from preceding page

members of congregations or institutions that are involved.

If allegations are substantiated, there must be restitution for damages inflicted on victims.

The church must stop hiding from this problem, which has become a part of our life. Judgmental treatment of victim or alleged offender is not the Christ-like way to minister.

Pray for our church's leadership and bishops to develop competent professional standards and policies. I recommend the "Clergy Professional Standards," developed by the Washington (D.C.) Episcopal Clergy Association and Bishop Ronald H. Haines.

The Rev. Don R. Greenwood  
Dublin, Ohio

**God isn't partisan, but he has a side**

President George Bush is accused of blasphemy by the National Council of Churches (Episcopal Life, October) for allegedly invoking the name of God in a partisan manner.

Blasphemy is a serious charge, irresponsibly made when no specific statements are given. It was also irresponsible and partisan to fail to note that Democratic candidate Bill

Clinton has made several biblical references to enlist God on his side.

The question is not whether God is on our side, as Lincoln once said in a similar situation, but whether we are on God's side. Lincoln apparently believed, contrary to the NCC, that God does indeed have a side on which we can and should be. The issue is not whether God is taking sides, which is silly, but whether we are taking sides, which is imperative.

I don't know whether George Bush or Bill Clinton were trying to co-opt God onto their team. But I do know that God has a side. We had better get on it.

The Rev. Earle Fox  
Ambridge, Pa.

**Homosexuality a gift, not a social problem**

The article on "family values" by Cecile Holmes White saddens me (October). When the church is inviting its members to study human sexuality and what place homosexuality may have in God's creation, it is inexcusable to paint homosexuality as a "social problem" and link it with abortion, crime and violence.

We need to hear that there are a great many in the church who see homosexuality as a gift of God as surely as heterosexuality is a gift.

Mildred P. Boesser  
Juneau, Alaska

NEWS

THE WITNESS

continued from page 3

sented The Witness.

Responding to questions, the panelists spoke with passion and honesty about how their theological positions had been formed. Talton spoke of his fear during his wife's battle with cancer, and described his experiences of racial discrimination. Frey told a painful story of depression and drug addiction after being expelled from Guatemala in the '70s. Hays told of her struggle to be accepted as the only woman on Trinity's faculty. Mollenkott asked the audience to understand the pain of being told by members of the church that her deepest and most meaningful feelings of love were evil.

But when Frey said that, while bishop of Colorado, he had invited a gay man to live in his home so the man could be healed, Mollenkott challenged him, asking Frey if he really believed sexual orientation could be so easily changed.

More than 20 questioners lined up at the microphone. The tone and substance of those questions illustrated the chasm between the two groups.

Speaker after speaker from Trinity questioned panel members about how they understood the Bible, many insisting that it clearly condemned homosexuality. After Mollenkott countered those statements by saying that Paul was condemning not a homosexual lifestyle but rather pederasty, Trinity Professor Stephen Noll asked whether it would make any difference to her if it could be proven that Paul, in fact, did

condemn homosexual behavior.

"Yes," said Mollenkott, surprising him and others, "it would make a difference." She said she would perhaps not change her lifestyle, but she would have to face that it meant breaking faith.

Frey called the day one of the best educational moments in the two years he'd been dean. "Even the negative reaction just underscores the importance of having the weekend," he said. Wylie-Kellermann said that despite some "excruciating moments" she was "impressed by the commitment of the Trinity students and the seriousness with which they try to live out the gospel."

After watching videotapes of workshop and panel discussions, she said, "It just makes you want to cry because there is a real sense of people struggling to understand one another, of listening. ... People talked about how this just doesn't happen, how there aren't opportunities in the church to do this."

Wylie-Kellermann hopes to provide the videotapes as a Lenten series so "parish members can see the real divergence of views in the Episcopal Church and then have a chance to discuss them in their own parish setting."

Perhaps what became clear to her will become clear to others: "that members of both constituencies have deep and life-changing commitments to Scripture and to God." ■

David Willis is editor of the Chronicle, newspaper of the Diocese of Rochester, N.Y. Nan Cobbey is features editor of Episcopal Life.

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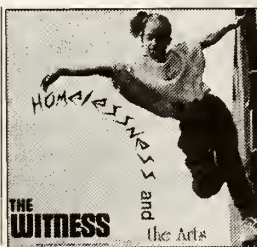
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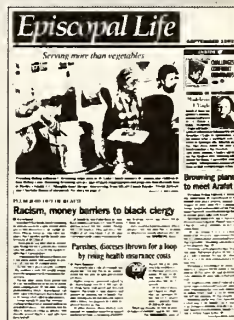
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## FORUM

# Q Should public offices display religious symbols such as nativity scenes?

## A. Yes

By ROBERTO RIVERA

My neighbor, a Capitol Hill veteran, surprised me the other day when he referred to the voting public as "greedy first, then stupid." He was expressing frustration with an electorate that seems to want everything and is not willing to pay for it. He longs for an electorate willing to make hard choices and sacrifices and elect leaders who will do the same. In short, he longs for a virtuous electorate.

What does this have to do with the display of religious symbols in public places? Everything. My neighbor's frustrations remind us that a healthy democracy does not spring from a vacuum, especially a moral one. Democracy requires citizens who are willing to sacrifice short-term gain for long-term good. It requires citizens whose concerns extend beyond themselves and their immediate family, and who will work for the common good. In short, democracy requires a virtuous electorate.

For most Americans religion is virtue. Religion — its values and its traditions — is why, in Spike Lee's words, people "do the right thing." Their actions and attitudes toward their neighbor are much more likely to be shaped by the Golden Rule than by Rousseau, Kant or even Phil Donahue. This isn't new. In "Democracy in America," Alexis de Tocqueville described our country as "a nation with the soul of a church."

Religious symbols on public property remind us of this relationship between religion, virtue and democracy. They remind us that religion and the values it nurtures are democracy's best guarantor. They serve as a public repudiation of the idea that religion and its attendant virtues are personal matters best kept private.

This truth is not lost on the newly freed peoples of the former Soviet bloc. Ironically, while some Americans seek new and better ways to exclude religion from what Richard Neuhaus has called the "public square," Mikhail Gorbachev and his successors in the former Soviet Union have acknowledged that more than 70 years of deliberately excluding religion from public life — and repressing it in private life — have left their nation in political, moral and even economic ruin.

If only for utilitarian reasons, religion — its symbols as well as its values — will play a role in the rebuilding of the former Soviet Union.

Many argue that the display of religious symbols and other forays by religion into our public life carry a high cost. That cost is the "injury" suffered by people who feel themselves coerced to participate in religious ceremonies or to endure their public facilities being used to convey a religious message. However, to paraphrase Supreme Court Justice Antonin Scalia's dissent in a Rhode Island school prayer case, the amateur psychology that turns simple tolerance and respect for the beliefs of others into



coercion and injury makes interior decorating look like a "rock-hard science."

We all find it necessary to tolerate, or even ignore, things we disagree with. My neighbor has had to tolerate 12 years of Republican rule. I may have to tolerate Bill Clinton. Welcome to democracy. If my neighbor and I have to accept being governed by people we did not vote for, surely we can tolerate the presence of religious symbols on public property — even symbols of religions other than our own, especially when these symbols are reminders of the very virtues that make democracy possible. ■

*Roberto Rivera, a lawyer and a research and policy analyst specializing in criminal justice issues, lives in Fairfax County, Va.*

## A. Readers' views:

Yes, public offices should be permitted, and in fact encouraged, to display religious symbols during holiday periods of importance to all the various religious denominations.

There are those who will cry, "separation of church and state!" However, this nation expresses a belief in a divine power through its motto, "In God we trust."

At a time when we seem to be inundated with all types of immorality under the guise of freedom of speech and expression, it is important to make opportunities to express and exercise our religious rights, to reaffirm our faith in and love for God, and to reflect on the many blessings he has bestowed on us.

**Harold F. McQuaid**  
Philadelphia, Pa.

Once we open the door to religious displays in public offices, where does it stop? Today a nativity scene, tomorrow a New Age display on the winter solstice and the day after an atheist display against all religions. Everyone will want a turn.

Is it really a government function to choose between religions or to interpret the fine points of theology even within one religion? The typical nativity scene is a fundamentalist interpretation. It combines the nativity stories from Matthew and Luke (both wise men and shepherds). It recognizes the fundamentalist need to harmonize all Scripture. More liberal Christians who think textual and historical criticism provide a better interpretation of Scripture have a different view on the nativity stories. Those stories tell us something about two separate sources (later than the Paul and Mark sources) from different centers of early Christianity.

Do we really want to go beyond freedom

## A. No

By HARRY T. COOK

The answer is an unequivocal no. The question is: "Should governments — city, state or federal — be permitted to display nativity scenes on public property?"

The answer to the question has its basis in the First Amendment to the Constitution: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."

In a 16-word statement of astonishing clarity and simplicity, the founding fathers made clear that there would be nothing like a Thirty Years War in this new nation — a war that disfigured the face of Europe because Catholics and Protestants could not tolerate one another. The fathers wanted none of the religious intolerance that brought many of their forebears to these shores.

Moreover, the fathers wanted the new nation to be spared the kind of religious



intolerance that the colonies had already experienced with the burning of Quakers in Massachusetts and the imprisonment of Virginians who denied the authority of the Bible.

Thus, from Dec. 15, 1791 — the day the Bill of Rights took effect — religious intolerance and persecution would be denied a foothold in America because there could be no establishment of religion, no official state church. Later interpretations of the First Amendment made clear that no level of government could act in any way to establish religion.

Predictably over the years groups who dominated a given area tried their best to attain establishment status. Village greens and town squares all over America are obvious by the churches erected on them — and that's all right, too, because government is forbidden from enjoining the free exercise of religion.

Truth to tell, there was not a great deal of what we now call "religious pluralism" in post-Revolutionary America. But the wisdom of the fathers was borne out as waves of immigrants came to America: from the Germans in the mid-19th century to the Asians of the present time. America's religious mix is now rich in diversity.

The community in which I live and work — made up of a half dozen Detroit suburbs — includes Christians, Jews, Muslims, Hindus, Buddhists and certainly a great number of people who believe not very much at all.

Christians are obviously in the majority. So, guess what? The nativity scene is displayed each Christmas on the lawn of City Hall across the street from my church. The city even went to the 6th Circuit U.S. Court of Appeals to preserve the right to display it. The city won on a number of legal niceties — spending tax dollars to do so.

See NO, next page

## FORUM

Forum encourages reader participation in order to promote dialogue within the church. Episcopal Life welcomes responses to this question for February:

**As Christians, what can we learn from the New Age movement?**

Answer in 250 words or less. Mail to FORUM, Episcopal Life, 815 Second Ave., New York, New York 10017 or fax to 212-949-8059. Answers must be received by Jan. 1.

Replies to the question for January — "Is it time to lift economic sanctions against Cuba?" — must be received by Dec. 1.

See READERS' VIEWS, next page



## FORUM

## A No from preceding page

So if you're a Jew, a Muslim, a Hindu, a Buddhist or a none-of-the-above in Clawson, Mich., you're out of luck if you are offended by the public, tax-supported celebration of a sectarian holiday not your own.

St. Andrew's front lawn is directly across the street from City Hall, and we have said repeatedly that we would display the municipal nativity scene at our own sectarian expense. In so saying, we declare that the remedy for people who want Christmas symbols is to find them in or at the churches where they abound. ■

The Rev. Harry T. Cook, rector of St. Andrew's Episcopal Church in Clawson, Mich., is a weekly columnist on ethics and public policy for the *Detroit Free Press*.

## A. Readers' views:

from preceding page

The question relates to the whole matter of religious and governmental entanglements and the extent to which we are willing to have our government at any level be the interpreter of our faith practice (and our symbols).

The civil attempt to respond to this issue has been articulated by the Supreme Court, which has allowed some religious symbolism displayed on governmental property. The court's justification is telling. It appears that when a religious symbol takes on the quality of an artifact adopted by the culture and denuded of power it is then acceptable.

Since the purpose of religious displays in the public sector is not to indicate the cultural practices of one religious group but instead to advance one particular brand of Christianity, the answer should be obvious.

Just as I resent having a presidential inaugural committee send me a proposed service to use as my worship the weekend the president was inaugurated, so I can understand the misapplied use by governmental agencies of religious symbols. The answer to both is "No!"

The Rev. Stephen D. Harris  
Waynesboro, Pa.

## BOOKS IN REVIEW

## Beloved writings on Christian healing given a new life

**Celebration of Healing**  
By Emily Gardiner Neal  
Cowley, 210 pp., \$12.95

By IRENE PERKINS

The late Rev. Emily Gardiner Neal, an Episcopal deacon, earned her living as a journalist. For her, logic, reason and intellectual credibility were prerequisites to faith, but she converted to Christianity

after a failed attempt to discredit miracles of healing.

Neal wrote seven books about the healing ministry. Beloved by many and now out of print, they live again in this volume.

Neal and Anne Cassel began to excerpt the books into one comprehensive volume that represents her scripturally and sacramentally based theology of healing. Cassel, who completed the work after Neal's death in 1989, has done a wonderful job of preserving the accessible style of writing that made Neal so popular. One chapter has been devoted to each of Neal's books.

"Celebration of Healing" reflects sound Anglican theology while including multiple examples of physical, emotional and spiritual healings.

The book outlines Neal's own spiritual growth as well as her teachings about heal-

## Three ways to see spiritual directors

**Holy Listening: The Art of Spiritual Direction**  
By Margaret Guenther  
Cowley Publications, 146 pp., \$11.95

By MARC BRITT

Margaret Guenther addresses this book "to the beginner, those persons lay or ordained, with or without formal theological training, who find themselves drawn" to the ministry of spiritual direction. It speaks helpfully to anyone wondering what spiritual direction might be, or those who might want to receive or offer it.

Guenther views the multiple tasks of the spiritual director through the image of the host welcoming the stranger, the good teacher who listens, learns, assigns work, evaluates and offers interpretation, and the midwife who, in the richest sense, understands birthing and is comfortable waiting. Finally, she provides a chapter on women as directors and in direction.

As host, Guenther suggests how the spiritual director cleans house in his or her own soul and prepares a space both spiritual and physical to welcome pilgrims. This advice ranges from being in direction, to retreats, to writing journals, to personal prayer, as well as to practical hints on placing clocks, preventing interruption and using silence and questions.

Guenther illustrates the qualities of a

good teacher that are exemplified by a spiritual director. She relies on Julian of Norwich, the psalms, the gospels, Gregory the Great and Rainer Maria Rilke, as well as personal experience. The teaching metaphor, however, soon becomes a predictable discussion of homework for and evaluation of the directed.

Taking Shiphrah and Puah — the Hebrew midwives commanded to kill sons (Exodus 1:15) — as scriptural examples, Guenther provides a good chapter on the spiritual director as midwife to the new birth of the soul. Like the teacher metaphor, that of midwife becomes predictable. Still, the metaphor allows Guenther to reclaim the Celtic "knee-woman" and the Appalachian granny as models for the director's work of waiting, knowing, comforting, confronting and rejoicing, the essential ministry of being with the spiritually pregnant.

In her last chapter, Guenther delivers thoughtful and pointed reflection about women as directors and as those receiving direction. Her presentation of the varied gifts of women and men as listeners and conversers is insightful, and her discussion of the potential misuse of these differences in the spiritual mothering and fathering of women in direction is extraordinary.

"Holy Listening" delivers what Guenther promises, a good non-technical introduction. I recommend it to anyone drawn to or curious about the ministry of spiritual direction. ☺

The Rev. Marc Britt, rector of All Saints Episcopal Church in Avenue, Md., is a spiritual director.

ing. The first chapter describes her conversion experience, a gradual process of intellectually assenting to, and then falling in love with, God.

The book addresses head-on some difficult questions of Christian theology: What is the meaning of Christian healing? What place do faith and the sacraments have in healing? Is it a failure if physical healing does not occur? How are death and the healing ministry reconciled? What is the place of medical practice in the healing ministry?

These are the questions often asked both by those who attend healing services for the first time and by those who have considerable experience with Christian healing.

This work should be required reading for all parish healing teams. It provides sound teaching for anyone serious about spiritual growth, but especially for those looking for a readable, understandable introduction to Christian healing. ☺

Irene Forbes Perkins, who knew Emily Gardiner Neal, is a registered nurse and the southeast representative of the Episcopal Healing Ministry Foundation.

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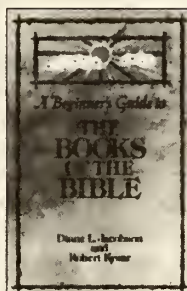
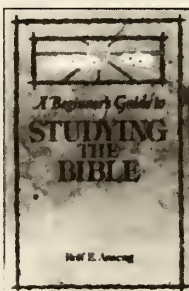
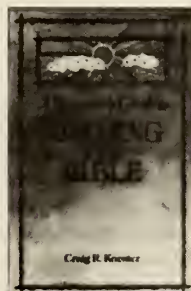
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## OBITUARY

Red Barber, 84,  
baseball announcer  
and lay reader

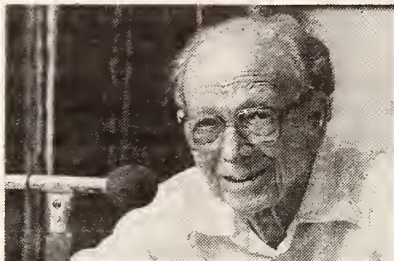
TALLAHASSEE, FLA.

Walter L. "Red" Barber, 84, a Hall of Fame baseball broadcaster and a lay reader in the Episcopal Church, died Oct. 22 of pneumonia and other complications after surgery. He was born in Columbus, Miss., on Feb. 17, 1908.

During a 33-year career as a play-by-play radio announcer, Barber became the recognized master of his profession, delighting millions of fans. He began with the Cincin-

nati Reds, broadcasting baseball's first night game, but earned his fame with the Brooklyn Dodgers and New York Yankees. He was one of the first broadcasters inducted into the Hall of Fame in 1978.

After retiring from baseball, he was discovered by a new generation of listeners for a weekly commentary on National Public Radio's "Morning Edition."



In an interview in Episcopal Life in 1990, Barber said he gave up his lay reader's license when he turned 70 because he believed more young people should be seen in leadership roles. "If I'm up there reading the lesson or the psalms, then a younger person is not," he said.

He is survived by his wife, Lylah, and a daughter, Sarah, of Santa Fe, N.M. ■

## NEWS

## King holiday approved

PHOENIX

Once the only state without a paid holiday honoring the Rev. Martin Luther King Jr., Arizona is now the only state in the union with a King Day mandated by popular vote.

The measure creates a Martin Luther King Jr./Civil Rights Day on the third Monday in January.

Arizona's lack of a holiday honoring King ignited a call by many Black Episcopalians to pull the 1991 General Convention

out of Phoenix. Presiding Bishop Edmond L. Browning decided against switching the convention site but called for a witness against racism while there.

"It's a great victory," said Arizona Bishop Joseph T. Heistand, who led the five-year effort. "It was a long, hard struggle, but we have won our victory together."

The Rev. Bill Jamieson, deacon at Phoenix's Trinity Cathedral, said the state "owed a debt of gratitude to Browning, whose visit to Arizona in April 1990 to meet with state legislators was a significant factor in getting the issue put back on the 1992 ballot." ■

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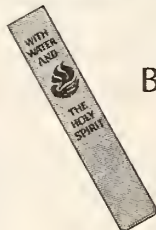
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## DECEMBER

8. Christmas Open House, Washington National Cathedral, Massachusetts & Wisconsin Aves., N.W., Washington, D.C. Contact: 202-537-6267 for more information.

10-16 Human Rights Week. For booklet on U.N. Convention on the Rights of the Child, contact: Fred Bronkema, National Council of Churches, 475 Riverside Dr., Rm. 670, New York, N.Y. 10115; 212-870-2424.

11-13 Advent Retreat: Preparing to be Born, Richmond Hill, Richmond, Va. Cost: \$75. Contact: Richmond Hill, 2209 E. Grace St.,

Richmond, Va. 23223; 804-783-7903.

### ✦ 21 St. Thomas

### ✦ 25 CHRISTMAS DAY

### ✦ 26 St. Stephen

27-January 1, 1992 Winterlight XVII, Kanuga Conference Center, Hendersonville, N.C. Cost: \$285. Sibling discount of \$50. available. Contact: Kanuga Conferences, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

### ✦ 28 St. John

## ✦ 29 Holy Innocents

## JANUARY

### ✦ 6 The Epiphany of Our Lord

14-17 Parish Impact Conference, Breaking Barriers to Growth, Evergreen Conference Center, Evergreen, Colo. Cost: \$375. Contact: Evergreen Conference Center, 2942 Evergreen Parkway, Suite 205, Evergreen, Colo. 80439; 303-674-9744.

### ✦ 18 The Confession of St. Peter

21-24 Violence in America: A Call to Conversion, Kanuga Conference Center, Hendersonville, N.C. Cost: \$245. Contact: Kanuga Conferences, Postal Drawer 250, Hendersonville, N.C. 28793; 704-692-9136.

22-23 Linking Faith & Daily Life, Washington, D.C. Cost: \$175-210. Contact: Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-8893.

### ✦ 25 The Conversion of St. Paul

## FEBRUARY

1-5 Conflict Management in Churches, San Diego, Calif. Cost: \$435-490 tuition; \$90-190 room & board. Contact: Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016; 800-457-8893.

### ✦ 2 The Presentation of Our Lord

17-20 Episcopal Urban Caucus Annual Assembly, Buffalo, N.Y. Contact: The Rev. Ed Rodman or Ann Marie Marvel; 617-482-5800.

18-20 Consortium of Endowed Episcopal Parishes Annual Conference, Greenwich, Conn. Contact: Nancy Deppen, P.O. Box 164, Wellfleet, Mass. 02667; 508-349-7790 or 508-349-3107 (fax).

19-21 Parish Impact Conference, Fishers of Men, Evergreen Conference Center, Evergreen, Colo. Cost: \$325. Contact: Evergreen Conference Center, 2942 Evergreen Parkway, Suite 205, Evergreen, Colo. 80439; 303-674-9744.

### ✦ 24 Ash Wednesday

### ✦ 25 St. Matthias

## MARCH

10-14 Parish Impact Conference, Advanced Power Ministry, Evergreen Conference Center, Evergreen, Colo. Cost: \$425. Contact: Evergreen Conference Center, 2942 Evergreen Parkway, Suite 205, Evergreen, Colo. 80439; 303-674-9744.

### ✦ 19 St. Joseph

### ✦ 25 The Annunciation

## APRIL

### ✦ 4 Passion Sunday

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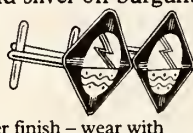
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## resources

This column appears as a service to readers. To order resources contact distributors listed, not this newspaper. Inclusion in this column does not imply endorsement by Episcopal Life.

○ **Resource on Cultural Sensitivity in the Ordination Process.** The Rev. Jerry Drino covers cross-cultural communications, cultural norms, racism in a 58-page book, with personal narratives, bibliography and strategies for commissions on ministry. Produced by the Council for the Development of Ministry. Cost: \$5 from Episcopal Parish Services, 815 Second Ave., New York, N.Y. 10017; 800-334-7626, or 212-922-5412. Resource #56-9205.

○ **Complete Guide to Capital Campaigns for Historic Churches and Synagogues.** Three-ring notebook manual contains easy-to-remove sheets and brochures for copying. Designed to enable stewards of older properties to reach beyond

their congregations. Cost: \$45 plus \$2.50 shipping from Partners for Sacred Places, 1616 Walnut St., Suite 2310, Philadelphia, Pa. 19103; 215-546-1288.

○ **Christian Graphics on Disk.** Augsburg Fortress Publishers provides more than 100 illustrations — seasons, festivals of the church year, parish themes, secular holidays and general art — on disks in two versions, IBM-compatible (PCX graphics format) or Macintosh (PICT graphics format). Cost: \$39.95 from Augsburg Books, 612-330-3327.

○ **The Kids Guide to Social Action.** A 185-page oversize collection of real stories about children making a difference at home and around the world. Includes step-by-step guides to social action, letter writing, interviewing, speech making, fund raising. Cost: \$14.95 from the Mail Order Catalog, 800-695-2241.

○ **Clergy Professional Standards.** The Washington Episcopal Clergy Association's guidelines for professional behavior, an eight-page document, covers responsibility of clergy for self, sexual exploitation, confidentiality and discretionary funds. Free from the Rev. Kenneth Snyder, 6023 121st Ave., S.E., Bellevue, Wash. 98006; 206-325-4200.

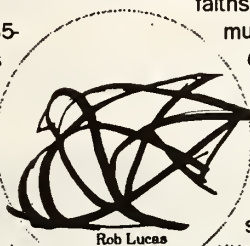
○ **The Gospel Sound of Spirit Feel.** Historic African-American gospel recordings from the '40s and '50s, including Marion Williams,

Mahalia Jackson, The Soul Stirrers, Rosetta Tharpe, Robert Anderson and His Gospel Caravan. Eighty minutes of music with historical notes and annotations by gospel historian Anthony Heilbut. Cost: \$9.98 cassette, \$15.98 CD, plus \$3 shipping from The Other Side, 300 W. Apsley St., Philadelphia, Pa. 19144.

○ **Gleanings of the Spirit.** This World Food Day worship resource, a four-page fold-over with two-page insert, draws from sacred texts, tales and traditions from the world's great faiths to assemble prayers and music for a prayer gathering.

Cost: \$1 prepaid from Church World Service, P.O. Box 968, Elkhart, Ind. 46515.

○ **Creating Inclusive Community.** An eight-session resource packet, subtitled "Women Talk Race, Class, Gender and Sexual Identity," geared to helping women learn from each other and work together for change. Includes facilitator's guide, resources, bibliography, handouts and profiles of women from diverse cultures. Cost: \$21 for both facilitator's and participant's packet; \$6 for participant's packet alone, from National Assembly of Religious Women, 529 S. Wabash, Room 4904, Chicago, Ill. 60605; 312-663-1980. ●



## tv watch...

Programs of interest on the VISN-ACTS cable channel and Home Box Office premium channel, Public Broadcasting System and commercial networks. Times listed are Eastern Standard Time.

### Showcase

#### "Sacred Songs, Sacred Places"

#### VISN-ACTS

Dec. 6: 7:30 p.m.

A 90-minute celebration of the Human Rights Day of Prayer with a concert featuring Verdi's "Requiem."

#### America Undercover "Confronting Evil"

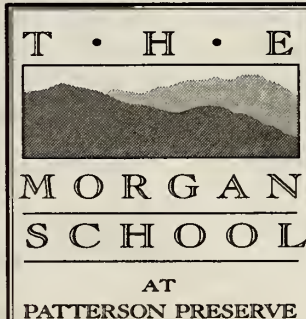
#### HBO

Jan. 19: 10 p.m. Repeated Jan. 21, 26, 31. Victim/offender mediation is a way for victims of violent crime to come to terms with their emotional suffering. In the fall of 1991, HBO premiered a 30-minute documentary on the recovery of former teacher Gary Smith, the victim of a bat-wielding teenager in a Bronx schoolyard, as Smith participated in New York state's Victim Offender Mediation Program. "Confronting Evil" is a documentary of three other victims of violent crime who, after viewing the original program, expressed a compelling need to confront the criminals who had horribly altered their lives.

# Education Guide

Episcopal Life reserves this section for qualified institutions of learning. To list your school, contact:  
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## Restorers bring new light to old, broken windows

By TONY HOWARTH

NEW YORK

**H** usually, when stained-glass windows need attention, restorers delicately take them apart and carry them off to a distant studio. But in two enormous projects — at the Church of the Holy Apostles in lower Manhattan and at the Church of St. Ann and Holy Trinity in Brooklyn — restoration is being done on-site in “cathedral-style” workshops.

Both churches are landmarks, designed in the mid-1800s by Minard Lafever, with windows by William Jay Bolton, one of America's first artists in stained glass.

Unlike later artists, such as Louis Comfort Tiffany, who worked colors and textures into the glass itself, every inch of Bolton's glass was hand-painted and fired in a kiln.

Holy Apostles suffered a devastating fire on April 9, 1990, six days before Easter, when a worker's acetylene torch set the brand-new \$500,000 tile roof ablaze and firefighters had to shatter some of the windows. “They had no choice, but losing our sacred space just about unhinged us,” said the Rev. William Greenlaw, rector.

Parishioners sifted through the debris on their hands and knees, and the window shards they rescued were stored at nearby General Theological Seminary. The parish is holding services there during the \$10 million restoration of the building.

Under the direction of restoration specialist Ed Kamper, the entire interior was gutted so the walls could be replastered. Air conditioning was installed, the burnt-out roof rebuilt, plans drawn up for the reinforcement of the copper-clad steeple. “We're on a roll,” Greenlaw said. “We're doing everything we can to preserve this architectural jewel.”

Whatever windows survived the fire were dismantled and carried to the choir loft, where Ray Clagnan, a stained-glass conservator, has set up a studio to restore all 48 of the church's Bolton windows. In some cases, the job is comparatively straightforward — cleaning the glass, replacing the lead came between the panes, restabilizing the paint.

In other cases, such as the 12-petaled north rose window, fragments must be tracked down and set in place. “We inventoried every piece of glass we found,” Clagnan said. “We had sketches of the windows that a parishioner had done, so we were able to figure out where a lot of the pieces were supposed to go.”

Lost pieces or those that were too badly broken must be re-created by the studio workers.

In Brooklyn, David Korman, preservation coordinator, said their project is rooted in the troubled straits Holy Trinity went through in the 1950s. “Those were the McCarthy years. The divisive political climate split the congregation.” The diocese disbanded the parish in 1959 and the church stood unoccupied for 10 years.

In 1969, St. Ann's Church down the

street was running out of classroom space for its school, so it converted its church building and moved into Holy Trinity, forming the new parish of St. Ann and Holy Trinity.

Some restoration began in 1980. Then, in 1983, the St. Ann Center for Restoration and the Arts was created and immediately launched a 20-year project that Korman estimates will cost \$16 million once it's done.

Restoration along one wall is complete. Working on the 20-by-40-foot chancel window has been a special challenge.

“It's a massive job that needs massive scaffolding,” Gorman said. It has to be restored a section at a time. “When we take a section out, we've tried to replace it with a temporary wall that makes it look as if nothing's missing.”

Melville Greenland, the stained-glass conservator, found that the comes in all the windows were so severely deteriorated they were no longer able to support the weight of the glass. Additionally, the windows had been cemented into their wooden frames so tightly there was no room for the push and pull of expansion.

Many panes were broken and sections of the windows were falling out. The church sits on top of a subway station; that didn't help. Even singing hymns aggra-

vated the problems.

In both churches, the conservators have found it's a rich blessing to work on-site. A studio has a profit motive, Clagnan said, so it has to do the contracted work and nothing else. “But we're free to study and experiment and ask a lot of questions.”

Trained as an engineer and an artist, Bolton was still a novice when he won the Holy Trinity commission. He had just begun experimenting with stained glass in 1842.

His inexperience shows up constantly. He overlapped pieces of glass, which caused structural strains. The type of glass he used was too brittle.

He also, apparently, used insufficient flux in his paint, so the paint never adhered properly. As a result, the original paint has chipped and faded.

Both Clagnan and Greenland believe stabilizing what is left of the colors on Bolton's glass has presented them with their most difficult challenge and each has experimented with different solutions.

Greenland is applying a layer of epoxy to protect the colors from further deterioration.

Clagnan is applying a layer of flux, then refiring the glass, in effect starting from scratch.

But whatever strategy they use, what moves these artists the most is the beauty of Bolton's windows.

“I love his brush strokes,” said David Fraser, Greenland's assistant. “I look at the windows and it's as if what's beyond is real,

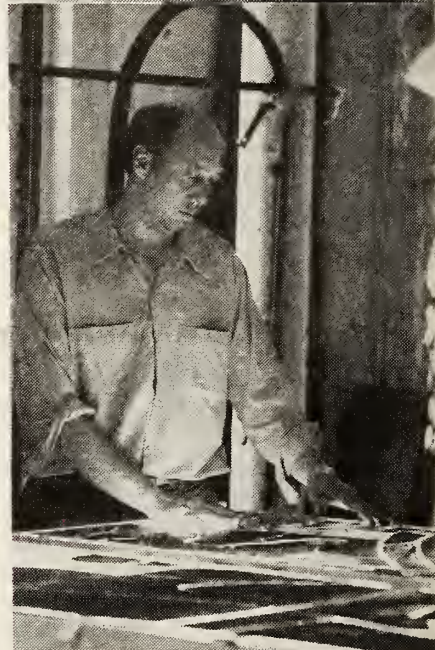
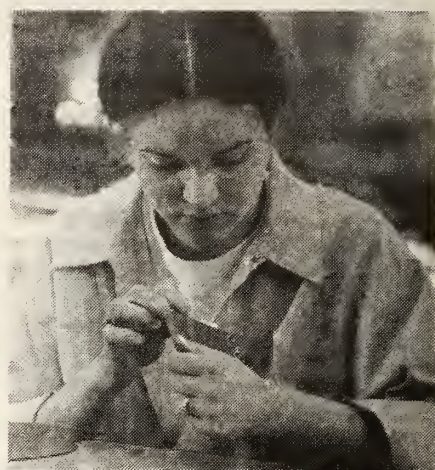
as if the outline of the window gets between you and what's going on behind it.”

He plucked a piece of glass from the light table and pointed to a painted hand with clearly defined fingernails. “I mean, look at these details... they've got to be preserved.” ■

Tony Howarth is a freelance writer who lives in Hastings-on-Hudson, N.Y.



William Bolton's organ loft window at St. Ann and Holy Trinity. photo/LELAND A. COOK



Veronica Trespalacios and David Fraser at work at St. Ann and Holy Trinity.

## Revamped sanctuary to feed body and soul

**E**very day for the last 10 years, the Holy Apostles Soup Kitchen, the church's largest, has served 1,000 hot lunches, designed to be eaten in 8½ minutes each, in the cramped parish hall.

When the dust from the restoration has cleared next summer, there will be no fixed pews in the sanctuary. Instead, there will be folding chairs that can be shifted aside so that as many as 3,000 people will eat lunch in front of the altar.

The Rev. William Greenlaw, rector, says this is totally appropriate.

“When we break the bread of the Eucharist, we discern Christ, but when we break bread in a meal with the homeless, we discover Christ in their faces.”



Ray Clagnan, left, cleans a piece of stained glass. Dianne Drayse works on a frame for a clerestory window at Holy Apostles.



## Book Review

# Novel traces changing role of Church of England

by Katharine Melvin

Susan Howatch - *Mystical Paths* - N.Y. Knopf, c. 1992

This is Mrs. Howatch's fifth novel in a series of related themes, set against the background of the Anglican Church in England during the last half of the twentieth century. All trace the changing role of the Church of England during this period; a role that has often mirrored the varying currents and trends in society and academia.

Salisbury and its famed cathedral (the fictional Starbridge) is the setting. As the author's note states, "each book is designed to be read independently of the others, but the more books are read, the wider will be the view of the multi-sided reality which is being presented. The sixth and final novel will be *Absolute Truths* and will bring the series to a close."

As an avid reader of this series, I can state that *Mystical Paths* is far more engrossing than the others. Its high religious context, its age-old church teachings, versus their counterpart in modern psychology, reflect the thought and writings of an eminent Cowley father, Christopher Bryant (1905-1985), famous as a spiritual director, and author of *Depth Psychology, Jung and the Christian Way*, and *Journey to the Centre*, published posthumously. Quotes at the start of each chapter are either by Lord Michael Ramsey, former Archbishop of Canterbury, or Fr. Bryant.

### Growing quest

This provocative novel traces the life of Nicholas Darrow, son of the aged Jon Darrow, priest and ex-monk of *Glamorous Powers*, who has inherited his father's psychic powers, and who is convinced that he was born to be a replica of his father. His life is to be a growing

quest for spiritual certainties and the right use of these powers. As we meet him, young Nicholas is a lusty twenty-five year old individual, who in his own words "has gone clear off the spiritual rails, torn between the flesh and the spirit."

Jon Darrow cautions his son, now an ordinand for the priesthood, that religion is "about integration, about successfully bringing the selfish ego into line with the centre of the personality where God exists as a divine spark in every human being. Religion is about helping man live in harmony with his true self...yet, the ego sits in the driving seat of the personality, and unless it is aligned with the true self, it will steer an erratic and possibly dangerous course."

*Mystical Paths* is divided into three sections: The Journey Around the Circle, The Centre, and Self-Realization-Eternal Life. Nicholas is still living on the outer rim of the circle: balancing worldly versus moral values, psychic impulses versus permissive behavior, and his parent's teachings, against the sexual mores and practices of his hedonistic generation. Not having the humility of the true healer, his attempt at hypnosis and other forms of paranormal behavior fail dismally. Again, he is urged by his father to make a confession for these questionable practices, but an honest confession to a priest would mean that he would be forced to dredge up his sexual past and worldly desires, so he opts for a private, Protestant-style admission, kneeling in church and confessing directly to God. "I begged on my knees for forgiveness. One by one I dragged my sins out of my memory and laid them carefully before God like a cat laying all manner of mingled little corpses before his owner...I went on kneeling, mentally pawing over all the sins, and

afterward I scooped them up, offered them to God, and said without words: sorry, sorry, sorry."

### Unresolved death

The novel's main theme, apart from Nicholas and his certainty that he is destined to be a replica of his father, centers around the unresolved death of a friend, Christian Aysgarth, who had belonged to the same coterie of worldly individuals as Nicholas. "Crisis, chaos, and the Devil on the loose," as Nicholas turns back the clock to 1968, "that demonic year when I became obsessed by Christian Aysgarth and his supposed death." In the 1960s, everyone was brainwashing everyone else into thinking that "they had all been set free to live happily ever after, by wallowing in mindless self-indulgence, casual sex, and alcohol." As his many friends offer their reasons for Christian's disappearance, one finally comes to the conclusion that "This wasn't the man I knew anymore. It was as if his old personality had terminal cancer and that he was being eaten away by a malignant growth."

Was he drowned? Did he commit suicide? Or did he assume another personality and disappear? It is this enigma that Nicholas feels compelled to solve. And, if the latter, where better to hide from friends and family than in a monastery? So, again, as in her other novels, we find ourselves in the Anglican-Benedictine house of the Fordite monks, where the denouement of the mystery will be played out, ending with a Hollywood-like script of demonic possession, death, and finally the exorcism of the soul of a Christian.

### Play-within-the-play

A most interesting play-within-the-play

centers around the appearance of Father Lewis Hall, healer-priest, mentor and confessor for the distraught Nicholas. The aging Jon Darrow had prayed constantly that his son would meet his own version of the Father Darcy who had greatly influenced and guided him, and who became his hero. Has his prayers been answered? In a brutally frank pre-confession scene Lewis orders Nicholas to "revise your neat little shopping list of sins, instead of lying in your back teeth." What follows is his first honest and complete confession; one that leaves him limp and exhausted, "spiritually turned inside out, washed, scrubbed and hung up to dry."

The closing section of this novel, Self-Realization-Eternal Life, pivots on the spiritual separation of Nicholas from his father, in a scene where son and father meet, together with Father Lewis Hall. "So you finally came," says the eighty-seven year old bedridden Jon Darrow. Is he seeing the long-dead Father Darcy? Lewis undertakes an exorcism-operation to separate Nicholas from being his father's replica, and to restore wholeness to both father and son from the unreal attitudes they had practiced over the years. This dramatic scene ends with the exorcist "gray with exhaustion, limp as a corpse, his eyes closed pronouncing absolution...Light of the World. In the name of Jesus Christ."

Nicholas has been freed to be his own unique personality, no longer a clone of his father! St. John's Gospel now has new meaning... "He that believeth on me, though he were dead, YET SHALL LIVE."

Mrs. Melvin is a member of St. Paul's, Clinton.

## Conference to look beyond anger to peace

*Violence in America: A Call to Conversion*, a social ministry conference to be offered at Kanuga Conferences, January 21-24, will explore the cultural roots of violence in our society and how we as Christians can respond to it. A look will be taken beyond the disregard for human life and property, beyond anger on the part of people without jobs, decent housing, school, or medical care, and focus on the infectious collapse of hope.

How we become peacemakers and how God brings peace and blessedness out of violence, will be explored. Presentations will be directed towards lay persons and clergy who are active in outreach ministry and want to do it more effectively. The program will include a showing of *Boyz N The Hood*.

Keynote leadership will include the Rev. Kwasi Thornell, canon missionary for outreach at the National Cathedral in Washington; the Rev. Dr. Walter Harrelson, distinguished

professor of Hebrew Scriptures emeritus at Vanderbilt University Divinity School; Ms. Kathleen Carlin, executive director of Men Stopping Violence, Atlanta; and Mr. Paul Gray, psychiatric social worker, Orchard Park, New York. Other members of the staff include: Ms. Linetta Gilbert, program officer of the Greater New Orleans Foundation; the Rev. Canon Gray Temple, Jr., rector, St. Patrick's, Atlanta; and Dr. Roger Ward, Ms. Carol Roberts, and the Rev. William Barnwell, all from Trinity Church, New Orleans.

This conference is for anyone who has experienced or is concerned about violence and what the church can do about it. Cost for the four-day conference, running from Thursday supper, January 21, to Sunday lunch, January 24, is \$245 per participant. Contact Kanuga Conferences, Postal Drawer 250, Hendersonville, NC 28793, or telephone 704-692-9136, for more information.

## A lesson on hunger

A participant at an anti-hunger conference told of a staff member from the Minnesota Food Share program who tried to explain the problem of hunger to an elementary school class, and who got a lesson in it himself.

To introduce the subject, the man asked the kids how many of them had eaten breakfast that morning. As he expected, only a few of them raised their hands.

So he continued, "How many of you skipped breakfast this morning because you don't like breakfast?" Lots of hands went up.

"And how many of you skipped breakfast because you didn't have time for it?" Many other hands went up.

He was pretty sure by then why the remaining children hadn't eaten, but he didn't want to ask them about poverty, so he asked, "How many of you skipped breakfast because your family just doesn't usually eat breakfast?" A few more hands were raised.

Then he noticed a small boy whose hand had never gone up. Thinking the boy hadn't understood, he asked, "Why didn't you eat breakfast this morning?"

The boy replied, his face serious: "It wasn't my turn."

Reprinted from the June 1991 *Hunger Action Forum*, published by The Hunger Project, 1300 19th St., NW, Washington, DC 20036.

## The Peace

The physical passing of the peace was a part of the life of the ancient church. St. Paul, in several of his Epistles (including Romans 16:16 and I Corinthians 16:20), commends this practice by telling his readers that when they gather for worship they are to greet each other with the kiss of peace.

If you are uncertain as to what to say, a simple greeting will suffice. The passing of the peace was a part of the ancient liturgy and then was slowly phased out during the middle ages around the period of the Reformation. It has recently returned as an option within various liturgies.

The Rev. James R. Horton, Church of the Advent, Williamston.

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A correspondent for *CrossCurrent* from Pitt, Craven or Jones counties. Please call (collect) 762-0814 (day-time) or 251-0704 (evenings).

## DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.



AT THE CLOSING of a successful fundraiser, the Episcopal Church Women of St. Thomas, Oriental, invited the migrant farmworkers from nearby crab processing plants to come and take whatever they liked from items left unsold at the yard sale. photo—Ede D. Baldrige



# Bibles sent to Russian Sunday School students

by Linda Chamberlain

It was my privilege this summer to carry with me on a trip to the St. Petersburg Theological Academy twenty-five young people's Bibles printed in Russian. The Bibles, a gift from the vestry of St. Paul's Church, Greenville, were sent in the hope of establishing a dialogue between two Sunday School classes.

The symbol used for the Academy, and, though not the same drawing, for the city of St. Petersburg as well, is a sailing ship—as apt a symbol as any for the Orthodox Church in Russia today which has ridden out seventy years of communist persecution and now finds itself afloat on a sea of possibilities.

Since 1988, the year this church in Russia celebrated its 1,000th anniversary, the state has gradually been returning to the Moscow Patriarchate church buildings seized under communism; it is no longer necessary to register with the state when a person wishes to be baptized and Christian education may now be taught in the churches.

## Church reconstruction

In a country grim with unresolved economic woes and shortages, the Orthodox Church has become, for increasing numbers, the focus for and repository of their hopes and their energies. In every cathedral and every church there was at least one collection box to receive donations for church reconstruction. People offer time and expertise to restore churches which had been allowed to fall into decay, converted to house a swimming pool or altered to become a repair shop for tanks during World War II. Even in a large minimum security prison, which we were given the option to visit, a small, sturdy church had been built at the center of the grounds by some of the inmates. Completely enclosed with double windows and doors against the Russian winter, in June two minarets yet to be completed could be seen resting on the ground outside while a short service of Holy Eucharist was celebrated within for a few of the faithful. We had accompanied, on the Academy's bus, twenty to thirty newly finished icons being delivered for installation in the icon screen. The trip to the prison was made surrounded by the saints under the watchful eye of the Academy's dean, Father Vladimir Sorokin, and under the care of Ms. Nadezhda Kolesnikova, program director for the Academy's study tours.



LINDA CHAMBERLAIN (2nd from left) AND RUSSIAN FRIENDS

In the Cathedral of St. Prince Vladimir (baptizer of Russia), baptismal services were being held daily at 10 a.m. and 2 p.m. with between sixty and one hundred persons presenting themselves to receive the Sacrament of Baptism at each service. The influx into the church of large numbers of converts has overwhelmed clergy resources with the need for Christian education. I was told by Mrs. Piri Simone, World Council of Churches executive board member, who spent two nights with the Academy while we were there, that a conference held this spring in western Europe by the ECC focused on Christian education and was heavily attended by Orthodox clergy seeking examples of materials and methods. Under communism, outside the seminaries, religion could only be taught in the home passed down from parents or grandparents to children. Paper, always (and still) in short supply (except somehow for mass publications) and isolation from the west have prevented access to Bibles and religious as well as other publications and materials.

## Help and interest from the west

Help and interest from the west is now making its way to the Russian church which

is beginning to experience first-hand exposure to western priorities, personalities and perspectives. For instance, the Academy has benefitted by the arrival of a computer this year. During our group's stay, three American Episcopal bishops spent three days at the Academy, sightseeing in St. Petersburg, following talks in Moscow with the Patriarch on seminarian exchanges and pairing of Russian churches with American Episcopal churches where there is an interest to do so. Because each has accorded the other's tradition courtesy and respect, relations between the Orthodox church in Russia and the Episcopal church have been friendly. We also met an ecumenical group of six college students from the mid-west at the Academy who were spending half of their summer studying Russian orthodoxy, observing fasts and attending retreats in monasteries in and around St. Petersburg and Moscow.

For this American with an increasing interest in Russia over the past ten years, a visit to Russia highlighted some of the dilemmas confronting a society seeking to move from communism toward democracy, from a centrally controlled state economy to a free market, without any practical experience with either and without sufficient funds or resources to obtain or print textbooks or finance student exchanges to begin the

dissemination of such information to the broader segment of the population.

## Trip organized by Episcopal priest

The trip to Russia I joined was organized by an Episcopal priest, Father Jim McReynolds, formerly serving at Trinity Church, Wall Street, in New York City. Designed especially for those interested in experiencing and learning more about the history and worship of the Russian Church, visits are included to working churches, some of which have been opened since 1988 and others which have held services more-or-less uninterrupted by the political events of this century. In addition, excursions are included to historic palaces, to museums and monuments, to the theater and to the circus, as well as providing free time for exploring and making purchases.

Accommodations at the Academy were simple, food was plentiful and the staff helpful and informative (and even in some instances, English-speaking). The Teleios Foundation, through which Father McReynolds arranges these tours, offers two-week (with optional additional week in Moscow) excursions which leave New York City each month for St. Petersburg via Copenhagen, Denmark with room for up to fifteen persons.

A visit to Russia is a fascinating experience seen from the perspective of a thousand year-old visually extraordinary, liturgically rich tradition. I found my own faith enriched for witnessing the devotion of the Orthodox in their churches. I would like to accompany a group from the Diocese of East Carolina, perhaps in late spring or summer of 1993.

If you have any interest in such a trip be in touch right away so a date can be set. You will have time for a little preliminary reading if you care to do it (for instance, *The Orthodox Church* by Timothy Ware) and an opportunity to perhaps learn some of the sounds of the Cyrillic Alphabet's symbols (in Russian the symbol P takes the sound of the English R) so you will be able to recognize a few words on the street and maybe put a related book or two on your Christmas list. I would be glad to hear from you at (919) 758-3031.

All changes of address for *Cross-Current* mailing should be directed to the parish secretary or to Anita Spence, *Episcopal Life* circulation, 1201 Chestnut Street, Philadelphia, PA 19107, (215) 564-2010.

## Focusing in faith

As I write the weather is cold, gray, and wet. Each of us has a thousand details to take care of before Christmas arrives. Certainly the weather will improve and most of the details will get done. For better or worse we will live through it.

But that's not the point. The point should be, will my faith in the reality of Jesus in my life grow or diminish this holiday season? Will I be conscious of His presence or will I only be aware of the pressure?

Right now you can choose. Through the cross and resurrection of Jesus and your baptism into Him you are now FREE to choose to give more of your attention to Jesus' presence than to the inevitable errands you have to run. Stop now and take a deep breath and focus in faith on Jesus and His love for you. Imagine Him sitting right next to you in all of His peace and power. Imagine His eternal love flowing over and in you. Ask Him to come along as you work and in faith remember His presence throughout the day.

This is not make believe, but actually seeing what really IS. Christmas is about seeing God with us in Jesus. But don't wait till then to experience the joy of His nearness. Start now—in faith.

Merry Christmas!

The Rev. William Bradbury, St. Peter's, Washington

## Help! Tutors needed

by Barbara Houston

Think how your school days would have been if you had had difficulty understanding the language spoken. Reading, writing and arithmetic are difficult enough without being taught in a foreign language.

A significant number of children in schools in eastern North Carolina have this problem. The language they were taught at home from infancy is not the language of their school, of the land in which they live.

Can anything be done to help these children?

Yes! A small step is being taken through our Episcopal Farmworker's Ministry. Seven Spanish/English speaking children are being tutored two days a week after school. The volunteers are available to help with homework and to read with a child. By reading to the child and having the child read back to them, the child hears, sees, and speaks the words. Teachers reported last year that students with this kind of help showed marked progress.

This program is very much needed. It need not start big—just a few people willing to donate approximately two to four hours a week. Could you be that person? Do you know of someone who would be interested in this type of ministry? If so, please call Barbara Houston at 524-4521 or 524-5554.



'Lots of delicious food to share'

"We're so glad you're here today, To celebrate Homecoming in this special way. To each of us it means so much, That our church family can keep in touch."

Worship and fellowship are on the fare, With lots of delicious food to share. May Homecoming nineteen ninety-two, Leave special memories for each of you."

Holy Innocents, Moss Hill



# Happening—an opportunity to build foundations

by Cookie Cantwell

**Happening**--a simple name for a very exceptional weekend experience!

**Happening**--a movement that is run by high school students with adult support.

**Happening**--a movement designed to challenge our youth to look at spiritual reality based on the love of Jesus Christ.

**Happening**--not only a wonderful weekend, but an opportunity to build the foundation for a life commitment based on Christian values and beliefs.

**Happening**--a weekend full of learning, sharing, growing, loving, experiencing and fun!!

Ten years ago this wonderful youth movement was introduced to the Diocese of East Carolina by the youth from the Diocese of South Carolina. Happening #1 was held at Camp Leach with a few brave and dedicated people who believed in the vision of what a conference like this could accomplish. That incredible belief and vision continues. Seventy-seven young people and adults who work with youth gathered at Happening #20 to experience this relaxed and open atmosphere, permeated by the love of Jesus Christ. Each of us who participated in the weekend left with a feeling of peace, joy and love. What a terrific HAPPENING!!!

Happening #20 was led by Chad Parks, St. Stephen's, Goldsboro, who served as the "rector" of the weekend and was responsible

for the details of seeing that the weekend ran efficiently, smoothly and responsively. He led the staff and the participants through a fast-paced, fun-filled weekend. Chad Parks worked hard, laughed freely and loved deeply, an outstanding example of what a Christian leader is all about!!

A weekend such as this would not have been possible without the leadership of another outstanding young person, Elizabeth Hosea, a senior at Kinston High School and an active member of St. Mary's, Kinston. Elizabeth was the "head gopher" for Happening #20. She met the challenge with grace and joy that spread throughout the entire staff.

HAPPENING is a weekend retreat for high school students and for adults who work with youth. Happening weekends are held twice a year, one weekend in the fall and the other weekend in the spring. The next Happening will be held on March 19-21, 1993, at Trinity Center. Space is limited and is filled quickly. All youth advisors and priests have applications so feel free to ask for one. If there are any questions, call Cookie Cantwell, Happening Coordinator, 2216 Waverly Drive, Wilmington, NC 28403, (919) 763-5910.



CHAD PARKS AND ELIZABETH HOSEA

## HAPPENING APPLICATION

Name \_\_\_\_\_ Name called by \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone Number \_\_\_\_\_ Sex: Male \_\_\_\_\_ Female \_\_\_\_\_  
Grade \_\_\_\_\_ Parish Church \_\_\_\_\_  
Priest's Signature \_\_\_\_\_

Return to: Cookie Cantwell, 2216 Waverly Drive, Wilmington, NC 28403

Please make all checks payable to "Happening." (Registration fee of \$65.00 must accompany application because financial commitments are made upon receipt of your application. (Payment is non-refundable but applicable to future Happening events.)

## Thoughts at the Communion rail

*This is the sermon prepared and given by the youth of St. Thomas', Ahoskie, recently.*

I have so-o-o much make-up work to do. I have a test tomorrow and a report to make. All the prejudice... Grading papers, the heat, assessing children, getting everything done and turned in on time.

Tiffany has been eating chocolate again. I'll get to see my friends at school tomorrow. Discussions, arguments, forgiving. With work and family, will I have time to be a good friend?

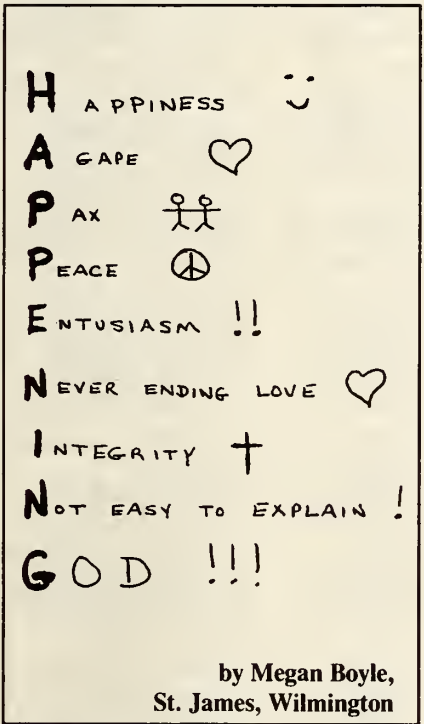
What do you do in heaven? Do you have jobs or do you just sit by the feet of God acting like perfect angels? Are clouds really steps up to heaven? Stained glass windows, what Jesus looks like. How do you get to heaven, a tunnel? What does heaven look like? Will it be hot in heaven? Will I see everyone I love?

Did the cooks wear hair nets today? Where will I eat my next meal and what will it be? Food storages, hunger, school food (poison), famine. Cheesecake, chocolate...

Is the chapter that we skipped in Social Studies important? What will happen if pollution doesn't stop? Doom's Day—What will it be like? Who will be our successor? When are we all going to get along?

Is God a man or a woman? God is always there for us. The Gold Cross on the altar, cleanliness without God, Where would we be?

*Written by Anne Glick, Kathryn Glick, Wynne Overton and Julie Shields.*



by Megan Boyle,  
St. James, Wilmington

## Gleaning bill passed

North Carolina legislators have expressed their support of gleaning (see *CrossCurrent*, Sept. 1992) by passing a bill which limits the liability for a farmer who permits gleaning.

This bill should greatly help the Society of St. Andrew's efforts to organize throughout the state.

## Who are the saints of God in ages past?

In Hymn #293, did you ever wonder just who those saints "in ages past" were?

Puzzle no longer. Ask a child from the church school or should a student not be handy: A **doctor** was the physician, Luke, who wrote the Gospel by that name. A **queen** was Margaret of Scotland who helped orphans and poor people as much as she could. A **shepherdess on the green** was Joan of Arc whose courage and faithfulness to God's will helped rid France of the English intruders. Martin of Tours was a **soldier** who left the army and became a priest and eventually Bishop of Tours. A **priest** was John Donne, a fine preacher who spoke the Word of God with great skill. And finally, Ignatius of Antioch was **slain by a fierce wild beast** in the coliseum of Rome because of his love for God.

St. Paul's Parables, Wilmington

## Children in church—be realistic

by Pamela Miller

*"Children bring much richness to the community gathered at worship. They bring new ways of seeing old familiar rituals, they often show an understanding of the wonder and mystery of the sacraments lost to many adults, and they take nothing for granted."*

*"Children also bring noise, awkward questions, loud toys, confusion, and sometimes even donuts. Yet their presence is essential to the growth and vitality of the church. Only in the church's welcome at its most sacred moments can children learn the truth of St. Paul's assurance that nothing can separate us from the love of God."*

*"And only by worshipping together with its children can the community pass on its traditions for praising God through the sacraments, music, hearing the Word, and the prayers."*

The paragraphs above are quoted from a leaflet entitled *Children in the Church*, by Joyce Walker, Director of Children's Ministries at St. Columba's Episcopal Church, Washington, D.C., as it was reprinted in the "Episcopal Teacher". The following are adapted from some of her suggestions.

— Sit in the front. Come a few minutes early and find a seat in the front where your young child can see. Sitting in the back virtually guarantees boredom and restlessness. (It often does for adults, too!) Sitting in the front also means that young voices do not project over the entire congregation. It is perfectly okay if little ones are held, stand on the kneeler or even step into the aisle to be able to see. Getting there a few minutes early also means that you and other young families can space yourselves if being too close seems to foster restlessness among the children.

— Walk your child around the church before the service begins. Show and explain things: the organ, the altar, the choir pews, the stations of the cross and the baptismal font.

- Share your bulletin, Prayer Book and hymnal. Encourage your child to participate.
- Sing the hymns with (or to) your little one. If you participate fully, your child will gradually respect and model your behavior.
- Bring something for your child to do during the long sitting down times--a book, paper and crayon or soft toys. (Cars and action toys don't work well.)
- Be realistic about limits. If the children are having a hard time, there is no need to be upset or embarrassed if you need to take them out of the service for a little while. Sometimes just walking with them in the back of the church where you can still hear will quiet them. Caring for the needs of children is an important ministry for parents and all members of the community.

*The Rev. Pamela Miller is rector of St. Christopher's, Havelock.*

## Fact\$ of life

*CrossCurrent's* raison d'être is stated in every issue (page B, *CrossCurrent*—Purpose); to let members of the diocesan family know what's happening to members of the diocesan family. Because we are a part of a large family, *CrossCurrent's* "marriage" to *Episcopal Life* has been well received, affording *CrossCurrent's* readers the opportunity to learn what's going on nationally and internationally in "the family." And all the information, education, entertainment, et. al., comes to each of us at no charge. Nor will there be a charge.

So saying, it is to be hoped in an effort to help defray the costs, readers will send in what would amount to a subscription, the suggested price for which would be \$7 a year. Checks should be made out to *CrossCurrent* and mailed to P.O. Box 1336, Kinston, NC 28530.

Thank you for your support.

## CHRISTMAS

O God, our Father, Creator of the Universe, whose Son, Jesus Christ, came to our world, pour your Holy Spirit upon your Church, that all the people of our world, being led through the knowledge of your truth to worship you may offer the gold of intellect, the frankincense of devotion and the myrrh of discipline to him, who is with you and the Holy Spirit who liveth and reigneth forever one God, world without end. Amen.

Church of Ceylon (Sri Lanka)



## St. Peter's con't from page A

John Hagood is particularly proud that St. Peter's will soon be sending its first young man, Fred Hoffman, to seminary. And he is pleased with the way the service is closed each Sunday at St. Peter's—with a song we normally associate with a cherub choir because it's simple and they sing it with such gusto as a usual thing. It begins:

"Jesus loves me  
This I know..."  
"That's what we close each service with," Hagood said. "I think it's kind of become our trademark. What is St. Peter's known for? That's what we're teaching...for the Bible tells me so."



ST. PETER'S ST. FRANCIS GARDEN

## Diocesan Calendar

### November

- 7 Diaconate School, Diocesan House, 10 a.m.
- 10-11 LARC Conference, Trinity Center
- 12 Department of Missions, Diocesan House, 10 a.m.; Youth Task Force, Diocesan House, 10 a.m.; Commission on Ministry, sub-committee, Diocesan House, 2 p.m.
- 13 Human Sexuality, St. Mary's, Kinston, 10 a.m.
- 13-14 New Beginnings, Trinity Center
- 14 Happening Reunion, East Carolina football game
- 17 Interfaith Refugee Ministry Committee, Diocesan House, 10 a.m.; Racism Commission, Diocesan House, 10 a.m.; Lay Pension Committee, Diocesan House, 2 p.m.
- 18 Convention Committee, Diocesan House, 10 a.m.
- 21 Diaconate School (Deacon's Day), 10 a.m.; ECC, St. Mark's, Wilmington, 10 a.m.
- 26-27 Thanksgiving (office closed)

### December

- 4 Executive Council meeting, Diocesan House, 9:30 a.m.
- 5 Diaconate School, St. Mary's, Kinston, 10 a.m.
- 10 Department of Missions, Diocesan House, 10 a.m.
- 15 Board of Trinity, Trinity Center, 10:30 a.m.
- 16 Commission on Ministry, Diocesan House, 10 a.m.
- 19 Diaconate School, Diocesan House, 10 a.m.
- 27-Jan. 1 Winterlight, Kanuga

### January

- 9 Diaconate School, Diocesan House; Department of Missions hearing
- 15 Finance Committee, Diocesan House, 10 a.m.
- 16 ECC meeting, St. Andrew's, Goldsboro, 10 a.m.
- 21 Family Ministries, Diocesan House, 10 a.m.; Diaconate Committee, Diocesan House, 1:30 a.m.
- 22 Executive Council, Diocesan House, 9:30 a.m.
- 23 Carolyn Craig's ordination, St. Mary's, Kinston, 10 a.m.; School for Deacons, Diocesan House, 10 a.m.

## The Starfish Flinger

As the old man walked the beach at dawn, he noticed a young man ahead of him picking up starfish and flinging them into the sea. Finally catching up with the youth, he asked him why he was doing this. The answer was that the stranded starfish would die if left until the morning sun.

"But the beach goes on for miles and there are millions of starfish," countered the other. "How can your effort make any difference?"

The young man looked at the starfish in his hand and then threw it to the safety of the waves.

"It makes a difference to this one," he said.



THE HOW-TO of dealing with the complexities of extracting meat from the lobster ("We're mullet folks.") is taught to (left to right) John and Betty Hagood by Emily Roderick while Leroy Henderson keeps a watchful eye on the steaming pots at St. Peter's by the Sea's lobster sale.

photo—Ede Baldrige

## Bishops' Visitation Schedule

### Bishop Sanders

- October 4 - Zion, Washington and Trinity, Chocowinity
- October 11 - St. John's, Wilmington
- October 18 - St. Andrew's, Nags Head
- October 25 - St. Mark's, Roxobel and Grace, Woodville
- November 1 - St. Christopher's, Elizabethtown
- November 8 - Holy Trinity, Hampstead
- November 15 - Hyde County parishes
- November 22 - St. Paul's, Wilmington
- November 29 - St. Thomas, Oriental
- December 6 - St. Philip's, Southport
- December 13 - Bishop Sanders in Nashville, Tennessee
- December 20 - St. John's, Fayetteville
- January 3 - Holy Trinity, Hertford
- January 10 - Advent, Williamston
- January 17 - St. Thomas, Ahoskie
- January 24 - St. Paul's, Clinton
- January 31 - St. Francis, Goldsboro
- February 7 - Good Shepherd, Wilmington
- February 14 - Convention
- February 21 - Christ, Elizabeth City
- February 28 - St. Andrew's, Goldsboro
- March 7 - St. Andrew's, Wilmington
- March 14 - St. Paul's, Greenville
- March 21 - St. Timothy's, Greenville
- March 28 - Trinity, Lumberton
- April 4 - St. James, Wilmington
- April 11 - St. James, Shallotte
- April 18 - St. Andrew's, Morehead City
- April 25 - St. Mary's, Kinston
- May 2 - St. Christ, Hope Mills
- May 9 - St. Paul's, Edenton
- May 16 - Christ, New Bern
- May 23 - St. Stephen's, Goldsboro
- May 30 - Emmanuel, Farmville
- June 6 - St. Paul's, Beaufort
- June 13 - Holy Trinity, Fayetteville
- June 20 - St. Christopher's, Havelock
- June 27 - St. Joseph's, Fayetteville

### Bishop Elebash

- October 25 - St. Mark's, Wilmington
- November 8 - St. Peter's by the Sea, Swansboro
- November 22 - Church of the Servant, Wilmington

### Bishop Vache

- January 10 - St. Anne's, Jacksonville
- January 17 - Holy Innocents, Kinston
- January 31 - St. Peter's, Washington
- March 7 - St. Mary's, Gatesville
- March 21 - St. Philip's, Thomas Landing
- March 28 - Grace Church, Lumberton
- April 11 - St. Thomas, Bath and St. James, Belhaven
- April 25 - Grace Church, Plymouth
- May 2 - St. Augustine's, Kinston
- May 9 - St. John's, Edenton
- May 30 - St. Paul's, Fayetteville























